

{Sunne} ryleth {houre} {5. minut. 30.}

		Morning prayer.		Evening prayer.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i.	Maalend. Giles.	Dee. xiii.	Matth. ii.	Dee. xiii.	Rom. ii.
ii.	g mli po. Anton. mar.	Joel. i.	iii.	Joel. i.	iii.
iii.	a mli po. Dd. of Gre.	iii.	iii.	Amos. i.	iii.
iiii.	b pziid po. Eran. of cut	Amos. ii.	b.	iii.	b.
v.	c pznas Dog dal. ent	iii.	bi.	b.	bi.
vi.	d vili po. Eugenius.	bi.	bii.	bii.	bii.
vii.	e vili po. Church. bish.	biii.	biii.	ii.	biii.
viii.	f vi po. Pati. of Pa.	Abdias. i.	ii.	Jonas. i.	ii.
ix.	g v po. George. mar.	Jon. ii. iii.	i.	iii.	i.
x.	a mli po. Sillmst. bish.	Mich. i.	i.	Mich. ii.	i.
xi.	b mli po. Prot. & Jac.	iii.	ii.	iii.	ii.
xii.	c pziid po. Waccl. bish.	b.	iii.	bi.	iii.
xiii.	d pznas Sol in libza	bii.	iiii.	Psalm. i.	iiii.
xiiii.	e pziid hl. Holy crosse.	Psalm. ii.	ii.	iii.	ii.
xv.	f pziid hl. Equinox.	Abacuc. i.	rb.	Abacuc. ii.	rb.
xvi.	g pziid hl. Colth dir.	iii.	rbii.	Soph. i.	i. Coz. i.
xvii.	a pziid hl. Lamb. bish.	Soph. ii.	rbiii.	iii.	ii.
xviii.	b pziid hl. Ma. & Coz.	Agge. i.	rb.	Agge. ii.	iii.
xix.	c pziid hl. Janua. mar.	Zacha. i.	rb.	Za. ii. iii.	iii.
xx.	d pziid hl. Fast.	iii. b.	rb.	bi.	b.
xxi.	e pziid hl. S. Mathe.	Eccl. xrb.	rbii.	Eccl. xrbii.	bi.
xxii.	f pziid hl. Ma. & his fel.	Zach. vii.	rbiii.	Zach. vii.	bii.
xxiii.	g pziid hl. Eccl. dir.	ii.	rbiiii.	ii.	iii.
xxiiii.	a pziid hl. Andor mar.	i.	rb.	ii.	ii.
xxv.	b pziid hl. Firmin bish.	rbii.	rb.	rbii.	ii.
xxvi.	c pziid hl. Cypri. bish.	Salas. i.	rbii.	Salas. ii.	i.
xxvii.	d pziid hl. Co. & Dam.	iii.	rbiii.	iii.	ii.
xxviii.	e pziid hl. Fast.	Loby. i.	rbiiii.	Loby. i.	ii.
xxix.	f pziid hl. S. Michael.	Eccl. xrb.	ii.	Eccl. xrb.	ii.
xxx.	g pziid hl. Hier. pziid.	Loby. iii.	ii.	Loby. iii.	ii.

}} Sunne } ryleth. } 6. minut. 34. }
}} falleth. } houre } 5. minut. 26. }

		Morning praier.		Euening prayer.	
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i.	A. kalend. Remige.	Lobi. b.	Mark. iiii.	Tobi. vi.	i. Cor. xvi.
ii.	b. vi. Po. Leodagary.	vi.	b.	viii.	ii. Cor. i.
iii.	c. v. Po. Cand. mar.	ix.	vi.	x.	ii.
iiii.	d. iiii. Po. Fran. con.	xi.	vii.	xii.	iii.
v.	e. iii. Po. Appol. mar.	xiii.	viii.	xiiii.	iiii.
vi.	f. p. vi. Po. Fayth.	Judith. i.	ix.	Judith. ii.	v.
vii.	g. Ponas Marke.	iii.	x.	xv.	vi.
viii.	Abill. 3d. Pilag. mar.	v.	xi.	vi.	vii.
ix.	b. vii. 3d. Dennis.	vii.	xii.	viii.	viii.
x.	c. vii. 3d. Term. begin.	ix.	xiii.	x.	ix.
xi.	d. vi. 3d. Picalfe. bish.	xi.	xiiii.	xii.	x.
xii.	e. iiii. 3d. Wilfrid. bish.	xiii.	xv.	xiii.	xi.
xiii.	f. iii. 3d. Edward.	xv.	xvi.	xiv.	xii.
xiiii.	g. P. 3d. Sol. in scorp.	Matth. i.	Luke. vi. i.	Matth. ii.	xiii.
xv.	A. Pons. Wilfrid. bish.	iii.	vi. i.	iii.	Gala. i.
xvi.	b. xvi. kl. Nouember.	v.	ii.	vi.	ii.
xvii.	c. xvi. kl. Etheldrede.	vii.	iii.	viii.	iii.
xviii.	d. xv. kl. Luke euang.	Eccle. ii.	iiii.	Job. i.	iiii.
xix.	e. xiiii. kl. Fredes. bish.	Matth. ix.	v.	Matth. x.	v.
xx.	f. xiii. kl. Anstreb. bish.	xi.	vi.	xii.	vi.
xxi.	g. xii. kl. Arula. bish.	xiii.	vii.	xiii.	Ephes. i.
xxii.	a. xi. kl. Mary Sal.	xv.	viii.	xvi.	ii.
xxiii.	b. x. kl. Roman. mar.	xvii.	ix.	xviii.	iii.
xxiiii.	c. ix. kl. Dag. bishop.	xix.	x.	Eccles. i.	iiii.
xxv.	d. viii. kl. Crispine.	Eccle. ii.	xi.	ii.	v.
xxvi.	e. vii. kl. Cuer. bishop.	iii.	xii.	v.	vi.
xxvii.	f. vi. kl. Fast.	vi.	xiii.	vii.	Abil. i.
xxviii.	g. v. kl. Simon & Jud.	Job. 24. 25.	xiiii.	Job. xiii.	ii.
xxix.	a. iiii. kl. Pate. bish.	Eccle. viii.	xv.	Eccle. ix.	iii.
xxx.	b. iiii. kl. German.	x.	xvi.	xi.	iiii.
xxxi.	c. p. vi. kl. Fast.	xii.	xvii.	xiii.	Colos. i.

November. Nath. lxx. dayes.

{ } Sunne { riseth } 7. minut. 34. }
 { } fallett { } 4. minut. 26. }

			Morning praier.		Euening praier.		
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
i	d	baleno	Al Saints.	Wisd. iii.	Heb. xi. xii.	Wisd. b.	Apo. xix.
ii	e	iii po.	Al soules.	Eccle. xiiii	Luk. xviii.	Eccle. xv.	Colo. ii
iii	f	iii po.	Manef. bir.	rb i	rix	rix	iii
iiii	g	pzd po.	Amantius.	rbiii	rx	rix	iiii
v	a	Ponas	Lette pnest	rx	rx i	rx i	i. Thes. i.
vi	b	biii Jo.	Leonard.	rxii	rxii	rxiii	ii
vii	c	bii Jo.	Wilfr. arc	rxiiii	rxiiii	rxv *	iii
viii	d	vi Jo.	The. iiii. cr.	rxvii	rxvii	rxviii	iiii
ix	e	v Jo.	Theodoze.	rxix	John. i.	rxix	v
x	f	iiii Jo.	mar. b. of R.	xxi	ii	xxii	ii. Thes. i
xi	g	iii Jo.	Paetm bish	xxiii	iii	xxiiii	ii
xii	a	pzd Jo.	Sol in Sag	xxv	iiii	xxvi	iii
xiii	b	ious	Wice.	xxvii	v	xxviii	i. Tim. i.
xiiii	c	rbiii kl.	Decembz. is.	xxix	vi	xi	ii. iii.
xv	d	rbii kl.	Pachute.	xi	vii	xii	iiii
xvi	e	rb i kl.	Como. arc.	xiii	viii	xiii	v
xvii	f	rb kl.	Hugo bish.	xv	ix	xvi	vi
xviii	g	rbiii kl.	Init. reg. Eliz	xvii	x	xvii	ii. Tim. i.
xix	a	rbii kl.	Da. marc.	xix	xi	i	ii
xx	b	rb kl.	Edmond k.	li	xii	Baruc. i.	iii
xxi	c	rb kl.	Ozele mar.	Baruc. ii.	xiii	iii	iiii
xxii	d	rb kl.	Cycelle	iiii	xv	v	Titus. i.
xxiii	e	rb kl.	Clement.	vi	xvii	Esay. i.	ii. iii.
xxiiii	f	rbiii kl.	Griso. mar.	Esay. ii.	xviii	iii	Phil. i.
xxv	g	rbii kl.	Katherine.	iiii	xviii	v	Heb. i.
xxvi	a	rb kl.	Lyne bish.	vi	xx	vii	ii
xxvii	b	rb kl.	Agricole.	viii	xxi	ix	iii
xxviii	c	rbiii kl.	Kuffe. mar.	x	xxii	xi	iiii
xxix	d	rb kl.	Fast.	xii	xxiii	xiii	v
xxx	e	pzd kl.	Andrew ap	Prou. xx	Agas. i.	Prou. xxi	vi

Note that the beginning of the xxvi. Chapter of Ecclesi (vnto)
 But when one is. x. must be read with the. xxv. Chapter.

December. hath. xxi. dayes.

{ Sunne } ryseth } 8. minut. 12.
 { falleth } houre } 3. minut. 48.

			Morning praier.		Euening praier.	
			i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i	f kalend	Elige bish.	Esap. xliii.	Actes. ii.	Esap. xv.	Heb. vii.
ii	g iiii po.	Liban.	rbt	iii	rbii	biii
iii	a iii po.	Depol. of.	rbiii	iiii	rix	ix
iiii	b xii po.	Barba. virg.	xxxi	b	xxii	x
v	c nonas	Sabe abbot.	xxiii	bi	xxiiii	xi
vi	d viii id.	Nicholas.	xxv	di. vii	xxvi	xii
vii	e vii id.	Da. of an.	xxvii	di. vii.	xxviii	xiii
viii	f vi id.	Con. of ma.	xxix	biii	xxx	James. i.
ix	g v id.	Cipria mar.	xxxi	ix	xxxi	ii
x	a iiii id.	Elasa.	xxxi	x	xxxi	iii
xi	b iii id.	Damaſ.	xxv	xi	xxvi	iiii
xii	c xii id.	Sol in cap.	xxvii	xii	xxviii	v
xiii	d idus	Lucy virgin.	xxix	xiii	xl	i. Pet. i.
xiiii	e xix kl.	Januarii.	xi	xiiii	xi	ii
xv	f xviii kl.	Valerius.	xiii	xv	xliii	iii
xvi	g xvi kl.	Geſfrey pri.	xlv	xvi	xliii	iiii
xvii	a xvi kl.	Laza. bish.	xlvii	xvii	xlviii	v
xviii	b xv kl.	Graci bish.	xlix	xviii	i	ii. Pet. i.
xix	c xiiii kl.	Crepin.	li	xix	lii	ii
xx	d xiii kl.	Fast.	lii	xx	liii	iii
xxi	e xii kl.	Thomas ap.	Pro. xxiii.	xxi	Pro. xxiii.	i. John. i.
xxii	f xi kl.	xx. martirs.	Esap. lb	xxii	lvi	ii
xxiii	g x kl.	Altoz virg.	lvii	xxiii	lviii	iii
xxiiii	a ix kl.	Fast.	lix	xxiiii	lx	iiii
xxv	b viii kl.	Christmas.	Esap. ix.	Luke. xxi.	Esap. vii.	ii. iiii
xxvi	c vii kl.	S. Stephen	Pro. xxviii	Act. vi. vii	Ecclef. iiii.	Actes. vii
xxvii	d vi kl.	S. John	Eccle. b.	Apot. i.	Ecclef. vi.	Apo. xxi
xxviii	e v kl.	Innocences.	Jere. xxi.	Actes. xxv.	Mat. i.	i. John. b.
xxix	f iiii kl.	Thomas. Bec	Esap. lxi	xxvi	Esap. lxi.	ii. John.
xxx	g iii kl.	Trā. of Ja.	lxii	xxvii	lxiii	iii. John
xxxi	a xii kl.	Silueſter bi.	lxv	xxviii	lxvi	Jud.

**A Table for the order of the
Psalmes to be sayd at Morning
and Euening prayer.**

Morning prayer.

Euening prayer.

i	i. ii. iii. iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxxi. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	li. lii. liii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciiii.
xxi	cv.	cv.
xxii	cvii.	cviii. cx.
xxiii	cx. cxii. cxiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iii.
cxv	Inde. v.	Inde. liii.
cxvi	Inde. v.	Inde. liii.
cxvii	cxx. cxxi. cxxii. cxxiii. cxxiiii. cxv.	cxvii. cxviii. cxviiii. cxix. cxx. cxxi.
cxviii	cxxii. cxxiii. cxxiiii. cxxv.	cxxvi. cxxvii. cxxviii.
cxix	cxxix. cxl. cxli.	cxlii. cxliii.
cx	cxliii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

For the Evening

**The order how the rest of holy Scripture
(beside the Psalter) is appointed to be read.**

*The olde
Testament*

The olde Testament is appointed for the first lessons at Morning and Evening prayer, and shall be read through every yeare once, except certayne Bookes and Chapters, which bee least edifying, and might best be spared, & therefore are left vntread.

*The newe
Testament*

The newe Testament is appointed for the second Lessons, at Morning and Evening prayer, and shall be read orderly every yeare thise, beside the Epistles and Gospels: except the Apocalips, out of the which, there bee vnto certayne Lessons appointed vpon diuers feastes.

Lessons.

And to know what Lessons shall be read every day, and the day of the moneth in the kalender following, and there ye shall perceyue the Bookes and Chapters that shall be read for the Lessons both at Morning and Evening prayer.

*Proper
Psalmes.*

And here is to be noted, that whensoever there be any proper Psalmes or Lessons appointed for any feast, moueable, or vnmoueable: then the Psalmes and Lessons appointed in the kalender, shall be omitted for that tyme.

We must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serue all the weeke after, except there fall some feast that hath his proper.

*The leape
yeare.*

This is also to be noted, concerning the leape yeres, that the xxv. day of February, which in leape yeres is counted for two dayes, shall in those two dayes auiter neyther Psalm nor Lesson, but the same Psalmes and Lessons which be sayde at the first day, shall serue also for the seconde day.

Also, wheresoener the beginning of any Lesson, Epistle, or Gospel, is not expessed, there ye must begin at the beginning of the Chapter.

he Order where Morning and Evening prayer, shall be vsed and saide.

The Morning and Evening prayer shall bee vsed in the accustomed place of the Church, Chappell, or Chauncell, except it shall be otherwise determined by the Ordinarie of the place, and the Chauncels shall remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion and at all other times in his ministration, shall vse such ornaments in the Church as were in vse by authoritie of Parliament in the seconde yeare of the reigne of king Edwards the first.

The order of Morning prayer daylie through the whole yeare.

At the beginning both of Morning prayer, and likewise of Evening prayer, the Minister shall reade with a lowde voyce some one of these sentences of the scriptures, And then he shall say that which is written after the saide sentence.



Thwhat tyme soeuer a sinner Doth Exe. 18.
repent him of his sinne from the bottome of his hart:
I will put all his wickednes out of my remem=
brance (sayth the Lorde.)

I doe know mine owne wickednes, and my sinne Psal. 51.
is alwayes against mee.

Turne thy face away from our sinnes (O Lorde)
and blot out all our offences.

A sorrowfull spirit is a sacrifice to God, despise not (O Lorde,) hum=
ble and contrite hartes. Psal. 51.

Kent your hartes, and not your garments, and turne to the Lord your Joel. 3.
God, bicause he is gentle and mercifull, he is pacient, and of much mercy,
and such a one as is softe for your afflictions.

To thee, O Lorde, belongeth mercie and forgiveness, for wee haue Dani. 9.
gone away from thee, and haue not harkened to thy voyce, whereby we
might walke in thy lawes, which thou hast appointed for vs.

Correct vs, O Lorde, and yet in thy iudgement, not in thy furie, least Iere. 2.
we should be consumed and brought to nothing.

Amende your lynes, for the kingdome of God is at hande.

I wil go to my father, and say vnto hym: father I haue sinned against Math. 4.
heaven and against thee, I am no more worthy to be called thy sonne. Luc. 14.

Enter not into iudgement with thy seruantes, O Lorde, for no fleshe Psal. 143.
is righteous in thy sight.

If we say that we haue no sinne, we deceiue our selues, and the truth 1. John. 1.
is not in vs.

Dearely beloued brethren, the Scripture mo-
ueth vs in sundry places, to acknowledge and confesse our man-
yfolde finnes and wickednes, and that we should not dissemble nor
cloke them before the face of almighty God our heauenly father, but con-
fesse them with an humble, lowly, penitent, and obedient heart, to the
intent that we may obtaine forgiveness of the same, by his infinite good-
nes and mercie. And although we ought at all times, humbly to know-
ledge our finnes before God, yet ought we most chiefly so to do, when we
assemble and meete together, to render thanks for the great benefits that
we haue receiued at his hands; to set forth his most worthy praise, to here
his most holy worde, and to aske those things which be requisite and ne-
cessarie, as well for the body as the soule. wherefore I pray and beseech
you as many as be here present, to accompanie mee with a pure hart and
humble voyce, vnto the throne of the heauenly grace, saying after mee.

A generall confession to be saide of the whole congregation
after the minister kneeling.

Almighty and most mercifull father, we haue
erred and strayed from thy wayes like lost sheepe. We haue follo-
wed to much the deuises and desires of our owne harts, we haue
offended against thy holy lawes. We haue left vndone those things which
we ought to haue done, and we haue done those things which wee ought
not to haue done, & there is no health in vs, but thou O Lord haue mercy
vpon vs miserable offenders. Spare thou them O God, which confesse
their faults. Restore thou them that be penitent, according to thy promises
declared to mankinde, in Christ Iesu our Lord. And graunt, O most mer-
cifull father, for his sake, that we may hereafter liue a godly righteous
and sober life, to the glory of thy holy name. Amen.

The absolution to be pronounced by the minister alone.

Almighty God the father of our Lord Iesus Christ, which desireth
not the death of a sinner, but rather that he maye turne from his
wickednesse and liue, and hath giuen power and commaundement
to his ministers, to declare and pronounce to his people bring penitent, the
absolution and remission of their finnes, he pardoneth and absolveth all
them that truly repent, and vnfeignedly beleue his holy Gospell. where-
fore we beseech him to graunt vs true repentance, and his holy spirit, that
those things may please him which we doe at this present, & that the rest
of our life hereafter may be pure and holy, so that at the last we may come
to his eternall ioy, thozow Iesus Christ our Lord.

The people shall answer.

Amen.

Then shall the minister begin the Lords prayer
with a lowde voyce.

Our father which art in Heauen, halowed be
thy name: Thy kingdome come. Thy will be done in earth, as it is
in heauen. Giue vs this day our daylie bread. And forgive vs oure
trespasses, as we forgive them that trespass against vs. And leade vs not
into temptation, But deliuer vs from euil. Amen.

Then

Morning prayer.

Then likewise he shall say.
O Lord open thou our lippes.

Answer.

And our mouth shall shew forth thy praise.

Psalm.

O God make speede to saue vs.

Answer.

O Lord make hast to helpe vs.

Psalm.

Glorie be to the father, and to the sonne, and to the holy Ghost.
As it was in the beginning, is now, and euer shall be: world without
ende. Amen.

Praise ye the Lord.

Then shall he sayde or song this psalme following.

O Come let vs sing vnto the Lord, let vs hartily reioyce in the
strength of our saluation.

Let vs come befoze his presence with thanksgiving; and shewe
our selues glad in him with psalms.

For the Lord is a great God, and a great king aboue all Gods.

In his handes are all the corners of the earth, and the strength of the
hilles is his also.

The sea is his, and he made it: and his handes prepared the drie lande.

Come let vs worship, and fall downe, and kneele befoze the Lord
our maker.

For he is the Lord our God, and we are the people of his pasture, and
the sheepe of his handes.

To day if ye will heare his voyce, harden not your harts, as in the pro-
uocation, and as in the day of temptation in the wilderness.

When your fathers tempted me, proued mee, and saue my workes.

Fortie yeares long was I greeued with this generation, & saide, it is
a people that doe erre in their harts, for they haue not knowen my waies.

Vnto whome I sware in my wrath, that they shoulde not enter into
my rest.

Glorie be to the father. &c. As it was in the beginning. &c.

Then shall follow certaine psalmes in order, as they be appointed in a Table,
made for that purpose, except there be proper psalmes appointed for that day.
And at the ende of euery psalme, throughout the yeare, and likewise at the
ende of Benedicamus, Benedicite, Magnificate, and Nunc dimittis, shall be
repeated.

Glorie be to the father. &c.

As it was in the beginning. &c.

Then shall be read two Lessons with a lowde voyce, that the people
may heare. The first of the olde Testament, the second of the new, lyke as they
be appointed by the Kalender, except there be proper Lessons assigned for that
day, the Minister that readeth the Lesson standing, and turning him so, that
he may best be heard of all such as be present. And befoze euery Lesson, the
Minister shall say thus. The first, seconde, thirde, or fourth Chapter of Ge-
nesis, or Exodus, Mathew, Mark, or other like, as is appointed in the Kalen-
der. And in the ende of euery Chapter, he shall say.

Here endeth such a Chapter, of such a Booke.

Morning prayer.

And (to the ende the people maye the better heare) in such places where they doe sing, there shall the Lessons be song in a plaine tune, after the manner of distinct reading, and likewise the Epistle and Gospell.

After the first Lesson shall followe Te deum Laudamus, in English the daylie chorowse the whole yeare.

We praise thee, O God: we knowledg thee to be the Lorde.
 All the earth doth worship thee: the father everlasting.
 To thee all Angels crie alowde: the heauens and all the powers therein.
 To thee Cherubin and Seraphin, continually doe crie, Holys, Holys, Holys, Lorde God of Sabaoth.
 Heauen and earth are full of thy maiestie of thy glorie.
 The glorious companie of the apostles praise thee.
 The goodly fellowship of the prophets praise thee.
 The noble armie of martirs praise thee.
 The holy Church throughout all the worlde doth knowledg thee.
 The father of an infinite maiestie.
 Thy honorabie, true, and onely sonne.
 Also the holy Ghost the comforter.
 Thou art the King of glorie, O Christ.
 Thou art the everlasting sonne of the father.
 when thou tookest vpon thee to deliuer man, thou diddest not abhorre the virgins wombe.
 when thou hadst ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.
 Thou sittest on the right hand of God: in the glorie of the father.
 we beleue that thou shalt come to be our iudge.
 we therfore pray thee helpe thy seruants, whome thou hast redeemed with thy precious blood.
 Make them to be numbred with thy saintes in glory everlasting.
 O Lorde saue thy people, and blesse thine heritage.
 Gouverne them: and lift them vp for ever.
 Day by day, we magnifie thee.
 And we worship thy name euer worlde without ende.
 Glorifye, O Lorde to keepe vs this day without sinne.
 O Lorde haue mercie vpon vs: haue mercie vpon vs.
 O Lorde let thy mercie lighten vpon vs: as our trust is in thee.
 O Lorde in thee haue I trusted: let me neuer be confounded.

Or else this Canticle.

Benedicite omnia opera



All ye workes of the Lord: blesse ye the Lorde, praise ye him and magnifie him for ever.
 O ye Angels of the Lord, blesse ye the Lord: praise ye him, and magnifie him for ever.
 O ye Heauens blesse ye the Lord: praise him and magnifie him for ever.
 O ye waters aboue the firmament, blesse ye the Lord: praise him and magnifie him for ever.

Morning prayer.

All ye powers of the Lord, blesse ye the Lord: prayse him and magnifie him for euer.

O ye Sunne and Moone, blesse ye the Lord: prayse him and magnify him for euer.

O ye starres of heauen, blesse ye the Lord: prayse him and magnifie him for euer.

O ye showers and dew, blesse ye the Lord: prayse him and magnifie him for euer.

O ye windes of God, blesse ye the Lord: prayse him and magnifie him for euer.

O ye fire and heate, blesse ye the Lord: prayse him and magnifie him for euer.

O ye winter and Sommer, blesse ye the Lord: prayse him and magnifie him for euer.

O ye dewes and frostes, blesse ye the Lord: prayse him and magnifie him for euer.

O ye frost and colde, blesse ye the Lord: prayse him and magnifie him for euer.

O ye yse and snow, blesse ye the Lord: prayse him and magnifie him for euer.

O ye nightes and dayes, blesse ye the Lord: prayse him and magnifie him for euer.

O ye light and darknesse blesse ye the Lord: prayse him and magnifie him for euer.

O ye lightnings and clouds, blesse ye the Lord: prayse him and magnifie him for euer.

O let the earth blesse the Lord: yea, let it prayse him and magnifie him for euer.

O ye mountaines and hils, blesse ye the Lord: prayse him and magnifie him for euer.

O all ye greene thinges vpon the earth, blesse ye the Lord: prayse him and magnifie him for euer.

O ye welis, blesse ye the Lord: praise him and magnifie him for euer.

O ye seas and flouds, blesse ye the Lord: prayse him and magnifie him for euer.

O ye whales and all that moue in the waters, blesse ye the Lord: praise him and magnifie him for euer.

O all ye foules of the aire, blesse ye the Lord: prayse hym and magnifie him for euer.

O all beastes and cattell, blesse ye the Lord: prayse him and magnifie him for euer.

O ye children of men, blesse ye the Lord: prayse him and magnifie him for euer.

O let Israell blesse the lord: praise him and magnifie him for euer.

O ye priestes of the Lord, blesse ye the Lord: prayse him and magnifie him for euer.

O ye seruants of the Lord, blesse ye the Lord: prayse him and magnifie him for euer.

O ye spirites and soules of the righteous, blesse ye the Lord: praise him and magnifie him for euer.

O ye holy and humble men of hart, blesse ye the Lord: prayse him and

Morning prayer.

and magnifie him for ever.

O Ananias, Azarias, and Misael, blesse ye the Lord : praise him and magnifie him for ever.

Glorie be to the father, and to the sonne : and to the holy ghost.

As it was in the beginning, is now, and ever shall be : world without ende. Amen.

And after the second lesson shall be used and sayde

Benedictus dominus deus in english as foloweth.

Blessed be the Lord God of Israel : for he hath visited and redeemed his people.

And hath raysed by a mightie saluation for vs : in the house of his seruant Dauid.

As he spake by the mouth of his holy prophets, which haue bene sence the worlde began.

That we should be saued from our enemies, and from the handes of all that hate vs.

To performe the mercy promised to our fathers, and to remember hys holy couenaunt.

To performe the othe which he sware to our forefather Abraham : that he woulde giue vs.

That we being deliuered out of the handes of our enemies, might serue him without feare.

In holinesse and righteousness befoze him : all the daies of our life.

And thou child shalt be called the Prophet of the highest : for thou shalt go befoze the face of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his people : for the remission of their sinnes.

Through the tender mercy of our God : wherby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death and to guide our feete into the way of peace.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is now, and ever shall be world without ende. Amen.

O of the C. Psalme Iubilate.

O Be ioyfull in the Lord all ye landes, serue the Lord with gladnesse : and come befoze his presence with a song.

Be sure that the Lord he is God : it is he that hath made vs and not we our selues, we are his people, and the sheepe of his pasture.

Go your wayes into his gates with thanks giuing, and into hys courtes with praise : be thankfull vnto him, and speake good of his name.

For the Lord is gracious, his mercy is euermore lasting : and his truth endureth from generation to generation.

Glorie be to the father, and to the sonne : and to the holy ghost.

As it was in the beginning, is now, and ever shall be world without ende. Amen.

Morning prayer.

Then shall he sayde the Creede by the Minister
and the people standing.

I beleue in God the Father almightie, maker of heauen & earth.
And in Iesus Christ his onely sonne our Lord, which was con-
ceiued by the holy ghost, borne of the virgin Mary. Suffered vnder
Ponce Pilate, was crucified, dead and buried, he descended
into hell. The third day he rose again from the dead. He ascended
into heauen, and sitteth on the right hande of God the father almightie.
From thence shal he come to iudge the quick and the dead. I beleue in the
holy ghost. The holy Catholike Church. The communion of saints. The
forgiuenesse of sinnes. The resurrection of the body, and the lyfe cuerla-
sting. Amen.

And after that, these prayers following, as well at Evening prayer as at Mor-
ning prayer, all deuoutly kneeling, the minister first pronouncing with a lowd
voyce.

The Lorde be with you.

Answer.

And with thy spirite.

The Minister.

Let vs pray.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Then the Minister, Clarke, and people, shall saye the Lordes prayer in eng-
lish, with a lowde voyce.

Our father which art in heauen. &c.

The Minister standing by shall say.

O Lorde shew thy mercie vpon vs.

Answer.

And graunt vs thy saluation.

Priest.

O LORDE saue the Queene.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousness.

Answer.

And make thy chosen people ioyfull.

Priest.

O LORDE saue thy people.

Answer.

And blesse thine inheriaunce.

Priest.

Give peace in our time O Lorde.

Answer.

Because there is none other that fighteth for vs but onely thou O God.

Priest.

O GOD make cleane our hartes within vs.

Answer.

And take not thine holy spirite from vs.

A. tis.

Then

Euening prayer.

Then shall follow three Collectes. The first of the day which shall be the same that is appointed at the Communion. The second for peace. The thirde for grace to lyue well. And the two last Collectes shall neuer alter but daylie be sayde at moorning prayer, throughout all the yeare as followeth.

The seconde Collect for peace.

O God which art the author of peace & loue of concord, in knowledge of whoun standeth our eternal life, whose seruice is perfitte freedom: defend vs thy humble seruants in all assaults of our enimyes, that we surely trusting in thy defence, may not feare the power of any aduersaries, thorow the might of Iesu Christ our Lord. Amen.

The thirde Collect for grace.

O Lord our heavenly Father, Almighty and euerlasting G O D, which hast safely brought vs to the beginning of thys day. Defend vs in the same with thy mightye power, and graunt that this day we fall into no sinne, neyther runne into anye kinde of daunger, but that all our doings may be ordered by thy gouernance to do alwayes that is righteous in thy sight: Through Iesus Christ our Lorde. Amen.

**An Order for
Euening prayer through-
out the yeare.**

The Priest shall say.

Our father. &c.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shewe forth thy praise.

Priest.

O God make speede to saue vs.

Answer.

O Lord make hast to helpe vs.

Priest.

Glorie be to the Father and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shall be, woylde without ende. Amen.

Praise ye the Lorde.

Then Psalmes in order as they bee appointed in the Table for Psalmes, excepte there be proper Psalmes appointed for that daye. Then a Lesson of the olde Testament, as is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that magnificate in englyshe, as followeth.

My soule doth magnifie the Lorde.

And my spirite hath reioysed in God my saviour.

For he hath regarded the lowliness of his handmaiden.

Euening Prayer.

For beholde from henceforth, all generations shall call me blessed.

For he that is mightie hath magnified me, and holy is his name.

And his mercie is on them that feare him : throughout all generations.

He hath shewed strength with his arme, he hath scattered the proud in the imaginations of their hartes.

He hath put downe the mightie from their seate, and hath exalted the humble and mecke.

He hath filled the hungrie with good things, and the riche he hath sent emptie away.

He remembzng his mercie hath holpen his seruaunt Israel, as hee promised to our forefathers, Abraham and his seede for euer.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning is nowe, and euer shall be, worlde without ende. Amen.

*¶ Of the xcviij. Psalm. Cantate domino canticum nouum,
quia mirabilia fecit.*

O Sing vnto the Lord a newe song, for hee hath done maruellous things.

With his owne right hand, and with his holy arme hath hee gotten himselfe the victorie.

The Lord declareth his saluation, his righteousness he openlie shewed in the sight of the heathen.

He hath remembred his mercy and truth towards the house of Israel, and all the endes of the world haue seene the saluation of our God.

Show your selues ioyfull vnto the Lord, all ye landes, sing, reioyce and giue thanks.

Praise the Lord vpon the harpe, sing to the harpe with a Psalm of thankesgiuing.

With Trumpets also and shawmes, show your selues ioyfull before the Lord the king.

Let the sea make a noyse, and all that therein is, the round world, and they that dwell therein.

Let the clouds clap their handes, and let the hilles be ioyfull together before the Lord : for he is come to iudge the earth.

With righteousness shall he iudge the world : & the people with equitie.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is nowe and euer shall be, worlde without ende. Amen.

¶ When a Lesson of the newe Testament. And after that

Nunc dimittis in Englishe as followeth.

Lorde nowe lettest thou thy seruaunt depart in peace, according to thy worde.

For mine eyes haue seene thy saluation.

which thou hast prepared before the face of all people.

To be a light to lighten the Gentiles : and to bee the glorie of thy people Israel.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning is nowe, and euer shall be worlde without ende. Amen.

Euening prayer.

O this Psalme. *Deus misereatur nostri*, In English.

God be mercifull vnto vs and blesse vs : and shew vs the light of his countenance, and be mercifull vnto vs.
That thy way maye be knowne vpon earth, thy sauing health among all nations.

Let the people praise thee O God, yea, let all the people prayse thee.

Let the nations reioyce and bee glad, for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

Let the people praise thee O God, let all the people praise thee.

Then shall the earth bring forth hir increase, and God, euen our owne God shall giue vs his blessing.

God shall blesse vs, and all the endes of the worlde shall feare him.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning is nowe, and euer shall be, worlde without ende. Amen.

Then shall followe the Creede, with other prayers as is before appointed at Morning prayer after Benedicte, and with three Collects. First of the day, the second of peace. The thirde for aide against all perilles, as hereafter followeth, which two last Collects shall be daylie sayde at Euening prayer without alteration.

The second Collect at Euening prayer.

O God from whome all holpe desires, all good counsailes, and all iust workes doe proceede, giue vnto thy seruants that peace which the worlde cannot giue, that both oure hartes maye be set to obey thy commaundements, and also that by thee, we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merites of Iesus Christ our sauour. Amen.

The thirde Collect for ayde against all perilles.

Lighten our darkenesse we beseech thee, O Lorde, and by thy great mercy defend vs from all perils and daungers of this night, for the loue of thy onely sonne our sauour Iesus Christ. Amen.

In the feastes of Christmas, the Epiphany, saint Mathie, Easter, the Ascension, Pentecost, saint Iohn Baptist, saint James, saint Bartholomewe, saint Mathew, saint Symon and Jude, saint Andrew, and Trinitie Sundaye, shal be song or saide immediately after Benedicte, this confession of our christen sayth.

Wholoener will be saved: before all things it is necessarie that he holde the Catholike sayth.

which sayth except euerie man doe keepe pure and vndefiled: without doubt he shall perishe eternally.

And the Catholike sayth is this, that we worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons, nor deuiding the substance.

For there is one person of the father, another of the sonne, and another of the holy ghost.

But the Godhead of the father, and of the sonne, and of the holy ghost, is all one, the glorie equall, the maiestie coeternall.

Such

Euening prayer.

Suche as the Father is, such is the Sonne, and such is the holy Ghost.

The Father vncreate, the Sonne vncreate, and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible, and the holy Ghost incomprehensible.

The Father eternal, the Sonne eternal, and the holy Ghost eternall. And yet they are not three eternalles, but one eternall.

As also there be not three incomprehensibles, nor three vncreated but one vncreated, and one in comprehensible.

So likewise the Father is almightie, the Sonne almightie, and the holy Ghost almightie.

And yet they are not three almighties, but one almightie.

So the Father is God, the sonne is God, and the holy Ghost is God.

And yet are they not three Gods, but one God.

So likewise the father is Lord, the son Lord, & the holy ghost is Lord.

And yet not three Lordes: but one Lord.

For like as we be compelled by christian veritie, yea to acknowledge euery Person by him selfe to be God and Lord.

So are we forbidden by the Catholike religion, to say there be three Gods, or three Lordes.

The Father is made of none, neither created nor begotten.

The sonne is of the father alone, not made, nor created but begotten.

The holy Ghost is of the Father, and of the sonne, neyther made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three sons, one holy ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other, none is greater nor lesse than another.

But the whole three persons be coeternall together, and coequall.

So that in all things, as is a foresayde, the vnitie in Trinitie, and the Trinitie in vnitie, is to be worshipped.

He therefore that will be saued, must thus thinke of the Trinitie.

Furthermore, it is necessarie to euermlasting saluation, that he also beleue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleue and confesse that our lord Iesus Christ the sonne of God, is God and man.

God of the substance of the father, begotten before the worldes, and man of the substance of his mother, bozne in the worlde.

Perfite God and perfite manne, of a resonable soule, and humayne flesh subsisting.

Equall to the father as touching his godhead, and inferiour to the father touching his manhoode.

Who although he be God and man, yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh, but by taking of the manhoode into God.

One altogether, not by confusion of substance, but by vnitie of person.

For as the resonable soule and fleshe is one man, so God and man is one Christ.

Who suffered for our Saluation, descended into hell, rose agayne the thirde day from the dead.

And he will come againe to iudge the liue and the dead, and his kingdome shall last for euer.

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He ascended into heaven. he sitteth on the right hand of the father, God almighty, from whence he shall come to iudge the quicke. and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall go into lyfe euerlasting: and they that haue done euill into euerlasting fire.

This is the Catholike sayth, which except a man beleue saythfully, he can not be saued.

Glorie be to the father, and to the sonne, and to the holy ghost.

As it was in the beginning, is now, and euer shall be, worlde without ende. Amen.

Thus endeth the order of Morning and Evening prayer thozow the whole yeare.

Here followeth the

Letany to be bled vpon Sundayes, Wednesdayes, and Frydayes, and at other tymes, when it shall be commaunded by the Ordinary.



GOD the Father of heauen haue mercy vpon vs miserable sinners.

O God the father of heauen, haue mercy vpon vs miserable sinners.

O God the sonne, redeemer of the worlde, haue mercy vpon vs miserable sinners.

O God the sonne redeemer of the worlde, haue mercy vpon vs miserable sinners.

O God the holy ghost proceeding from the father & the sonne, haue mercy vpon vs miserable sinners.

O God the holy ghost proceeding from the father and the sonne, haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one god, haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one god, haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischief, from sinne, from the craftes and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindness of hart, from pride, vainglory, & hypocrisy, fro enuy hatred and malice, & all vncharitableness.

Good lord deliuer vs.

Fro fornication & all other deadly sinne, and from all the deceits of the worlde, the flesh, and the deuill.

Good Lord deliuer vs.

From lightnings & tempestes, from plague, pestilence, and famine, from battaile & murther, & from sodaine death.

Good Lord deliuer vs.

From

The Litanie.

From all sedition and priuie conspiracie, from all false doctrine and heresie, frō hardnes of hart, & contempt of thy word and commaundement.

Good Lorde deliuer vs.

By the misterie of thy holy incarnation, by thy holpe natiuitie and circumcision, by thy baptism fasting and temptation.

Good Lorde deliuer vs.

By thine agony and bloudie sweate, by thy crosse and passion, and by thy precious death and buriall, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lorde deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lorde deliuer vs.

we sinners doe beseeche thee to heare vs, O Lorde God, and that it maye please thee to rule and gouerne thy holpe Church vniuersally in the right way.

we beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshiping of thee, in righteousness and holynes of lyfe, thy seruauent Elizabeth our most gracious Queene and gouernour.

We beseech thee to heare vs good Lorde.

That it may please thee to rule hir hart in thy faith, feare and loue, and that she may euermore haue assiaunce in thee, and euer seeke thy honor and glorie.

We beseech thee to heare vs good Lorde.

That it may please thee to be hir defender and keeper, giuing hir the victorie ouer all hir enemies.

We beseech thee to heare vs good Lorde.

That it maye please thee to illuminate all Bishops, Pastours and Ministers of the Church, with true knowledg and vnderstanding of thy worde, and that both by their preaching and lyuing they maye set it forth and shew it accordingly.

We beseech thee to heare vs good Lorde.

That it may please thee to endue the Lordes of the counsell, and all the Nobilitie with grace wisdom and vnderstanding.

We beseech thee to heare vs good Lorde.

That it maye please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine truth.

We beseech thee to heare vs good Lorde.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs good Lorde.

That it may please thee to giue to all nations vnitie peace & concord.

We beseech thee to heare vs good Lorde.

That it maye please thee to giue vs an hart to loue and dreade thee, and diligently to liue after thy commaundements.

We beseech thee to heare vs good Lorde.

That it maye please thee to giue all thy people increase of grace, to heare meekely thy worde, and to receiue it with pure affection, and to bring forth the fruites of the spirite.

We beseech thee to heare vs good Lorde.

That it may please thee to bring into the way of truth all such as haue erred

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erred and are deceived.

We beseech thee to heare vs good Lorde.

That it may please thee to strengthen such as doe stand, and comfort and helpe the weake harted, and to raise vp them that fall, and finally to beate downe Sathan vnder our feete.

We beseech thee to heare vs good Lorde.

That it may please thee to succour, helpe, and comforte all that be in daunger, necessitie and tribulation.

We beseech thee to heare vs good Lorde.

That it may please thee to preserve all that trauaile by lande, or by water, all women labouring of childre, all sicke persons and pong children and to shew thy pittie vpon all prisoners and captiues.

We beseech thee to heare vs good Lorde.

That it may please thee to defende, and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs good Lorde.

That it may please thee to haue mercie vpon all men.

We beseech thee to heare vs good Lorde.

That it may please thee to forgive oure enemies persecutours and slaunderers and to turne their hartes.

We beseech thee to heare vs good Lorde.

That it may please thee to giue and preserve to our vse the kindly frutes of the earth, so that in due time we may enjoy them.

We beseech thee to heare vs good Lorde.

That it may please thee to giue to vs true repentance; to forgive vs all our sinnes, negligences, and ignorances, to endue vs with the grace of thy holy spirit, to amende our lyues according to thy holy worde.

We beseech thee to heare vs good Lorde.

Sonne of God we beseech thee to heare vs.

Sonne of God we beseech thee to heare vs.

O Lambe of God that takest away the sinnes of the worlde.

Grant vs thy peace.

O Lambe of God that takest away the sinnes of the worlde.

Grant mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lorde haue mercie vpon vs.

Lorde haue mercie vpon vs.

Our father which art in heaue.

And leade vs not into temptation.

But deliver vs from euill.

The vertue.

O Lorde deale not with vs after our sinnes.

The answer.

Neither reward vs after our iniquities.

Let vs pray.

O Lorde mercifull Father that despisest not the sighing of a contrite hart, nor the desire of such as be sorrowfull: mercifully assist our prayers, that we make before thee in all our troubles and aduersities, whensoever they oppress vs, and graciously heare vs, that those

enils,

The Letanie.

euils, which the craft and subtiltie of the Deuill oz man worketh against vs; be brought to naught, and by the prouidence of thy goodnesse, they may be dispersed, that we thy seruants, being hurt by no persecution, may euermore giue thanks vnto thee, in thy holy Church, thowowe Iesus Christ our Lorde.

O Lorde, arise, help vs, and deliuer vs, for thy names sake.

O God, we haue heard with our eares, & our fathers haue declared vnto vs, & noble works & thou didst in their daies, & in the old time before them.

O Lorde, arise helpe vs, and deliuer vs for thine honour.

Glorie be to the Father, and to the sonne, and to the holy ghost.

As it hath bene from the beginning, is now, and euer shall be, worlde without ende. Amen.

From our enemies defende vs, O Christ.

Graciously looks vpon our afflictions.

Pittifully beholde the sorowes of our hart.

Mercifully forgive the sinnes of thy people,

Fauourably with mercie heare our prayers.

O sonne of David, haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Answer. As we do put our trust in thee.

Let vs pray.

We humbly beseech thee O father, mercifullpe to looke vpon our infirmities, and for the glozy of thy names sake, turne from vs al those euils that we most righteously haue deserued. And grafit that in all our troubles we may put oure whole trust and confidence in thy mercie, and euermore serue thee in holynes and purenes of liuing to thy honour and glorie, through our onely mediatur and advocate Iesus Christ our Lorde. Amen.

After the end of the Collect in the Letanie, which beginneth with these words:
We humbly beseech thee O Father, &c. shall follow this psalme to be saide of the Minister, with the answer of the people.

Lorde, thou art become gracious vnto thy lande, thou hast turned away the afflictions of thy seruants.

2 Thou hast taken awaye all thy displeasure, and turned thy selfe from thy wrathfull indignation.

3 For if (thou Lorde) hadst not helped vs, it had not failed, but our soules had bene put to silence.

4 But when we saide, our feete haue slipped, thy mercie, O Lord, hath helped vs vp.

5 In the multitude of the sorowes that we had in our hartes, thy comforts haue refreshed our soules.

6 Our soules wayted still vpon the Lorde, oure soules hanged vpon his helpe, our hope was alwayes in him.

7 In the Lordes worde did we reioyce, in Gods worde did we comforte our selues.

For

Morning prayer.

8 For the Lord saide: call vpon me in the time of trouble: and I will heare thee, and thou shalt praise mee.

9 So when we were poore, needie, sickly, and in heauines, the Lord cared for vs, he was our help, and our Saviour according to his worde.

10 In our aduersitie and distresse he hath lift vp our heades, and saued vs from vtter destruction.

11 He hath deliuered our soules from death, he hath fed vs in the time of dearth, he hath saued vs from the noysome pestilence.

12 Therefore will we offer in his holy temple: the oblation of thanksgiving with great gladnes, we will sing and speake praises vnto the Lord our Saviour.

13 We will giue thanks vnto the Lord, for he is gracious, and his mercie endureth for euer.

14 The Lord is full of compassion and mercie, long suffering, plentiful in goodnes and pittie.

15 His mercie is greater then the heaucns, and his gracious goodnes reacheth vnto the cloudes.

16 Like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

17 Therefore will we praise thee, and thy mercies (O God) vnto thee will we sing, O thou holy one of Israel.

18 We will sing a new song vnto thee, O God, we will praise the Lord with psalmes of thanksgiving.

19 O sing praises, sing praises vnto our God, sing praises, sing praises vnto our King.

20 For God is the king of the earth, sing praises with vnderstanding.

21 We will magnifie thee O God oure king, we will praise thy name for euer and euer.

22 Euery daye will we giue thanks vnto thee, and praise thy name for euer and euer.

23 Our mouth shall speake the prayes of the Lord, and let all flesh giue thanks vnto his holy name for euer and euer.

24 Blessed be the Lord God of Israel for euer, and blessed be the name of his maiestie worlde without ende. Amen. Amen.

A prayer for the Queenes Maiestie.

O Lord oure heauenly Father, highe and mightie King of Kings, Lord of Lords, the onely ruler of Princes, which doest from thy throne beholde all the dwellers vpon earth, most hartly wee beseeche thee with thy fauour to behold our most gracious soueraigne Lady Queene Elizabeth and so replenishe hir with the grace of thy holy spirit that she may alway incline to thy will, and walke in thy way: Indue hir plentifully with heauenly giftes. Graunt hir in health and wealth long to liue: strength hir that she may vanquish and overcome al hir enemies. And finally, after this lyfe, she may attaine everlasting ioye and felicitie, thorow Iesus Christ our Lord. Amen.

A mightie and euermore God, which onely workest great marvelles, sende downe vpon our Bishops and Curates, and all congregations committed to their charge, the healthfull spiritte of thy grace, and that they may truly please thee. Pour vpon them the continuall dewe of thy blessing. Graunt this, O Lord, for the honour of our advocate and mediator Iesus Christ. Amen.

The Collectes.

A Prayer of Chrysostome.

Almighty God, which hast given vs grace at this time with one accord, to make our common supplications vnto thee, and doest promise that when two or thre be gathered together in thy name, thou wilt graunt their requestes, fulfill nowe O Lorde, the desires and petitions of thy seruants as may be most expedient for them, graunting vs in this worlde knowledge of thy truth, and in the worlde to come, lyfe everlasting. Amen.

2. Corinth. 13.

The grace of our Lorde Iesus Christ, and the loue of God, and the fellowship of the holy ghost be with vs all enermore. Amen.

For raine if the time require.

O God heavenly father, which by thy sonne Iesus Christ, hath promised to all them that seeke thy kingdome, and the righteousnesse thereof, all things necessarie to their bodily sustinaunce. Sende vs we beseech thee in this our necessity, such inoderate raine and showers, that we may receiue the fruits of the earth to our comforte, and to thy honour, thozow Iesus Christ our Lorde. Amen.

For faire weather.

O Lorde GOD, which for the sinne of man diddest once drowne all the worlde, except eight persons, and afterward of thy great mercie diddest promise neuer to destroy it so againe, wee humbly beseech thee, that although wee for oure iniquities haue worthily deserued this plague of raine and waters, yet vpon oure true repentaunce, thou wilt sende vs such seasonable weather, whereby we maye receiue the fruites of the earth in due season, and learne both by thy punishment to amend our lyues, and for thy clemencie to giue thee praise and glorie, thozowe Iesus Christ our Lorde. Amen.

In the time of dearth and famine.

O God heavenly Father, whose gift it is, that the raine doth fall, the earth is fruitful, beastes increase, and fishes doe multiplie: Beholde, we beseeche thee, the afflictions of thy people, and graunt that the scarcitie and dearth (which we do now most iustly suffer for our iniquitie) maye thozowe thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Iesu Christ oure Lorde, to whome with thee and the holy ghost, be praise for ever. Amen.

In the time of warre.

O Almighty GOD, King of Kings, and gouernour of all thinges, whose power no creature is able to resist, to whome it belongeth iustly to punish sinners: and to be mercifull vnto them that truly repent. Haue and deliuer vs (we humbly beseeche thee, from the handes of oure enemies, abate their pride, asswage their malice, and confounde their deuises, that wee being armed with thy defence maye be preserved enermore from all perilles to glorifie thee, which art the onely giuer of all victorie, thozowe the merites of thy onely sonne Iesus Christ our Lorde. Amen.

In the time of any common plague or sickness.

Almighty God, which in thy wrath in the time of king Dauid diddest slea with the plague of pestilence. lxx. thousande, and yet remembering thy mercie diddest save the rest, haue pittie vpon vs mi-

The Collectes.

serable sinners that nowe are visited with great sicknesse and mortallitie, that lyke as thou didst then commaunde thine Angell to ceasse from punishing. so it may nowe please thee to withdrawe from vs this great plague and greuous sicknesse, thozow Iesus Christ our Lorde. Amen.

A Almighty God, which hast given vs grace at thys time with one accord, to make our common supplications vnto thee, and doest promise that when two or three bee gathered in thy name, thou wilt graunt their requestes: fulfill now O Lorde, the desires and petitions of thy seruauntes, as may be most expedient for them, granting vs in this woorld knowledge of the truth, and in the woorld to come, life euerlasting. Amen.

The first Sunday in Aduent.

At the Communion.

The Collect.

A Almighty God, giue vs grace that we maye cast away the woorkes of darknesse, and put vppon vs the armour of light, nowe in the time of this mortall lyfe (in the which thy Sonne Iesus Christ, came to visite vs in great humility) that in the last day when he shal come againe in his glorious Maiestie, to iudge both the quick and the dead, we may rise to the lyfe immortall, thozow him, who lyueth and raigneth with thee and the holy ghost, now and euer. Amen.

The second Sunday.

At the Communion.

The Collect.

Blessed Lorde, which hast caused all holye Scriptures to be written for oure learning, graunt vs that we maye in such wise heare them, read, make, and learne, and inwardly digest them, that by patience and comfort of thy holy worde, we maye embrace, and euer holde fast the blessed hope of euerlasting lyfe, which thou hast given vs in our Sauour Iesu Christ. Amen.

The thirde Sunday.

At the Communion.

The Collect.

Lorde we beseech thee, giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of oure hart, by oure Lorde Iesus Christ. Amen.

The fourth Sunday.

At the Communion.

The Collect.

Lorde raise by we praye thee thy power, and come among vs, and with thy great might succour vs, that where as thozow our sinnes and wickednesse we be sore let and hindered, thy bountifull grace and mercie thozowe the satisfaction of thy sonne our Lorde, may speedily deliuer vs, to whom with thee and the holy ghost, be honor and glorie woorld without ende. Amen.

Christmas day.

At the Communion.

The Collect.

A Almighty God, which hast given vs thy onely begotten sonne to take our nature vpon him, and this daye to be bozne of a pure virgin, graunt that we being regenerate, and made thy children by adoption and grace, maye daylie be renued by thy holy spirite, thozow the Lorde, Iesus Christ: who lyueth and raigneth. &c.

Saint

Saint Stephens day.

At the Communion.

The Collect.

Graunt vs O Lorde to learne to loue oure enemies by the example of thy Martir S. Stephen, who prayed to thee for his persecutors, which lyueth. &c.

Then shall follow a Collect of the Nativitie, which shall be sayde continually, untill Newes peaces day.

Saint John the Euangelistes day.

At the Communion.

The Collect.

Mercifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy blessed Apostle, and Euangelist John, maye attaine to thy everlasting giftes: thozow Iesus Christ our Lorde. Amen.

The Innocents day.

At the Communion.

The Collect.

Almightie God, whose prayse thys daye, the yong Innocentes thy witneses haue confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our lyfe may expresse thy sayth, which with our tongues we doe confesse thozow Iesus Christ our Lorde.

The Sunday after Christmas day.

At the Communion.

The Collect.

Almightie God. &c.

As vpon Christmas day.

Newe yeares day.

At the Communion.

The Collect.

Almightie God, which madest thy blessed sonne to bee circumcised, and obedient to the law for man, graunt vs the true circumcision of thy spirite, that oure hartes and all our members being mortified from all worldly and carnall lustes, maye in all things obey thy blessed will, thozowe the same thy sonne Iesus Christ our Lorde.

If there be a Sunday betwene the Epiphany and the Circumcision, then shall be vsed the same Collect at the Communion, which was vsed vpon the daye of Circumcision.

The Epiphany.

At the Communion.

The Collect.

O God which by the leading of a starre, diddest manifest thy onely begotten sonne to the Gentils, mercifully graunt that we which know thee nowe by sayth, may after this lyfe haue the fruition of thy glorious Godhead, thozow Christ our Lorde.

The first Sunday after

the Epiphany.

At the Communion.

The Collect.

B. 4.

Lorde

The Collectes.

Orde we besech thee mercifully to receiue the prayers of thy people which call vpon thee, and graunt that they may both perceiue and knowe what thinges they ought to doe, and also haue grace and power faithfully to fulfill the same. Through Iesus Christe, our Lorde, Amen.

**The second Sunday after
the Epiphany.**

At the Communion.

The Collect.

Almighty and euerlasting God, which doest gouerne all thinges in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The third Sunday.

At the Communion.

The Collect.

Almighty and euerlasting God, mercifully looke vpon our infirmities, and all our daungers and necessities stretch forth thy right hande to helpe and defend vs: through Christ our Lorde.

The fourth Sunday.

At the Communion.

The Collect.

God which knowest vs to be set in the midst of so manye and great daungers, that for mans frailnesse wee cannot alwayes stande vprightly: graunt to vs the heith of body and soule, that al those thinges which we suffer by syn, by thy helpe we may wel passe and overcome, through Christ our Lord.

The fyft Sunday.

At the Communion.

The Collect.

Lorde wee besech thee to kepe thy church and household continuallye in thy true religion: that they which doe leane only vpon hope of thy heauenlye grace, may euermore be defended by thy mighty power, through Iesus Christ our Lord.

The sixt Sunday, if there be so manye shall haue the same Collect that was vpon the fyft Sunday.

The Sundaye called Septuagesima.

At the Communion.

The Collect.

Orde we besech thee fauourably to heare the prayers of thy people, that we which are iustly punished for our offences: may bee mercifully deliuered by thy goodnesse, for the glorie of thy name through Iesus Christ our Lorde, who lyueth. &c.

The Sunday called Sexagesima.

At the communion.

The Collect.

Lorde God which seest that we put not our truste in anye thing that we doe, mercifulllye graunt that by thy power, we may bee defended against all aduersitie, through Iesus Christ our Lord.

The Sunday called Quinquagesima.

At the Communion.

The Collect.

O Lorde which doest teach vs that all oure doinges without charitie are nothing worth, send thy holy Ghost, and poure into oure heartes, that most excellent gift of Charitie, the very bond of peace and all vertues, without the which whosoener lyueth, is counted deade before

The Collectes.

for the: graunt this for thy onely Sonne Iesus Christes sake.

The first day of Lent.

At the Communion.

The Collect.

Almightie and euermlasting God, which hatest nothing that thou hast made, and doest forgive the sinnes of all them that be penitent. Create and make in vs newe and contrite hartes, that we sorrowfully lamenting our sinnes, and knowledging our wretchednesse, maye obtayne of thee, the God of all mercie, perfite remission and forgiveness, thow we Iesus Christ.

The first Sunday in Lent.

At the Communion.

The Collect.

O Lord, which for our sake, diddest fast .xl. dayes, and fortye nightes, giue vs grace to vse such abstinence, that oure fleshe being subdued to the spirit, we maye euer obey thy Godly motions, in righteousness and true holynes, to thy honor and glorie: which liuest & reignest. &c.

The second Sunday.

At the Communion.

The Collect.

Almightie God, which doest see that we haue no power of our selues, to helpe our selues: keepe thou vs both outwardly in oure bodies, and inwardly in our soules, that we maye be defended from all aduersities, which maye happen to the body, and from all euill thoughts, which may assault and hurt the soule: thow we Iesus Christ. &c.

The third Sunday.

At the Communion.

The Collect.

We beseech thee almighty God looke vpon the hartie desires of thy humble seruants: and stretch forth the right hand of thy maiestie to be our defence against all oure enemies: thow we Iesus Christ our Lord. Amen.

The fourth Sunday.

At the Communion.

The Collect.

Graunt we beseech thee almighty God, that we which for our euill deedes are worthy punished, by the comfort of thy grace, may mercifully be releued, thow we our Lord Iesu Christ. &c.

The fift Sunday.

At the Communion.

The Collect.

We beseech thee almighty God mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned, and preserved eternally both in body and soule: thow we Iesu Christ our Lord.

The Sunday next before Easter.

At the Communion.

The Collect.

Almightie and euermlasting God, which of thy tender loue towardes man, hast sent oure Saviour Iesus Christ to take vpon him oure fleshe, and to suffer death vpon the Crosse, that al mankind shoulde follow the example of his great humilitie: mercifully graunt, that we both follow the example of his patience, and be made partakers of his resurrection: thow we the same Iesus Christ our Lord. Amen.

On good fryday.

At the Communion.

The Collect.

B. ih.

Almigh-

The Collectes.

Almightie God, we beseeche thee graciously to behold this thy familie: for the which our Lorde Iesus Christ was contented to bee betrayed, and giuen vp into the handes of wicked men, and to suffer death vpon the Crosse. who lyueth. &c.

Almightie and euermlasting God, by whose spirite the whole bodye of the Church is gouerned, and sanctified, receiue oure supplications and prayers, which we offer before thee, for all estates of men in thy holpe congregation, that euery member of the same in his vocation and ministerie, maye truly and godly serue thee, thow our Lorde Iesus Christ.

Mercifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should bee conuerted, and lyue, haue mercie vpon all Jewes, Turkes, Infidels and Heretiques, and take from them all ignorance, hardnesse of hart, and contempt of thy word: and so fetch them home, blessed Lorde to thy flock that they may be saued among the remnaunt of the true Israelites, and to be made one folde vnder one shepheard, Iesus Christ our Lorde, who lyueth and reigneth. &c.

Easter day.

At Morning prayer, in stead of the Psalmc. O come let vs. &c.

These Anthemes shall be song or saide.

Christ rising againe from the deade nows dyeth not, death from hence forth hath no power vpon him: for in that he dyed, he dyed but once to put away sinne, but in that he lyueth, he lyueth vnto God. And so lykewise account your selues deade vnto sinne, but lyuing vnto God in Christ Iesus our Lorde.

Christ is risen againe, the first frutes of them that sleepe: for seeing that by man came death, by man also cometh the resurrection of the dead: for as by Adam all men die, so by Christ all men shall be restored to lyfe.

At the Communion.

The Collect.

Almightie God, which thowowe thy onely begotten sonne Iesus Christ, hast overcome death, and opened vs the gate of euermlasting lyfe, we humbly beseeche thee, that as by thy speciall grace procuring vs, thou doest put in our mindes good desires, so by thy continuall help, we may bring the same to good effect, thow Iesus Christ our lord, who lyueth and reigneth with thee and the holy ghost, now & euerm. Amen.

Monday in Easter weeke.

At the Communion.

The Collect.

Almightie God. &c.

As vpon Easter day.

Tuesday in Easter weeke.

At the Communion.

The Collect.

Almightie Father, which hast giuen thy onely sonne to dye for oure finnes, and to rise againe for oure iustification: Graunt vs so to put away the leauen of malice and wickednesse, & we alway serue thee in purenesse of lyuing and truth, thow Iesus Christ our Lord. Amen.

The first Sunday after Easter.

At the Communion.

The Collect.

Almightie God. &c.

As vpon Easter day.

The second Sunday.

At the Communion.

The Collect.

Almightie God, which haste given thy holie Sonne to bee vnto vs both a sacrifice for sinne, and also an example of Godlye lyfe, giue vs the grace that we may alwaies most thankfully receyue that his inestimable benefite, and also daylie endeuor oure selues to follow the blessed steps of his most holy lyfe.

The third Sunday.

At the Communion.

The Collect.

Almightie God which shewest vnto all men that bee in error, the light of thy truth, to the intent that they maye returne into the waye of righteousness: graunt vnto all them that be admitted into the fellowship of Chyristes religion, that they maye eschewe those thinges that be contrarie to their profession, and follow al such things as be agreeable to the same, thowow our Lorde Iesus Chyrist.

The fourth Sunday.

At the Communion.

The Collect.

Almightie God, which doest make the mindes of all faythfull men to be of one will, graunt vnto thy people that they maye loue the thing which thou commaundest, and desire that which thou doest promise, that among the sundrie and manifold chaunces of this worlde, our hartes may surely there be fixed, where as true ioyes are to be found, thowow Chyrist our Lorde. Amen.

The fift Sunday.

At the Communion.

The Collect.

Lorde from whome all good things doe come, graunt vs thy humble seruants, that by thy holy inspiration, we maye thinke those things that be good, and by thy mercifull guiding maye perfourme the same thowow our Lorde Iesus Chyrist. Amen.

The ascencion day.

At the Communion.

The Collect.

Graunt we beseech thee almightie God, that lyke as we beleneue thy onely begotten sonne our Lorde, to haue ascended into the heauens, so we may also in hart and minde thither ascend, and with him continually dwell.

The Sunday after the Ascencion day.

At the Communion.

The Collect.

O God the King of glorie, which hast exalted thine onely sonne Iesus Chyrist, with great triumph vnto the kingdome of heauen, we beseech thee leaue vs not comfortlesse, but sende vs thine holy ghost to comfort vs and exalt vs vnto the same place, whether oure Sauour Chyrist is gone befoze, who lyueth. &c.

Whitsunday.

At the Communion.

The Collect.

God, whiche as bypon this daye haste taught the hartes of thy faythfull people, by the sending to them the lighte of thy holie Spirite, graunt vs by the same Spirite, to haue a righte iudgemente in all thynges, and euermore to reioyce in hys holie comfort,
W. 116.

The Collectes.

comfort, throughte the merites of Christe Iesus our Saviour whoe ly-
ueth and reygneith with the vnitie of the same spirit one G D D, world
without ende. Amen.

Sunday in Whitson weeke.

At the Communion.

The Collect.

G D D which as. &c.

As vpon whitunday.

Tuesday in whitson weeke.

At the Communion.

The Collect.

G D D which as. &c.

As vpon whitunday.

Trinitie Sunday.

At the Communion.

The Collect.

A mightie and euerlasting G D D, which hast giuen vnto vs thy
seruantes, grace by the confession of a true saythe, to acknowledge
the glory of the eternall trinitie, and in the powre of thy diuine ma-
iestie, to worship thee in vnitie: we besech thee, that through the stedfast-
nesse of this faith, we may euermore be defended from all aduersitie, whi-
che liueth. &c.

The first Sunday after Trinity.

At the Communion.

The Collect.

God the strength of all them that trust in thee, mercifully accept oure
prayers, and because the weakenesse of our mortall nature can dooe
no good thing without thee, graunt vs the helpe of thy grace: that
in keeping of thy commaundements wee may please thee both in witt and
deede, through Iesus Christ our Lorde.

The seconde Sunday.

At the Communion.

The Collect.

Lorde, make vs to haue a perpetuall feare and loue of thy name, for
thou neuer faylest to helpe and gouern them, whome thou dost bring
vp in thy stedfast loue. Graunt this. &c.

The thirde Sunday.

At the Communion.

The Collect.

Lorde we besech thee, mercifully to heare vs, and vnto whome thou
hast giuen an heart and desire to praye, graunt that by thy mightye
ayde we maye be defended, through Iesus Christ our Lorde.

The fourth Sunday.

At the Communion.

The Collect.

God the protector of all that trust in thee, withoute whome nothing
is strong, nothing is holy, increase and multiplie vpon vs thy mercy
that thou being our ruler and guide, we maye so passe thozow thin-
ges temporall, that we finaly lose not the thinges eternall. Graunt this
heauenly father, for Iesus Christes sake our Lorde.

The fift Sunday.

At the Communion.

The Collect.

Graunt Lord, we besech thee, that the course of this world may be so
peaceably ordered, by thy gouernance, that thy congregation maye
ioyfully serue thee, in all godlye quietnesse: Through Iesus Christ
our Lorde.

The sixt Sunday.

At the Communion.

The Collect.

The Collectes.

GOD which hast prepared to them that loue thee, such good things as passe all mannes vnderstanding, poure into our heartes suche loue towards thee, that wee louinge thee in all thinges, maye obtayne thy promises, which exceede all that we can desire, through Iesus Christ.

The. vii. Sunday.

At the Communion.

The Collect.

LORDE of all powre and might, which arte the aucthour and giuer of all good things, graffe in our heartes the loue of thy name, increase in vs true religion, nourishe vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lorde.

The. viij. Sunday.

At the Communion.

The Collect.

GOD whose prouidence is neuer deceaued, we humbly beseech thee that thou wilst put awaye from vs all hurtfull thinges, and giue those which be profitable for vs, through Iesus Christ our Lorde.

The ninth Sunday.

At the Communion.

The Collect.

GRAUNT to vs Lorde we beseech thee, the spirite to thinke and to do alwayes suche thinges as bee rightfull: that wee which cannot bee withoute thee, maye by thee be able to liue, accordinge to thy will: through Iesus Christ our Lorde.

The tenth Sunday.

At the Communion.

The Collect.

LET thy mercifull cles, O Lorde, be open to the prayers of the humble seruantes: and that they may obtayne their petitions, make them to aske such thinges, as shall please thee: through Iesus Christ our Lorde. Amen.

The. xi. Sunday.

At the Communion.

The Collect.

GOD which declarest thy almightie powre, most chieflie in shewing mercy and pittie, giue vnto vs abundantlie thy grace, that we running to thy promises, maye be made partakers of thy heauenly treasure, through Iesus Christ our Lorde.

The. xij. Sunday.

At the Communion.

The Collect.

ALMIGHTIE and euermlasting God, which arte alwayes more readie to heare, then we to praye, and arte wont to giue more then euer we desire, or deserue, poure downe vpon vs the aboundaunce of thy mercy, forgiuing vs those thinges whereof our conscience is asfraid, and giuing vnto vs that our prayer dare not presume to aske, through Iesus Christ our Lorde.

The. xiii. Sunday.

At the Communion.

The Collect.

ALMIGHTY and mercifull Gods of whose onely gift it commeth, that thy faithfull people do vnto thee true laudable seruice, graunt wee beseeche thee, that we maye so runne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Collectes.

The.xiiij. Sunday.

At the Communion.

The Collect.

Almightie and euerlasting God, giue vnto vs the increase of fayth, hope, and charitie, and that wee maye obayne that, which thou doest promise, make vs to loue that, which thou doest commaunde, through Iesus Christ our Lorde.

The.xv. Sunday.

At the Communion.

The Collect.

Keepe we beseech thee, O Lorde, the Churche wyth thy perpetuall mercy, and because the frailtye of man, without thee, cannot but fall, keepe vs euer by thy helpe, and leade vs to all thyngs profitable to our saluation, through Iesus Christ, &c.

The.xvj. Sunday.

At the Communion.

The Collect.

Lorde we beseech thee, let thy continuall pitie cleanse and defende thy congregation, and because it cannot continue in safetye wthout thy succour, preserue it enermore by thy helpe and goodnesse, through Iesus Christ our Lorde.

The.xvij. Sunday.

At the Communion.

The Collect.

Lorde wee praye thee, that thy graces maye alwayes preuent and followe vs, and make vs continuallye to be giuen to all good workes, through Iesus Christ our Lorde.

The.xviij. Sunday.

At the Communion.

The Collect.

Lorde we beseech thee graunt thy people grace to auoyd the infections of the Deuill, and with pure hart and minde to folowe thee, the onelye God: through Iesus Christ our Lorde.

The.xix. Sunday.

At the Communion.

The Collect.

O God, soasmuch as withoute thee wee are not able to please thee: graunt that the working of thy mercye, maye in all thynges direct and rule oure harts, through Iesus Christ our Lorde.

The.xx. Sunday.

At the Communion.

The Collect.

Almightie and mercifull god, of thy bountifull goodnesse kepe vs from all thynges that may hurt vs: that we being ready both in body and soule, maye with free hartes accomplish those thynges that thou wouldest haue done. Through Iesus Christ our Lorde.

The.xxi. Sunday.

At the Communion.

The Collect.

Graunt we beseech thee, mercifull Lorde, to thy faithfull people, pardon and peace, that they maye be cleansed from all their synnes, and serue thee with a quiet minde, through Iesus Christ our Lorde.

The.xxij. Sunday.

At the Communion.

The Collect.

Lorde

The Collectes.

Lorde we beseech thee to keepe thy household, the Church in continuall godlinesse: that thow thy protection, it may be free from all aduersities, and deuoutly giuen to serue thee in good workes to the glory of thy name: thow Iesus Christ our Lorde.

CThe. xxiij. Sunday.

At the Communion.

The Collect.

God oure refuge and strength, which art the authour of all goodnesse, be readie to heare the deuoute prayers of the Church: and graunt that those things which we aske saythfullye, we maye obtaine effectually, thow Iesus Christ our Lorde.

CThe. xxiiij. Sunday.

At the Communion.

The Collect.

Lorde we beseeche thee, absolue thy people from their offences, that thow thy bountifull goodnesse, we maye bee deliuered from the bands of all those sinnes, which by oure frailtie we haue committed. Graunt this. &c.

CThe. xxv. Sunday.

At the Communion.

The Collect.

Stirre vp we beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing forth the fruite of good workes may of thee be plenteously rewarded, thow Iesus Christ our Lorde.

If there be any Sundayes before Aduent Sunday to supplie the same, shall be taken the seruice of some of those Sundayes that were committed betwene the Epiphany and Septuagesima.

Certaine Collects to be sayde at the
Communion vpon Saints dayes.

CSaint Andrewes daye.

At the Communion.

The Collect.

Almighte God, which diddest giue such grace to thy holye Apostle Saint Andrew, that he readily obeyed the calling of thy sonne Iesus Christ, and followed him without delaye, graunt vnto vs all, that we being called by thy holy worde, maye foorth with giue ouer our selues obediently to follow thy holy commaundements, thow the same Iesus. &c.

CSaint Thomas day.

At the Communion.

The Collect.

Almightie and euerlasting God, which for the more confirmation of the sayth, diddest suffer thy holye Apostle Saint Thomas, to bee doubtfull in thy sonnes resurrection: graunt vs so persitely, and without all doubt to beleue in thy sonne Iesus Christ, that our sayth in thy sight neuer be repproued: heare vs, O Lord, thow the same Iesus Christ: to whome with thee and the holy ghost, be all honour. &c.

CThe conuersion of Saint Paule.

At the Communion.

The Collect.

God which hast taught all the worlde, thow the preaching of thy blessed Apostle Saint Paule: graunt wee beseeche thee, that wee which haue his wonderfull conuersion in remembrance, may

may follow and fulfill thy holpe doctrine that he taught : thowoe Iesus Christ our Lorde.

The purification of Saint Marie the Virgin.

At the Communion.

The Collect.

Almighty and euerlasting God, we humbly beseeche thy Maiestie, that as thy onely begotten sonne, was this day presented in the temple, in the substance of our fleche : so graunt, that we may be presented vnto thee with pure and cleane mindes, by Christ our Lorde.

Saint Mathies day.

At the Communion.

The Collect.

Almighty God, which in the place of the Traitor Iudas, diddest chose thy faithfull seruuant Mathie to bee of the number of the xij. Apostles : graunt that thy Church being alwaye preserved from false Apostles, may be ordered and guided by saythfull and true pastours : thowoe Iesus Christ our Lorde.

The Annunciation of the Virgin Marie.

At the Communion.

The Collect.

We beseech thee Lord, poure thy grace into our hartes, that as we haue knowne Christ thy sonnes incarnation, by the message of an Angell : so by his Crosse and passion, we may be brought vnto the glorie of his resurrection : the Lord our saine Christ our Lorde.

Saint Markes day.

At the Communion.

The Collect.

Almighty God, which hast instructed thy holpe Church, with the heauenly doctrine of thy Euangelist Saint Marke : giue vs grace so to be established by thy holy Gospel, that we be not like children, caried away with euerie blast of vaine doctrine, thowoe Iesus Christ our Lorde.

Saint Philip and James.

At the Communion.

The Collect.

Almighty God, whome truely to knowe is euerlasting lyfe, graunt vs perfectly to knowe thy sonne Iesus Christ, to be the waye, the truth, and the lyfe, as thou hast taught Saint Philip, and, other thy Apostles, thowoe Iesus Christ.

Saint Barnabe Apostle.

At the Communion.

The Collect.

Lorde almighty, which hast endued thy holpe Apostle Barnabas with singular giftes of the holy Ghost, let vs not be destitute of thy manifold giftes, nor per of grace, to vse them alwaye to thy honor and glorie, thowoe Iesus Christ.

Saint

Saint Iohn Baptist.

At the Communion.

The Collect.

Almightie God, by whose providence thy seruant Iohn Baptiste was wonderfully borne, and sent to prepare the waye of thy Sonne our Saviour, by preaching of penance: make vs so to followe his doctrine and holy life, that we maye truly repent, accordinge to his preaching, & after his example constantly speake the truth, boldly rebuke vice and patiently suffer for the truthe sake: through Iesus Christ our lord.

Saint Peters day.

At the Communion.

The Collect.

Almightie God, which by thy sonne Iesus Christe, haste given to thyne Apostle Saint Peter, many excellent gyftes, and commaunded him earnestly to feede thy flocke, make we beseech thee, all Bishops and Pastors diligently, to preache thy holpe worde, and the people obedientlye to follow the same, that they maye receiue the crowne of everlasting glory: through Iesus Christ our Lord.

Saint James the Apostle.

At the Communion.

The Collect.

Graunt, O mercifull God, that as thine holys Apostle, James, lea-vinge his father, and all that he had wythoute delaye, was obeyed vnto the calling of thy Sonne Iesus Christe, and folowed him: so we forsaking all worldly and carnall affections, may be euermore ready to folowe thy commaundement, through Iesus Christ our Lord.

Saint Bartholomewe.

At the Communion.

The Collect.

Olmightie and euerlastinge God, which haste given grace to thy Apostle Bartholomewe, trulye to beleue, and to preache thy worde: Graunt wee beseeche thee, vnto thy Church, both to loue that he beleued, and to preach that he taught: thorow Christ our Lord.

Saint Mathewe.

At the Communion.

The Collect.

Almightie God, whiche by thy blessed sonne dyddest call Mathewe from the receypte of Custome, to bee an Apostle and Euangelist: Graunt vs grace to forsake all conetous desyres and inordinate loue of ryches, and to folowe thy sayde sonne Iesus Christ: who lyueth and reighneth. &c.

Saint Michaell, and

all Angelles.

At the Communion.

The Collect.

Euerlasting God, which haste ordained, and constituted the ser- uices of Angelles and men in a swonderfull order, mercifullye graunt, that they which alwaye do thee seruice in Heauen, maye by thy appoyntment, succour and defende vs in earth: through Iesus Christ our Lord. Amen.

Saint Luke the Euangelist.

At the Communion

The Collect.

Almigh-

The Collectes.

A Almighty God, which calledst Luke the Physician, whose prayse is in the Gospell to be a Physician of the soule: It may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules: through thy sonne. &c.

Simon and Jude Apostles.

At the Communion.

The Collect.

A Almighty God, which hast builded the congregation vpon the foundation of the Apostles, and Prophets, Iesu Christ hymselfe being the head corner stone: Graunt vs so to be ioyned together in the vnitie of spirit by their doctrine, that we may be made an holy temple acceptable to thee, through Iesus Christ our Lord. Amen.

All Saints.

At the Communion.

The Collect.

A Almighty God, whiche hast knytte together thy elect in one Communion, and felowshippe in the mysticall bodye of thy sonne Christ our Lord, graunt vs grace so to follow the holy Saints in all vertues and godly lyuing, that we may come to those vnspokeable ioyes which thou hast prepared for all them that vnfaignedly loue thee, through Iesus Christ our Lord.

The Collects for the Queene.

A Almighty God, whose kingdome is euerlastinge and powre infinite: haue mercy vpon the whole congregation, and so rule the heart of thy cholen seruaunt Elizabeth our Queene and gouernour, (that shee knowing whole Minister shee is) may aboue all thinges, seeke thy honour and glory, and that wee hir subiects (duelye considering whole authoritie she hath) maye saythfully serue, honoure, and humbly obey hir in thee, and for thee, according to thy blessed worde and ordinaunce: Through Iesus Christ our Lord, who with thee and the holy ghost, liueth and raigneth euer one God, world without ende. Amen.

A Almighty and euerlastinge God, we be taught by thy holy word that the heartes of Kings are in thy rule and gouernaunce, and that thou doest dispose & turne them as seemeth best to thy godlye wisdom: we humbly beseech thee, so to dispose and gouerne the hart of Elizabeth thy seruaunt our Queene and gouernour: that in all hir thoughtes, wordes and woorkes, shee may euer seeke thy honour and glory: and study to preserue thy people committed to hir charge, in wealth peace & godlines grant this O merciful father, for thy dere sons sake, Iesus Christ our Lord. Amen.

A generall confession to be made before we receiue the holy Communion.

A Almighty God, father of our Lord Iesus Christ, maker of all things and iudge of all men, we knowlege and bewaile our manyfold sinnes and wickednesse, which wee from time to tyme moste greuously haue committed by thought, word, and dede, against thy diuine maiestie, prouoking most iustly thy wrath and indignation againste vs: we doe earnestly repent, and be hartily sorry for these our misdoinges, the remembraunce of theym is greuous vnto vs, the burthen of them is intollerable: Haue mercy vpon vs, haue mercy vpon vs moste mercifull father, o: thy sonne our Lord Iesus Christes sake, forgive vs all that

The Collectes.

that is past, and graunt that we may euer hereafter serue and please thee in newenesse of lyfe, to the honour and gloze of thy name, throughte Iesus Christ our Lorde.

A prayer to be sayde before the receyuing of the holy Communion.

We doe not presume to come to this thy table, O mercifull Lorde, trusting in our owne righteousnesse, but in thy manifold & great mercies, we be not worthy so much as to gather by the cruimes vnder thy table, but thou art the same lord, whose property is alwayes to haue mercy: graunt vs therfore gracious Lorde, so to eate the flesh of thy deare son Iesus Christ, & to drinke his blood, that our sinfull bodies may be made cleane by his bode, and our soules washed throught his most precious blood. Amen.

A thankes giuing vnto God, after the receyuing of the holy Communion.

Almighty and euerlasting god, we most heartily thanke thee, for that thou hast vouchsaied to fede vs, which haue duely receiued these holy mysteries, with the spirituall foode of the most precious body and blood of thy sonne our sauour Iesus Christ, and doest assure vs thereby, of thy fauour & goodnes toward vs, and that we be very members incorporated in thy mysticall body, which is the blessed company of all faythfull people, and bee also heyyes throught hope of thy euerlasting kingdome, by the merites of the most precious death, and passion of thy deare sonne, we nowe most humbly beseech thee, O heauenlye father so to assist vs wpth grace, that we may continue in that holy fellowship, and doe all suche good woorkes, as thou hast prepared for vs to walke in: throught Iesus Christ our Lorde, to whom wpth thee, and the holy ghost, be all honour and gloze, worlde without ende. Amen.

A the blessing at the departure of the people.

The peace of God, which passeth all vnderstanding, keepe your hartes and myndes in the knowledge and loue of God, and of his sonne Iesus Christ our Lorde: and the blessing of God the Father, the Sonne, and the holpe Ghost bee among you, and remayne wpth you alwayes. Amen.

A Collectes to be sayde after the Offertozy, when there is no Communion.

Assist vs mercifull, O Lorde, in these our supplications and prayers, and dispose the waye of thy seruantes, toward the attaynement, of euerlastinge saluation, that among all the chaunces and chaunces of this mortall lyfe, they may euer be defended by thy most gracious and ready helpe, throught Christ our Lorde. Amen.

O Almighty Lorde, and euerlasting God, vouchsafe wee beseech thee, to direct, sanctifie and gouerne, both our hartes and bodies, in the wayes of thy lawes, and in the woorkes of thy comaundements, that throught thy most mightie protection, both here and euer, we maye bee preserved in body and soule, throught our Lorde and sauour: Iesus Christ. Amen.

Graunt

The Collectes.

Graunt we beseech thee almighty God, that the wordes which we haue heard this daye with our outwarde eares, maye thorow thy grace be so grafted inwardly in our hartes, that they may bring forth in vs, the fruit of good lyuing, to the honour and praise of thy name, thorow Iesus Christ our Lorde. Amen.

Reuent vs, O Lorde, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begon and ended in thee, we may glorifie thy holy name, and finally, by thy mercie obtaine euerlasting lyfe: thorow Iesus Christ our Lorde. Amen.

Almighty God, the fountaine of all wisdom, which knowest oure necessities before we aske, and our ignorance in asking, we beseech thee to haue compassion vpon oure infirmities: and those things, which for our unworthynesse we dare not, and for our blindness we can not aske, vouchsafe to giue vs for the worthynesse of thy Sonne Iesus Christ our Lorde. Amen.

Almighty God, which hast promised to heare the petitions of them that aske in thy sonnes name, we beseech thee mercifully to encline thine eares to vs, that haue made now prayers and supplications vnto thee, and graunt that those things which we haue faithfully asked according to thy holy will, may effectually be obtained, to the reliefe of our necessitie, and to the setting forth of thy glorie, thorow Iesus Christ our Lorde. Amen.



1542

1684

1542

7

Epist. began to read in the church of St. James
1592

and he slepte. And he toke one of hys
ribbes, & closed vp the fleshe in steade
therof. And þ rib which the lord god,
Eccle. 19
I. Co. 11
had take from man. made he a womā,
and brought her vnto man. And man
said: This is now bone of my bones,
& flesch of my fleshe. She shalbe called
woman, because she was taken out of
man. For this cause shall a man leaue
hys father, and his mother, and shalbe
ioyned with his wife: and they shal
become one fleshe. And they were both
naked, the man & his wife: and were
not ashamed.

The .iiij. Chapter.

But the serpent was subtiler
then euery beaste of the felde,
which the lord God made: And
he said vnto the woman: yea, hath the
lord God said: ye shal not eate of eny
tre of the garden? And þ woman said
vnto the serpent: we eate of the fruite
of the tree of the garden, but as for the
fruite of the tree which is in the mids
of the garden, God hath sayd: ye shall
not eate of it, neither shall ye touche
it, lest haply ye dye. And the serpent
sayd vnto the woman: ye shal not dye
the death, but God dothe knowe that
the same day that ye eate thereof, your
eyes shalbe opened, & ye shalbe euen as
gods, knowing good and euil. And so
the woman (syrng that the same tree
was good to eate, & lusty to the eyes, &
that the same tree was pleasant to get
wisedomer) toke of the fruite thereof,
and did eate, & gaue vnto her husband
bring with her which did eat also. And
the eyes of them both wer opened, and
they knew that they were naked. And
they sowed fig leues together, & made
them selues apens. And they hard þ
voyce of the Lord God, walkinge in
the garden in the coole of the day. And
Adam & his wife hid them selues from
the presence of the Lord God, among
the trees of the garden. And the Lord
God called Adam & sayd vnto hym:
where art thou? which sayd: I heard
thy voyce in the garden, & was afraid,
because I was naked: & hid my selfe.
And he said: who told thee þ I was
naked? hast thou not eaten of the same

tree, concerning the which I commaun
ded thee that thou shouldest not eate
of it? And Adam sayde: The woman
whom thou gauest to be with me, shee
gaue me of the tree, & I did eate. And
the Lord God saide vnto the woman:
why hast thou done this? And þ wo
man saide: ponde serpent begiled me,
and I did eate. And the Lord God
sayde vnto the serpente, because thou
hast done this, thou art cursed aboue
all castell, and aboue euery beaste of the
felde. Vpon thy belly shalt thou goe,
and duste shalt thou eate all the dayes
of thy life: I will also putte enmities
betweene thee and the woman, be
twene thy seede and her seede: & the
same shall treade downe thy head, and
thou shalt treade vpon his heele. But
vnto the woman he saide: In multi
plying will I multiplye thy sorowe
and thy conceaung: In sorowe shalt
thou bring forth chyldren: and thy lust
shall pertayne to thy husbände, and he
shall haue the rule of thee. Vnto Ada
m he saide: Because thou hast berkened
vnto the voyce of thy wife, and hast
eaten of the tree (concerning þ which
I commaunded thee, sayinge: Thou
shalt not eate of it) cursed is þ ground
for thy sake. In sorowe shalt thou
eate of it, all the dayes of thy life.
Thou shalt also & thistle shal it cause to
grow vnto thee, & thou shalt eate the
herbe of the felde: In the sweate of
thy face shalt thou eate bread, till thou
bee turned agayne into the ground, for
out of it wast thou taken, in as muche
as thou art dust, and into duste shalt
thou be turned again. And Adam cal
led his wifes name Heua, because she
was mother of all liuinge. Vnto the
same Adam also and to his wife did þ
Lord God make lethern garments, &
clothed them. And the Lord God said:
Behold ponde man hath ben euen as
one of vs, that he might knowe good
and euil. And now least haply he put
forth his hand, and take also of the tre
of life, and eate, and liue for euer. And
the Lord God sent them forth from
the Garden of Eden, to dwelle the
grounde that hee was taken out of.

Coloss. 2

Job. 34.

Genesis.

And so he dyed out man, and at the east syde of the garden of Eden, he set Cherubines, and the glistering flame of a flaming sword, to kepe the way of the tree of life.

The .iii. Chapter.

Adam knewe Ena his wife. who conceauinge, did beare Cain, sayinge: I haue gotten a man of the Lord. And thre pcedinge forth, brought forth his brother Habel: and Habel was a keeper of sheepe, but Cain was a tiller of the ground. And in pcedesse of dayes it came to passe that Cain brought of the fruit of the ground an oblation vnto the Lord. Habel also brought of the firstlinges of his sheepe, and of the fat therof. And the Lord had respect vnto Habel, and to his oblation. But vnto Cain and to his offering he had no respect. For the whiche cause Cain was exceeding wroth, and his countenance abated. And the Lord sayde vnto Cain: Why art thou wroth, and why is thy countenance abated? If thou do well shall there not be a promotion: And if thou doest not well, lieth not thy sinne in the doores? Vnto thee also pertaineth the lust thereof, & thou shalt haue dominion ouer it. And Cain spake vnto Habel his brother,

(let vs goe forth.) And it fortuned

Gen. 10. a When they were in the fildes, Cain rose vp against Habel his brother, and slew him. And the Lord sayde vnto Cain: Where is Habel thy brother? Cain. I knowe not: Am I my brothers keeper? And he sayde: What hast thou done? The voyce of thy brothers blood cryeth vnto me out of the ground: and now art thou cursed from the earth, whiche hath opened her mouth, to receaue thy brothers bloude fro thy hand. If thou till the ground, she shall not pcedede to yeld vnto thee her strength. Fugitive, and a vabound shalt thou be in the earth. And

Gen. 15. c Cain sayde vnto the Lord: My iniurie is more then that it may be forgiven. Beholde, thou hast cast me out this daye from the bigger face of the

earth, and from thy face shall I be hid: Fugitive also, and a vabound shall I be in the earth. And it shall come to passe: every one that findeth me, shall slaye me. And the Lord sayd vnto him: (it shall not be so) yea, but whosoever slayeth Cain, it shall be auenged seven fold. And the Lord set a marke vpon Cain, least anye man findinge him, should kill him. And Cain went out from the presence of the Lord, and dwelt in the lande of Nod eastwarde from Eden. Cain also knewe his wife whiche conceived and bare Henoche: and buildinge a Citie, he called the name of the same Citie after the name of his sonne Henoche. Vnto the same Henoche was borne Irad, Irad begat Methusael, and Methusael begat Methusael. Methusael begat Lamech. And Lamech tooke vnto him selfe two wives: The name of the one was Ada, and the name of the other was Zilla. And Ada begate Iabel, whiche was the father of such as dwell in the tentes, and of such as haue cattel. His brothers name was Chuball, which was the father of such as handle harpe and organ. And Zilla also begate Chubalcain, whiche wrought commonlye euerye crafte of bras and yron. The sister of Chubalcain, was Raena. And Lamech sayde vnto his wives, Ada & Zilla. Heare my voyce ye wives of Lamech, hearken vnto my spech: I haue slayn a man to & woundinge of my selfe, and a yong man to mine owne punishment. If Cain shall be auenged seven fold, truly Lamech seventy times and seven times. I knowe his wife agayne, and she bare a son and called his name Seth: For God (sayde she) hath appoynted me another seide in stead of Habel, whom Cain slew. And vnto the same Seth also, there was borne a sonne: and hee called his name Enos. Then began they to make inuocation in the name of the Lord.

The .v. Chapter.

This is the booke of the generations of Adam. In the day that god created man: in the likeness

of God made he him. Male & female, noth • walked with God: and he was created he them, and blessed them: and called they name Adam, in the day of they creation. And Adam lyued an hundred and thirtie yeares, and begat a son in his owne likenes, after his ymage, and called his name Seth. All the dayes of Adam (after he had be-

1. Par. 1.

gotten • Seth) were eyght hundred yeares: and he begat sons and daughters. And all the dayes that Adam liued, were nyne hundred and thirtie yeares, and he dyed. Seth lyued an hundred and fyue yeares, & begat Enos: And Seth lyued (after he begat Enos) eight hundred and seue peres, and begat sonnes and daughters.

And all the dayes of Seth, were nine hundred and twelue yeares: And he dyed. Enos liued ninety peres, and begat Kenan: and Enos liued (after he begat Kenan) eight hundred and fiftene peres, and begat sonnes & daughters. And all the dayes of Enos were nine hundred and fyue yeares: And he dyed. Kenan lyued seuentie peres,

and begat Mahelael: And Kenan lyued (after he begat Mahelael) eyght hundred and forty yeares, and begat sonnes and daughters. And all the dayes of Kenan were nine hundred yeares and ten yeares, and he dyed.

Mahelael lyued sixty yeares, and fyue yeares, and begat Jared: And againe Mahelael lyued (after he begat Jared) eyght hundred and thirtie peres, and begat sonnes and daughters. And all the dayes of Mahelael were eyght hundred, nintie and fyue yeares: and he dyed. Jared lyued an hundred and sixty and two yeares, and he begatte Henoch: And Jared lyued (after he begat Henoch) eight hundred yeares, & begat sonnes and daughters. And all the dayes of Jared were nine hundred and sixty, and two yeares: And he died.

Henoch liued sixty and fyue peres, and begat Methuselah. And Henoch walked with God after he begatte Methuselah, thre hundred yeares, & begat sonnes and daughters. And all the dayes of Henoch were thre hundred sixty and fyue yeares, And he-

noch • walked with God: and he was nomore sene, for God toke him away. Methuselah also lyued an hundred yeares, eyghty and seuen yeares, and begat Lamech: And agayne Methuselah lyued (after he begat Lamech,) seuen hundred yeares, and eyghty, & two yeares, and begat sonnes & daughters. And all the dayes of Methuselah were nine hundred yeares, and sixty, and nine peres: And he dyed. Lamech lyued an hundred yeares, and eyghtie and two yeares and begat a sonne, and called his name Noah, saying: Chys same shall comfot vs as concerninge our woike and sorowe of ours woike and sorowe of our handes: from of the

earth which God cursed. And Lamech lyued after he begat Noah (fue hundred yeares and ninety & fyue peres, and begat sonnes and daughters. And all the dayes of Lamech were seuen hundred yeares, and seuentie, and seuen peres: And he dyed. Noah was fue hundred yeare olde. And Noah begat Sem, Ham, and Japheth.

Ch. vi. Chapter.

And it came to passe, that man began to be multiplied in the upper face of the earthe, and there were daughters bozne vnto the. The sonnes of God also sawe the daughters of men that they wer faire, and they toke the wyues from among all that they had choslen. And the Lord sayd: my spirite shall not alwaye strue in man, because he is fleshe: And hys dayes shalbe • an hundred and twenty yeares. But there were giants in the earth in those dayes: and after that the sonnes of God, came vnto the daughters of men, and they had genynged vnto them, the same becam mighty men of the woylde, and men of renowne. But God sawe that the malice of man was great in the earth, and all the ymagination of the thoughtes of hys heart was onely euill and that contynualle. And it repented the Lord that he hadde made man in the earth: and he was touched with sorowe in his heart. And the Lord sayd: I will (from the upper face of

Ge. 17.2
Sap. 4.8
4. Reg. 2

1. Pe. 3.6

Gen. 8.1
1. Re. 15

Ecl. 44.
Heb. 11.

the erth) destroy man, whom I haue created, both man, cattell, worme, and foule of the ayre: for it repenteth me & I haue made them. But Noah found grace in the eyes of the Lord. These are the generations of Noah. Noah was iust and perfect in his generations, and walked with God. Noah begat thre sonnes: Sem, Ham, and Japheth. The earth also was corrupt before God, and the same earth was fylled with crueltie. And God looked vpon the earth, and behold it was corrupt: for all fleshe had corrupted his way vpon earth. And God sayd vnto Noah, The end of all fleshe is come before me: for the erth is fylled with crueltie, from before the face of them. And beholde I will destroy them, with the erth. Make thee an Arke of pine trees: habitations shalt thou make in the Arke, and shalt pitch it within and withoute with pitch. And of this fashion shalt thou make it. The lengthe of the Arke shalbe thre hundred cubites: the bredth of it fifty cubites, and the height of it, thirty cubites: a window shalt thou make in the Arke, & in a cubite shalt thou finish it aboue: but the doore of the Arke shalt thou set in the syde thereof: with thre lottes one aboue another, shalt thou make it. And beholde, I, euen I do bring a flood of waters vpon the earth, that I may destroy all fleshe (wherein is the breath of life) vnder heauen. And euery thing that is in the earth, shal dye. with thee also will I make my covenant: and thou shalt come into the arke, thou and thy sonnes, and thy wife, and thy sonnes wives with thee. And euery liuing thinge, and of all fleshe, a payre of euery one, shalt thou bring into the Arke, to kepe them alīue with thee. They shalbe male and female. Of fethered foules also after their kinde, and of all cattell after their kinde, of euery worme of the earth after his kinde: two of euery one shall come vnto thee, that thou mayest kepe them alīue. And take thou with thee of all meate that is eaten, & thou shalt lay it up with thee, that it may be meate

for thee and them. Noah therefore did according to all that God commaunded him, euen so did he.

The. vii. Chapter.

And the Lord said vnto Noah: come thou and all thy house in to the Arke: for thee haue I sene righteous before me in this generation. Of euery cleane beast thou shalt take with thee seuen & seuen: the male, and his female: But of vncleane cattell two, the male and his female. Of foules also of the ayre, seuen and seuen, the male and female: to kepe sede alīue vpon the face of all the whole earth. For after seuen daies yet to come I will rayne vpon the earth fortye dayes and fortye nightes. And all substance that I haue made, will I destroy from the vpper face of the earth. Noah therefore did according vnto all that God commaunded him. And Noah was six hundred yeres olde, when the flood of waters was vpon the earth. And Noah came (and his sons, and his wife, and his sonnes wives with him) vnto the Arke, because of the waters of the flood. Of cleane cattell, and of vncleane cattell, & of flying foules, and of euery such as crepeth vpon the earth, there came two and two vnto Noah into the arke: the male and the female, as God had commaunded Noah. It fortunēd also after seuen dayes, and the waters of the flood were vpon the earth. In the six hundred yere of Noes life, in the seconde moneth, the seuententh day of the moneth: In the same day were all the fountains of the great depe broken vppe, and the windowes of heauen were opened. And the rayne was vpon the earth fortye dayes, and fortye nightes.

In the selfe same daye, entred Noah, Sem, Ham, and Japheth, the sonnes of Noah, and Noahs wife, & the thre wives of his sonnes, with them into the Arke. They and euery beast after his kinde, and all cattell after their kinde, yea and euery worme that crepeth vpon the earth after his kinde, and euery birde after his kinde: and euery flying and fethered soule, And

Ecl. 44.
Gene. 5c.

Gen. 9. b
and. 17. a

2. Pe. 2.
Leuit. 11.

Mat. 24.
Luke. 11.

Cap. 10.

they came vnto Noah into the Arke, two and two, of all fleshe wherein is the breath of life. And they entring in came male and female of all fleshe, as God had commaunded him. And god shut him in rounde aboute. And the flood came sozte dapes vppon the earth, and the waters were encreased, and bare vp the Arke, which was lift above the earth. The waters also preuayled, and were increased exceedingly vpon the earth, and so the Arke went on the vpper face of the waters. And the waters preuayled exceedingly vpon the earth: and all the hie hills that are vnder the whole heauen were couered. Fiftene cubits vppward did the waters preuayle, so that the mountaynes were couered. And all fleshe dyed that moued vpon the earth, in soule, in cattell, in beest, and in euery woyme that creepeth vpon the earth: yea, and euery man also whatsoeuer was (in whose nostrils the breath of life did breathe) all these in the daye died: And euery thing was destroyed that remayned, and what was in the vpper part of the ground (both man and cattell, and woyme, and foule of the aire) they were euery destroyed from off the earth. And Noah onely remayned a hie, and they that were with him in the Arke. But the waters preuayled vpon the earth, an hundred and fiftie dapes.

The. viij. Chapter.

AND God remembred Noah, and euery beest, & all the catell that was with him in the Arke. And God made a wind to passe vpon the earth, and the waters ceased. The fountaynes also of the deepe, and the windowes of heauen were stopped: and the rayne from heauen was restrained. And the waters fro the earth were returned, going and comminge againe. And after the ende of the hundred and fiftie dapes, the waters were abated. And in the seuenth moneth in the seuenth day of the moneth, the Arke rested vpon the mountaynes of Armenia. And the waters truly were

going and decreacing vntill the tenth moneth: For in the tenth moneth, and in the firste dape of the same moneth, were the toppes of the mountaynes sene. And after the ende of the fortieth dape, it hapned that Noah opened the windowes of the Arke which he had made. And he sent forth a rauen, whiche went out going forth and returninge agayne, vntill the waters were dried vpon the earth. And agayne he sent forth a doue from him, that he might see if the waters were abated from the vpper face of the ground. And the doue founde no rest for the sole of her foote: and she returned vnto him agayne into the Arke: For the waters were in the vpper face of the whole earth. And he when he had put forth his hande, tooke her & pulled her to him into the Arke. And he abode yet other seuen dapes, and proceeding further, he sent forth the doue out of the Arke. And the doue came to him in the Euen tyde: and so, in her mouth was an Oliue leafe that she had pluckt: wherby Noah did knowe, that the waters were abated vpon the earth. And he abode yet other seuen dapes, and sent forth the doue which proceeded not to return vnto him anye moze. And it came to passe in the sixe hundred and one yere in the first moneth, and in the first day of the moneth, the waters were dried vpper from the earth. And Noah remoued the coveringe of the Arke, and looked: and beholde, the vpper face of the ground was dried vpper. And in the second moneth, in the seuen and twenty dapes of the moneth, was the earth dried. And God spake vnto Noah, saying: Go forth of the Arke: thou and thy wife, thy sons, and thy sonnes wiues with thee. And bringe forth with thee, euery beest that is with thee: of all flesh (both soule and catell, and euery woyme that creepeth vpon the earth) that they may geendye in the earth, and bringe forth fruite, and increase vpon earth. And so Noah came forth and his sonnes, his wife, and his sonnes wiues, with him.

Gen. 1. c.
and, 2. a

Noe

Genesis.

Noe

Gen. 1.1.2. Every beaste also and every woyme: every soule, & whatsoever creepeth bp-
pon the erth (after their kindes) went
out of the Arke. And Noah builded
an altar vnto the Lorde, and toke of e-
very cleane beast, and of every cleane
foule, and offered sacrifices vpon the al-
tare. And the Lorde smelled a sweete
(or quiet) sapor. And the Lord saide
in his heart: I will not procede to
curse the grounde anye moze for mans
sake: for the ymagination of mannes
heart is euill, euen from his yowth.
Neither will I adde to smite anye
moze every thinge living, as I have
done: yet therfore shall sowing time,
and haruest, cold and heate, Summer
and winter, daye and night cease, all
the dayes of the earth.

The ix. Chapter.

Gen. 7.1. and 8.1. **A**ND God. blessed Noah and
his sonnes, and sayde vnto the:
Brynge ye forth fruite, and
multiplie, and replenishe the earthe.
The feare of you and the drede of you
shalbe vpon every beast of the earthe,
and vpon every soule of the ayre, in all
such as the earth bringeth forth, and
in all the fishes of the sea. Into your
hand are they deliuered. Every thing
that moueth it selfe, and that liueth,
shalbe meat for you: Euen as the grene
herbe, haue I geuen you all thinges.
Leui. 7.1. and 17.1. But. fleshe in the life thereof, and in
the blood therof, shall ye not eate. Eis
your bloude of your liues will I re-
quire. From the hande of every beast
will I require it, and from the hande
of man: From the hande of mans bro-
ther will I require the life of man.
Mat. 29.1. 3p. 13. Who so. sheddeth mans blood, by man
shall his bloud be shed: For in the y-
mage of God did God make man.
26 But bringe you forth fruite, and mul-
tiplie: Gender ye in the earth, and in-
crease therein. God spake also vnto
Noah and to his sonnes with him,
sayinge: Beholde, I set bp my. coue-
nant with you, and with your seede
after you, and with every living crea-
ture that is with you: both in soule
and in cattell, and in every beast of the

earthe whiche is with you, of al that
go oute of the Arke, accordinge vnto
every liuing thing of the earth. But
my couenant with I make with you,
that from hence forth every flesh be
not rooted out with the water of the
floud, neyther shall there be a floud to
destroy the earth any moze. And God
sayde: This is the token of the coue-
nant which I geue betwene me and
you, and every liuing creature that is
with you into perpetuall generations.
I haue set my bowe in the cloude, and
it shalbe for a token betwene me and
the earth. And it shall come to passe
that when I bring a cloude vpon the
earth, the bowe also shalbe sene in the
same cloude. And I will thinke vpon
my couenant whiche is betwene me
and you, and every liuing creature in
all fleshe: and it shall no moze come to
passe, that. waters make a floud to de-
stroye all fleshe. But the bowe shalbe
in the same cloude, and I wil loke vpon
it, that I may thinke vpon the euer-
lasting couenant betwene God and
every liuing creature in all fleshe that
is vpon earth. And God sayde vnto
Noah: This is the token of the coue-
nante which I haue made betwene
me and all fleshe that is vpon earth.
The sonnes of Noah going forth of
the Arke, were Sem, Ham, and Ja-
pheth. And Ham truly is the father of
Chanaan. These are the three sons of
Noah, & of them was the whole earth
ouerspread. Noah also began to be an
husbande man, and planted a vyne-
yarde. And he drynking of the wyne
was drunken, and vncouered with in
his tent. And Ham the father of Ca-
naan seeinge the nakednesse of his fa-
ther, tolde his two brethren without.
And Sem and Japheth, they two, sa-
kinge a garmente, layde it vpon their
shoulders: and comming backewarde,
couered the naked priuities of their
father: namely, their faces beinge tur-
ned away, lest they shoulde see their
fathers priuities. And Noah awooke
from his wyne, and knewe what his
yonger sonne had done vnto him. And
he sayde: Cursed be Canaan, a seruant

Gen. 54

Ecc. 44

of seruantes shal he be vnto his bye-
chym. He sayd moreover: Blessed be
the Loyde God of Sem, and Canaan
shal be his seruant. God shall enlarge
Japheth, and he shall dwell in the ten-
tes of Sem, and Canaan shal be their
seruant. Noah liued after the floude
three hundred and fiftie yeres. And at
the dayes of Noah were nyne hun-
dred and fiftie yeres, and he dyed.

The .x. Chapter.

These are the generations of the
sonnes of Noah, Sem, Ham,
and Japheth: And vnto theym
were chyldren bozne after the floude.
The chyldren of Japheth: Gomer,
and Magog, and Madis, and Iauan,
and Chuball, Meserch, and Theras.
The chyldren of Gomer: Assenath, &
Riptah, and Chogarma. The chyldre
of Iauan, Elisa, & Charis, Kitchim,
and Dodanin. Of these were the
of the Gentiles deuided in their lan-
des, euerye man after his tongue, and
after his kinned in their nations. The
chyldren of Ham, Cusch and Mizrym
and Phur and Canaan. And the chil-
dren of Cusch: Seba and Henilah and
Sabitha, and Rahma, & Sapthecha.
The chyldren of Rahma: Scheba and
Dedan. Cusch also begat Nimrod.
The same beganne to be myghtye in
the earth. For he was a myghty hun-
ter befoze the Loyde. Wherefoze it is
sayde: Euen as Nimrod the myghtye
hunter befoze the Loyde. The begin-
ning of his kingdome was. Babel,
and Errech, and Accad, and Calne, in
the land of Sinhar. Out of that land
came Assur, and builded Ninue, and
the stretes of the Citie, and Chalah:
Kelle also betwene Ninue and Ca-
lah, and it is a great Citie. Mizraim
begat Ludim, and Enamim, and Le-
habim, and Sephtuhim, Pathusim,
also and Cassuhim, out of whom came
Philistim and Caphozim. Chanaan
begat Sidon his first bozne sonne, and
Heth, and Jebusi, & Emori, and Gir-
gisi, Hahiti also, and Haarkhi, & Hasi-
ti, and Haaruadi, and Hazmari, and

Hahemathi. And afterward were the
kinreds of Cananites spread abode.
The bozder of the Cananites was
from Sidon, as thou comest to Gerer
vntill Hazan, and as thou goest vnto
Sodoma and Gomorre, and Adams
and Jebosim, euen vnto the sea. These
are the chyldren of Ham in their kin-
reds, in their tongues, countreys and
their nations. Vnto Sem also the fa-
ther of all the chyldren of Eber (and
sider brother of Japheth) there were
chyldre bozne. The chyldren of Sem:
Elam and Assur, Arphachlad & Lud,
and Aran. The chyldren of Aran: Uz
and Hul, Gether & Mas. Arphach-
lad begat Selah, and Selah begat E-
ber. Vnto Eber also were bozne two
sons: The name of the one was Pe-
leg, for in his dayes was the earth de-
uided. And his brothers name was
Jaketan. Jaketan begate Amodad,
and Saleph, Hazermaneth and Je-
tah, and Hodozan and Alal & Dickla,
Oball also and Abimaell, and Sche-
ba, and Ophir, & Hantila, and Jobab.
These were the chyldre of Jaketan.
And their dwelling was from Mesa,
as thou goest vnto Sephar a mounte
of the east. These are the chyldren of
Sem after their kinreds and tonges
in their landes and nations. And so
these are the kinreds of the chyldren
of Noah, after their generations in
their peoples, and of these wer the na-
tions deuided in the earth, after the
flud.

The .xi. Chapter.

At the whole earth was of one
language and like spech. And
it happened when they went
forth fro the east, they found a playne
in the lande of Sinhar, and there they
abode. And they sayd euery one to his
neighbour: Come, let vs prepare brycke,
and burne them in the fyre. And they
had bryck for stone, and lime had they
in steade of mozt: And they sayde:
Go to, let vs builde vs a Citie and a
tower, whose toppes may reache vnto
heauen: and lette vs make vs a name,
lest happely we be scaterd abode into
the vpper face of the whole earthe.

But the Lord came downe, to see the citie and towne which the childen of men builded: And the Lord saide: Beholde, the people is one, and they haue all one language, and this they begin to do, neyther will it be restrayned fro them, what soeuer they haue pimagined to do. Come on, let vs go downe,

W

Gen. 10b
• Confusion,

and confounde their language, that euery one perceaue not his neyghbors speche. And so the Lord scatered the from that place into the vpper face of all the earth. And they left off to build the citie. And therefore is the name of it called, • Babel, because the Lord did there confounde the language of all the earth. And from thence did the Lord scater them abrode vpon the face of all the earth. These are the generations of Sem: Sem was an hundred yere olde, and begat Arphachsad two yeres after the flood. And Sem liued (after he begat Arphachsad) siue hundred yeres, and begat sonnes & daughters. Arphachsad liued. xxxv. yeres, and begat Selah. And Arphachsad liued (after he begat Selah) foure hundred and thre yeres, and begate sonnes and daughters. Selah liued thirtie yeres, and begate Eber. And Selah liued (after he begate Eber) foure hundred and thre yeres, and begat sonnes and daughters. Eber liued foure and thirtie yeres, and begat Peleg: And Eber liued) after hee begat Peleg) foure hundred and thirtie yeres, and begat sons and daughters. Peleg liued thirtie yeres and begate Reu. And Peleg liued (after he begat Reu) two hundred & nine yeres, and begat sonnes and daughters. Reu liued two and thirtie yeres, and begat Serug: And Reu liued (after he begate Serug) two hundred and seven yeres, and begate sons and daughters. Serug liued thirtie yeres, and begat Nahor: And Serug liued (after he begat Nahor) two hundred yere, and begat sons and daughters. And Nahor liued nine and twentie yeres, and begat Terah: And Nahor liued (after he begat Terah) an hundred and ninete yeres, and begat sons and daughters.

Terah. Terah liued seuentie yeres, and begate Abraham, Nahor, and Haran. These are the generations of • Terah: Terah begat Abraham, Nahor, and Haran. Haran begat Lot. And Haran dyed in the presence of Terah his father, in the lande of his natiuitie, euen in Ur of the Caldres. Abrahā and Nahor tooke them wiues: The name of Abrahams wife was Sarai, & the name of Nahors wife was Milca, & daughter of Haran the father of Milca, and the father of Isca. But Sarai was barren, and had no childe. And Terah take Abraham • his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in law, his sonne Abrahams wife: and they departed together from Ur of the Caldres, that they might go into the lande of Chanaan and they came vnto Haran, and dwelt there: And the dayes of Terah were two hundred and siue yeres, and Terah dyed in Haran.

1 Par. 11
Jol. 24

Heb. 11

Jol. 24
2 Edo. 9

The .xij. Chapter.

And the Lord sayde vnto Abraham: Get thee out of thy country, and out of thy nation, and from thy fathers house vnto a lande that I will shewe thee. And I will make of thee a greate people, and will • blesse thee, and make thy name great, that thou mayest be euen a blessing. I will also blesse them that blesse thee, and curse them that curse thee: and in thee shall all kindreds of the earth be blessed. And so Abraham departed euen as the Lord spake vnto him, and Lot went with him. And Abraham was seuentie and siue yeres old, when he departed out of Harā. And Abraham toke Sarai his wife, and Lot his brothers sonne, and all their • substance that they had in possession, and the soules that they had begotten in Haran: And they departed, that they might come into the lande of Chanaan: And into the land of Chanaan they came. Abraham passed through the land vnto the place of Sichem, and vnto the playne of Moeth: And the Cananite was then in the lande, And the Lord appering vnto

Actes. 7
Heb. 11

Gen. 18
and. 21
actes. 3

Gen. 13
and. 14

Gen. 13d vnto Abham, said: Vnto thy . sede will
15. d. 179 I geue this lande. And there builded
De. 34. b he an altar vnto the Lord, euen wher

C he had appeared vnto him. And remo-
uinge thence vnto a mountayne that
was eastward fro Bethel, he pitched
his tent: haning Bethell on the weste
side, and Hay on the east. And he build-
ing an altar vnto the Lord, byd call
on the name of the Lord. And Abham
went forth going and departinge to-
warde the southe. But there was a
dearth in that lande, and therfoze went
Abham downe into Egypte, that he
might sogourne there, for there was a
soze dearth in the lande. And it happe-
ned when he was come nere to enter
into Egypte, he sayde vnto Sarai his
wyfe: Behold, I knowe that thou art
a fayre woman to loke vpon: therfoze
shall it come to passe, that when the
Egyptians se thee, they shall say: She
is his wyfe. And they shall kill me,
but they shal saue thee alyue. Saye (I
pray the) that . thou art my sister, that

Gen. 20a

D I may fare well for thy sake: and that
my soule may liue thowoe thy occa-
sion. And so it happened, when Abham
was come into Egypte, the Egypti-
ans behelde the woman, for she was
very fayre. The princes also of Pha-
rao sawe her and commended her be-
foze Pharao, and the woman was ta-
ken into Pharaos house. And he tru-
lye entreated Abham wel for her sake,
and he had shepe and oxen, and he asses
men seruantes, and mayd seruantes,
she asses, and camels. And the Lord
snoze Pharao and hys house wyth
great plages, because of Sarai Abhams
wyfe. And Pharao calling Abham,
sayde: Why haste thou done this vnto
me? Why dydest thou not tel me, that
she was thy wyfe? Now therfoze be-
holde, there is thy wyfe, take her, and
go thy waye: And Pharao gaue the
men commaundements concer-

ninge him: and they con-
nayed hym forth,
and his wyfe,
& all that
he had.

A And so Abham gaue hym by out
of Egypt, he and his wyfe, and
all that he had, and Lot with
him, towarde the south: And Abham
was very ryche, in cattell, in siluer and
gold. And he went fourth on his tour-
ney fro the south toward Bethel, vnto
the place wher his tent had bene at the
beginning, betwene Bethel and Hay:
Euen vnto the place of the . altar which
he had made there at the first: and ther
Abham called on the name of the Lord.
Lot also which went with Abham, had
shepe, cattell & tentes, & the land was
not able to receiue the that they might
dwell together: for the substance of
their riches was great, and they could
not dwell together. And there fell
a strife betwene the herdmen of Abhams
cattell, and the herdmen of Lots cattell.
Wherouer the . Cananites and the
Phereisites dwelled at that time in the
land. Then sayd Abham vnto Lot: Let
ther be no strife (I pray thee) betwene
thee & me, and . betwene my herdmen &
thyne, for we be brethren. I am not all the
whole lande before thee: Departe I
pray thee fro me. If thou wilt take the
left hande, I will go to the right: or
if thou depart to the right hand, I
will go to the lefte. And so Lot lyf-
ting vp his eyes, beheld all the coun-
terey of Iordan, which was a plente-
ous countrey of water every where,
befoze the Lord destroyed Sodome &
Gomorra: euen as the garde of the Lord,
like the land of Egypt as thou comest
vnto Zoar. Then Lot chose all the plain
countrey of Iordan, and toke his tour-
ney from the east: And so departed the
one brother from the other. Abham
dwelled in the land of Canaan: & Lot
abode in the Cities of the playne, and
tented vntill Sodome. But . the men
of Sodome were wicked and exceeding
spynners befoze the Lord. And the
Lord sayde vnto Abham, after that
Lot was departed from him: Lift vp
thyne eyes now, and loke from the
place wher thou art northward, south-
ward, eastward, and westward, for al-
the lande whiche thou seest wyll I
geue vnto thee and to thy sede for euer.

Gen. 12b

Gen. 56a

Gen. 12b

Gen. 25 a

Gen. 4. a

Gen. 19. a

Gen. 12b

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise and walke about in the lande, after the length of it, and after the breadth thereof: for I will gene it vnto thee. And Abraham taking downe his tent, came and dwelled in the okegrove of Mamre, namely in Ebyon, and builded there an altar vnto the Lord.

Ch. xlii. Chapter.

AD it chanced in the dayes of Amraphaell king of Sinhar, Arioch king of Ellazar, Kedorlaomor king of Elam, & Chydeai king of the nations, & they made warre with Vera, king of Sodome, & with Birsa king of Gomorra, and with Sineab king of Adama, & with Semeabar king of Jobaim, and with the king of Bela: The same is Zoar. All these were ioynd together in the vale of Siddym, where the salt sea is. For twelue yeare were they subiecte to Kedorlaomor, and in the thirtene yeare rebelled: But in the fourteene yeare came Kedorlaomor, and the kinges that were with him, & smote the Gpauantes of Maroth Barnaim, and the Sufims in Ham, and the Emims in the plaine of Kiriathim, & the Horims in mount Seir, vnto the playne of Phara, whiche bordeth vpon the wilderness. And they returninge, came to Cu Mispar, which is Cadeg and smote all the country of the Amalethites, and also the Amozites that dwelt in Hazezon Hamar. And ther wente out the kinges of Sodome, and the king of Gomorra; and the kinge of Adama, and the kinge of Jobaim, and the king of Bela which is Zoar. And they stroke battell with them in the vale of Siddym, that is to saye: with Kedorlaomor, the king of Elam, and with Chydeai king of Nations, and with Amraphaell king of Sinhar, and with Arioch kinge of Ellazar: foure kinges agaynst fyue. And the vale of Siddym was ful of stime pittes. And the kinge of Sodome & Gomorra fled, and fell there: And they

that remayned, fled to the mountaynes. And they taking all the goods of Sodome and Gomorra, and all their viayles, went their way. And they carried away Lot also, Abrahams brothers sonne, and his goodes, (for he dwelled at Sodome) and departed. And there came one that had escaped, and tolde Abraham the Hebrew whiche dwelled in the okegrove of Mamre the Amorite, brother of Elcholl, and brother of Aner, whiche were confederate with Abraham. When Abraham heard that his brother was taken, he harnessed his freshe yonge men, bozne in his owne house, thre hundred and eightene, and folowed on them vntill Dan: And he was set in aray vpon them by night, he and his seruants, and smote them and pursued them vnto Hoba (which lyeth on the left hande of Damascus) and recovered all the goodes, and also brought agayne his brother Lot, and his goodes, the women also, and the people. After that he returned agayne from the manslaughter of Kedorlaomor, and of the kinges that were with him, came the king of Sodome forth to mete him in the playne vale, whiche is the kinges dale. And Melchisedech king of Salem brought forth bread and wine: For he was the priest of the most highest God, and blessed him, saying: Blessed be Abraham vnto the high God, possessor of heauen and earth. And blessed be the hye God whiche hath deliuered thine enemies into thy hande. And Abraham gaue him tithes of all. And the kinge of Sodome sayde vnto Abraham: Geue me the soules, and take the goodes to thy selfe. And Abraham answered the king of Sodome: I haue lift vp my hande vnto the Lord the hye God, possessor of heauen and earth, that I will not take of all that is thine, so muche as a threde of shoulacher, lest thou shouldest saye: I haue made Abraham ryche: Hane onelye that whiche the yonge men haue eaten, and the partes of the men whiche wente with me, Aner, Elcholl, and Mamre whiche shall take their partes,

Gene.

D
Gen. 7

Chc. x. Chapter.

After these things were done, the word of the Lord came vnto Abram in a vision, saying: Feare not Abram, I am thy helpe, & thy reward shalbe exceeding great. And Abram sayde: Lord God what wilt thou geue me when I go childlesse, and the childe of the stewardship of my house, is this Eliezer of Damasco? And Abram sayde: See, to me thou hast geue no seede: lo, a lad bozne in my house is my heire. And beholde, the word of the Lord came vnto him saying: He shal not be thine heire, but one that shall come out of thine owne body shalbe thine heire. And he brought him out and sayde: loke vp vnto heauen, and tell the .starres, if thou be able to number them. And he sayd vnto him: .Euen so shall thy seede be. And Abram .belueueth the Lord, and that counted he to him for righteousness. And agayne he sayde vnto him: I am the Lord that brought thee out of Ur of the Caldees, to geue thee this land, and that thou mightest possesse it. And he sayde: Lord God, wherby shall I knowe that I shal possesse it? He answered vnto him: Take an heifer of thre yere olde, and a she goat of thre yere olde, and a thre yere olde ram, a turtle doue also and a yonge pigeon. He toke therefore all these vnto him, and deuided them in the middes, and layde euery pece, one against another. But the foules deuided he not.

C And when the birdes fell on the carcases, Abram droue them away. And when the sunne was downe, there fel a slumber vpon Abram. And lo, a dark and great feare fell vpon him. And he sayde vnto Abram: knowe this of a surety, that thy .seede shalbe a strange ger in a land that pertaineth not vnto them. And shal serue them, and they shall entreate them euill. .iiii. hundred yeres. But the nation whom they shall serue, will I iudge. And afterwarde shall they come out with greete substaunce. And thou shalt go vnto thy fathers in peace, and shalt be buried in a good olde age. But in the

fourth generation they shall come hither agayne, for the wickednes of the Amorites is not yet full. And it came to passe that when the Sunne wente downe, there was a darke cloude: beholde there was a smokinge fornace, and a sprebrande goinge betwene the sayde peeces. In that same daye the Lord made a coneuant with Abram saying: vnto thy .seede haue I geuen this lande, from the riuier of Egypte, euen vnto the great riuier the riuier of Euphrates, the Kenites, the Kenizites and the Cadmonites, the Hethtites, and the Sherezites, and the Gaiants, the Amorites also, and the Cananites, the Gergesites, and the Jebusites.

Gen. 24

Chc. xvi. Chapter.

Sarai Abrahams wife bare him no children. But shee had an handmayde an Egyptian, Hagar by name. And Saraisaide vnto Abram: Beholde, the Lord hath restryed me, that I can not beare. I praye thee go in vnto my mayde, peradventure I maye be edified by her. And Abram obeyed the voyce of Sarai. And Sarai Abrahams wife tooke Hagar her mayde the Egyptian (after Abram hadde dwelled .x. yere in the lande of Canaan) and gaue her to her husband Abram to be his wife. Whiche when he went in vnto Hagar, she conceived. And when she sawe that she had conceived, her maiestie was despised in her eyes. And Sarai sayde vnto Abram: Thou dost me wrong: I haue geuen my mayde into thy bosome. Whiche seeinge that shee hath conceived, I am despised in her eyes, the Lord iudge betwene thee & me. But Abram sayde to Sarai: beholde, thy mayde is in thy hande, do with her as it pleaseth thee. And when Sarai sawed foule with her, she fled from the face of her. And the Angell of the Lord founde her beside a fountayne of water in the wilderness: euen by the well that is in the waye to Sur. And he sayde: Hagar Sarais mayde,

Subiunct

Jer. 33. d

Rom. 4. d

Ro. 4. a

Iaco. 2. b

Gala. 3. a

Act. 7. a

Ero. 12. f

Iud. 5. b

Gala. 3. c

Whence comest thou, and whither wilt thou go? She sayde: I flee from the face of my maistresse Sarai. And the Tungeill of the Lord sayde vnto her: returne to thy maistresse agayne, and submit thy selfe vnder her hands.

C And agayne, the Tungeill of the Lord sayd vnto her: In encreasinge I will encrease thy seede, and it shall not bee numbyed for multitude. And the Lordes Tungeill said vnto he: see, thou art with childe and shalt beare a sonne, and shalt call his name Ismaell: because the Lord hath heard thy tribulation. He also will be a wilde man, and his hande will be agaynst euery man, & euery mans hand agaynst him. And he shall dwel in the presence of all his brethren. And she called the name of the Lord that spake vnto her: thou God I lokest on me, for she sayde: Haue I not seene here the backe partes of him that seeth me? Wherfore the well was called the well of him that liueth, and seeth me. And it is betweene Cades and Bared. And Hagar bare Abraham a sonne, and Abraham called his sonnes name whiche Hagar bare vnto him, Ismael. And Abraham was. lxxx. and. vi. yere olde, when Hagar bare him Ismaell.

C The. xviij. Chapter.

A Braham was nynty yere olde and nine. **C** The Lord appeared to Abraham and sayde vnto him: I am the almighty God, walke before me and be thou perfecte. And I will make my bonde betweene me and thee, and will multiplie thee exceedingly. And Abraham fell on his face. And God talked with him sayinge: Beholde, I am, and my testament is with thee, and thou shalt be a father of many nations. Neether shall thy name anye moze be called Abraham, but thy name shall be Abraham: for a father of many nations haue I made thee. I will make thee to grow exceedingly, and will make nations of thee: yea and kings shall spring out of thee. **I** And I will make my bonde betweene me and thee, and thou shalt call his name Ismael. And I will make my bonde with him, for an everlastinge bonde, and with his seede after him. And as concerninge Ismaell also,

swene me and thee, and thy seede after thee, in their generations, by an everlastinge testament: that I may be God vnto thee, and to thy seede after thee. And I will geue vnto thee and to thy seede after thee, the land wher in thou arte a stranger: Euen all the lande of Canaan, for an everlastinge possession, and will be their God.

And God sayde agayne vnto Abraham: See thou also kepe my testament therfore, both thou and thy seede after thee in their generations. This is my testament which ye shall keepe betwene me and you, and thy seede after thee. Every manchild among youn shall be circumcised. Ye shall circumcise the fleshe of your foreskin, and it shall be a token of the bonde betwene me and you. And every manchild of. viij. dayes. olde shall be circumcised among you, and suche as be in your generations, and bozne at home, and he that is bought with money of any stranger whiche is not of thy seede. He that is bozne in thy house, and he also that is bought with money, must needs be circumcised. And my testament shall be in your fleshe for an everlastinge bonde. And the vncircumcised manchild, in whose fleshe the foreskinne is not circumcised, that soule shall perishe from his people: because he hath broken my testament. And God said vnto Abraham: Sarai thy wife shalt thou not call Sarai, but Sara shall her name be. And I will blesse her and haue greved thee a sonne of her, & will blesse her people also, yea and kings of people shall spring of her. But Abraham fell vpon his face and laughed, and sayde in his heart: shall a child be bozne vnto him that is an hundred yere olde? And shall Sara that is ninety yere olde beare? And Abraham sayde vnto God. O that Ismael might liue in thy sight. Vnto whom God sayd: Sara thy wife shall beare thee a sonne in dede, and thou shalt call his name Isahac. And I will make my bonde with him, for an everlastinge bonde, and with his seede after him. And as concerninge Ismaell also,

Gen. 5. c.
• Gen. 6 c

Ecc. 44. c

Rom. 4. c

Acts. 7. b

Gen. 1

Rom.

Gen.

Luke.

Leu. 1

C

Ind.

Gen.

Ch.

Gen. 25b

D

also, I haue heard thee, for I haue blessed him, and will make him to encrease, and will multiplie him exceedingly. Twelue princes shall he beget, and I will make a greates nation of him. But my bonde will I make with Isahac which Sara shall beare vnto thee: euen this time twelue month. And he leste of talkinge with him, and departed by from Abraham. Abraham toke Ismaell his sonne and all suche as were bozne in his house, and all that was bought with money, as many as were men children, which were amonge the men of Abrahams house, and circumcised þe fleshe of their foreskinne, euen in that same daye as God had saide vnto him. Abraham also him selfe was ninetie yere olde and nine when the fleshe of his foreskinne was circumcised. Ismaell his sonne was. xiii. yeres olde when he was circumcised in the fleshe of his foreskinne. The selfe same daye was Abraham circumcised and Ismaell his sonne. And all the men of his house, bozne in his house, or boughte with money (of straungers) were circumcised with him.

The .xxviii. Chapter.

Jud. 19b

AND the Lord appeared vnto him in the playne of Mamre, as he sate in his tente doore in the heate of the daye. And he liſte vp his eyes and looked: and lo, thre men stode by him. And when he sawe them he ran to mete them from the tent doore, and fell to the graund, and saide: Lord (I beseeche thee) if I haue founde fauour in thy sight, go not (I pray thee) from thy seruante. Let a litle water be set, to washe your fete, and refreſhe your selues vnder the tree. And I will set a moſel of bread, to comfort your heartes: withall. And then shall ye go your wayes, for euen therefore are ye come to your seruant. And they saide: We euen as thou haſte saide. And Abraham went apace into his tent vnto Sara, and saide: make ready at once three yekes of fyne meate, because it is,

and make cakes. And Abraham running vnto his beaſtes, sette a calfe tender and good, and gaue it vnto a yonge man, and he haſted to make it ready at once. And he toke butter & milke, and the calf which he had prepared, and set it before them: and stode him selfe by the vnder the tre. When they did eate. And they sayde vnto him: where is Sara thy wife? he answered: behold, she is in the tent. And he said: In returning, I wil come againe vnto thee according to the time of lyfe. And lo, Sara thy wife shall haue a sonne. That heard Sara, in the tent doore which was behind him. Abraham & Sara were both olde & well stricken in age, & it ceased to be with Sara, after the maner as it is with women. Therefore Sara laughed within her selfe, sayinge: Nowe am I waxed olde, shall I geue my selfe to lust, and my Lord olde also? And god said vnto Abraham: wherefore did Sara laugh, sayinge: shall I of a suretie beare a child which am olde? Is anye thinge wonderfull to God? Accordinge to the tyme appointed will I retorne vnto thee, euen according to the time of lyfe, and Sara shall haue a sonne. Then Sara denyed it, sayinge: I laughed not, for she was aſſayed. And he saide: It is not so but thou laughedst. And the men standing by from thence, looked towarde Sodom. And Abraham went with them to bringe them on the waye. And the Lord sayd: Shall I hide from Abraham the thing which I do, seying that Abraham shall be a great and mighty people, and all the nations of the earth shall be blessed in him? I knowe this also, that he will commaund his children and his household after him, that they kepe the way of the Lord, and do after right and conscience, that the Lord may bringe vpon Abraham that he hath spoken vnto him. And the Lord said: The cry of Sodom & Gomorra is great, and their synne is exceedinge greuous. I wil go downe nowe, and see whether they haue done altogether according to that crye which is come vnto me: or not, that I maye knowe.

Co. 12.8

Jud. 13.8

Rom. 9.8

Eccl. 2.58

4. Re. 4.8

Rom. 9.8

Eccl. 4.48

Gen. 17.9

Eccl. 1.18

And the men departed thence, & went to Sodom worde. But Abraham stode yet before the Lord, and Abraham drew nere and saide: Wilt thou also destroye the righteous with the wicked? Peradventure there be .i. righteous within the citie, wilt thou destroye and not spare the place for the sake of fifty righteous, that are therein? That be farre from thee, that thou shouldest do after this saying, and say the righteous with the wicked, and that the righteous shoulde be as the wicked, that be farre from thee. Shall not the iudge of all the worlde doo according to righte? And the Lord said: Yf I fynde in Sodom, fifty righteous within the citie, I will spare all the place for their sakes. And Abraham answering, sayd: Behold, I haue taken vpon me to speake vnto the Lord, which am but duste and ashes, peradventure there shall lacke fyue of fifty righteous: wilt thou destroye all the citie, for lacke of fyue. And he sayd: yf I fynde there forty and fyue, I will not destroye them. And he proceeded to speake vnto him agayne, and said: peradventure there shalbe fortye founde there. He answered, I will not do it for fortyes sake. He saide vnto him agayne: O let not my Lord be angrie that I speake: peradventure ther shal thirtie be founde there. And he sayde: I will do nothing yf I fynde thirtie there. He saide agayne: O see I haue taken vpon me to speake now also vnto my Lord: peradventure there shalbe twentieth founde there. He answered: I will not destroye them for twentieth sake. And he said: O let not my Lord be angrie, and I will speake yet but this once: Peradventure there shal ten be founde there. He answered: I will not destroye them for tens sake. And the Lord went his way as sone as he had left communing with Abraham. And Abraham also turned vnto his place.

The .xix. Chapter.

And there came two angels to Sodom at euen. And Lot sat at the gate of Sodom. And Lot seeing them, rose vp so mete them:

and he bowed himselfe to the ground with his face. And he said: my Lords, turne in I pray you into your seruantes house, and tarpe all night, & washe your fete, and ye shall rise by careiye to go on your wayes. Which said: nay, but we will byde in the streetes all night. And he in maner diden compell them violentlye. And they returninge in vnto him, entred into his house, and he made them a feast, & dyd bake swete bread, and they did eate. And before they went to rest, the men of the citie (euen the men of Sodom) compassed the house rounde aboute, both old and yong, all the people from all quarters. And they callinge vnto Lot, sayd vnto him: where are the men which cam into thee this night: byng them vnto vs, and we will knowe them. And Lot went out at the doze vnto them, and shut the doze after him and saide: nay for Gods sake brethren do not so wickedly. Beholde I haue two daughters which haue knowen no man, them will I byng out now vnto you: and do with them as it seemeth good in your eyes. Onely vnto these men doo nothinge: for therefore came they in vnder the shadowe of my rose. And they sayd: stande backe. And they saye: He came in as one to soioyne and will be nowe a iudger: we will surely deale worse with thee, then with them. And they pleased soze vpon the man, euen Lot: and came to breake by the doze, but the men put forth their hand, and pulled Lot into the house to them, and shut to the doze. And the men that were at the doze of the house, wer smote with blindness, both small and great: so that they saynted and coulde not finde the doze. And the men saide vnto Lot: Yf thou haue yet here any son in lawe, or sonnes, or daughters, or what soeuer thou haste in the citie, byng it out of this place: for we must destroye this place, because the crye of them is great: before the face of God, for the Lord hath sente vs to destroye it. And Lot went out and spake vnto his sonnes in lawe whiche married his daughters, saying: stand vp, get

Gen. 11

Cob. 1

B

Exo. 1
actes

C

Esa. 13
Iere. 50
Eze. 16

Gen. 1

get you out of this place, for the Lord will overthrow this citie. But he seemed as though he had mocked, vnto his sonnes in lawe. And when the morninge arose, the angels caused Lot to speede him, saying: Stand vp, take thy wife and thy two daughters at hand, lest thou perishe in the sin of the citie. And as he prolonged the time the men caught both him, his wife, & his two daughters by the hands, the Lord beinge mercifull vnto him: and they brought him forth, and set him without the citie. It fortuned when they had brought them out, he saide: Saue thy life, and loke not behind thee, neyther tary thou in this plaine countrey. Saue thy selfe in the mountayne, least thou perishe. And Lot sayde vnto them: Oh naye Lord, beholde thy seruant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shewed vnto me, in saving my lyfe. Beholde, I can not be saued in the mountaine, lest some misfortune fall vpon me, and I dye: Behold, here is a citie by to flee vnto, euen ponder little one: Oh let me be saued there: is it not a little one, and my soule shall liue? And he said to him: See I haue receyued thy requeste as concerning this thing, that I wil not overthrow this citie for thee, whiche thou hast spoken. Haste thee, and be saued there: for I can do nothing till thou be come thither. And therefore the name of the citie is called Zoar. And the Sunne was now risen vpon the earth, when Lot was entred into Zoar. Then the Lord rayned vpon Sodome & Gomorah, with brimstone & fire from the Lord out of heauen, and overthrowe those cities, and all the region, and all that dwelled in the cities, and that grewe vpon the earth. But Lots wife looked behinde her, and was turned into a pillar of salte. Abraham rising by earlye, gotte him to the place where he stoode before the presence of God, and lookinge towarde Sodome and Gomorah, and toward all the lande of that contrey, he looked: and beholde, the smoke of the countrey arose as the

smoke of a fornaice. And it hapned that when God destroyed the cities of that region, he thought vpon Abraham, and sent Lot out from the midst of the overthrowing, when he overthrowe the cities wher Lot dwelled. And Lot departed out of Zoar, and dwelled in the mountaines with his two daughters, for he feared to tary in Zoar, but dwelled in a cave, he & his ii. daughters. And the elder said vnto yonger: Our father is olde, and there is not a man in the earth to come in vnto vs, after the maner of the worlde. Come, we will make our father dronke with wyne, and lye with him, that we maye saue seede of our father. And so they made their father dronken with wine that night. And y elder daughter went & lay with her father: and he perceiued it not, neither when she laye downe, neither when she rose vp. And on the morow it hapned that the elder said vnto the yonger: Behold, yesternight laye I with my father. Let vs make him dronke with wine this night also, and go thou & lye with him, that we maye rayse vp seede of our father. And they made their father dronke with wine that night also. And the yonger arose & lay with him. And he perceiued it not: neither when she laye downe, neither when she rose vp. Thus were both the daughters of Lot with childe by their father. And the elder bare a sonne, & called his name Moab: The same is the father of the Moabites vnto this day. And the yonger bare a sonne also, & called his name Ben Ammi. The same is the father of the children of Ammon vnto this day.

The xx. Chapter.

And Abraham departed thence toward the southe countrey, & dwelled betwene Cades and Sur, and sojourned in Gerar. And Abraham said of Sara his wife: she is my sister. And Abimelech kinge of Gerar sent and fet Sara away. But god came to Abimelech in a dreame in the night, & said to him: He, thou shalt dye for the womans sake which thou hast taken away, for she is a mans wife.

B. i. But

sa. 10.8
amo. 7.2
luke. 17.

Gen. 12.6

But Abimelech had not yet come npe
her, & he said: Lord wilt thou sea righ-
teous people? sayde not he vnto me:
she is my sister? yea, & said not she her
selfe: he is my brother? With a pure
heart & innocent handes haue I done
this. And God sayde vnto him by a
dreamer: I wot it well that thou didst
it in the purenesse of thy heart. I kept
thee also that thou shouldest not sinne
against me: and therfore suffered I thee
not to touche her. Now therfore deli-
uer the man his wife againe, for he is
a prophete: And he shall praye for thee,
that thou maist liue: But & if thou de-
liuer her not againe, be sure that thou
shalt dye the death: both thou, & all that
thou hast. Therfore Abimelech ris-
ing by betimes in the morning, cal-
led all his seruantes, and told all these
sayings in their eares, & the men were
soze afraide. And Abimelech called
Abraham, and saide vnto him: What
hast thou done vnto vs, & what haue
I offended thee, that thou hast brought
on me and on my kingdome so great a
syn? Thou hast done dedes vnto me
that ought not to be done. And Abi-
melech said vnto Abraham: What sa-
west thou that thou hast doone this
thing? Abraham answered. For I
said: surely the feare of God is not in
this place, and they shall slea me for
my wifes sake: yet in verpe dede she
is my sister, for she is the daughter of
my father, though she be not the
daughter of my mother: & she became
my wife. And after God caused me
to wander out of my fathers house,
I said vnto her: This kindnes shalte
thou shew vnto me in al places where
we come, that thou say of me: he is my
brother. Then toke Abimelech shepe
and oxen, men seruantes and women
seruantes, and gaue them vnto Abra-
ham, & deliuered him Sara his wife
againe. And Abimelech said: beholde
my land lieth before thee, dwell where
it pleaseth thee best. But vnto Sara
he said: Se, I haue geuen thy brother
a thousand peces of silver: beholde, it
shalbe a couering of thyne eyes, vnto
all that are with thee, and thus withal

was she repayed. And so Abraham
prayed vnto God, & God healed Abi-
melech and his wife, and his maydens
& they bare children. For the Lord had
closed to al the mattices of the house of
Abimelech, because of Abrahams wife.

The .xxi. Chapter.

The Lord visited Sara, as he
had sayd, and did vnto her: ac-
cordinge as he had promised.

For Sara was with childe, and bare
Abraham a sonne in his olde age, euen
the same season whiche the Lord had
appoynted him. And Abraham called
his sonnes name that was bozne vn-
to him, whiche Sara bare him, Isha-
c: and Abraham circumcised Ishaac
his son when he was .viii. daies olde:
as God commaunded him. And Abra-
ham was an hundred yere olde, when
his son Ishaac was bozne vnto him.
But Sara said: God hath made me a
laughing stocke: so that all that heare,
will laugh at me. She said also: who
would haue saide vnto Abraham, that
Sara shoulde haue geuen childre
fucker? for I haue bozne him a sonne in
his old age. The childe grew, & was
weaned, and Abraham made a great
feast the same day. Ishaac was wea-
ned. Sara sawe also the son of Hagar,
the Egyptians (whiche she had bozne
vnto Abraham) to be a mocker, where-
fore she saide vnto Abraham: Put a-
way this bondmaide and her sonne:
for the sonne of this bondwoman shal
not be heire with my sonne Ishaac:
and this saying was very greuous in
Abrahams syghte, because of his son.
And God saide vnto Abraham: let it
not be greuous in thy sighte, because
of the lad, and of thy bondmaide: all
that Sara hath saide vnto thee, heare
her voyce, for in Ishaac shall thy se-
de be called. Moreover, of the sonne of
the bondwoman will I make a na-
tion: because he is thy se-
de. And so
Abraham rose by early in the morning
and toke bread, and a bottell of water,
and gaue it vnto Hagar, putting it on
her shoulders with the lad also, & sent
her away: who departing, wandered
by and downe in the wilderness of
Beer.

Ge. 18
Gal. 17

Mat.
Iol. 2

Gen. 26

B

Gal.

Rom.
Gal.
Heb. 11
Gen. 17

Beer Seba. And the water was spēt in the bottell, and she caste the lad vnder a bush, and went and late on the other side a greate weye, as it were a bowshote of: for she saide: I will not see the death of the child. And she sitting downe on the other side, liste by her voyce, and wept. And God hearde the voyce of the childe, and the angell of God called Hagar out of heauen, & said vnto her: What ayleth thee Hagar? Feare not, for God hath heard thy voyce of the child where he lyeth. Arise, and liste by the lad, & take him in thy hande, for I will make of him a greate people. And God opened her eyes: and she sawe a well of water, and she went & filled the bottell with water, and gaue the boy drinke. And God was with the lad, & he grew, & dwelt in the wilderness, and became an archer: and he dwelt in the wilderness of Pharan. And his mother got him a wife out of the land of Egypt. And it chanced the same season that Abimelech and Phicol his chiefe captaine spake vnto Abraham, sayinge: • God is with thee in al that thou doest: and now therfore sweare vnto me euē here by God, that thou wilt not hurte me nor my children, nor my childrens children: But that thou shalt deale with me and the countrey where thou hast bene a stranger, according vnto the kindenesse that I haue shewed thee. And Abraham sayde: I will sweare. And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruants had violently taken away. And Abimelech saide: I wote not who hath doone this thing: also thou toldest me not: neyther hearde I of it, but this day. And Abraham toke shepe and oxen, and gaue theym vnto Abimelech. And they made bothe of them a bonde together. And Abraham set. viij. ewe lambes by theym selues. And Abimelech sayde vnto Abraham: What meane these. viij. ewe lambes which thou hast set by theym selues? He answered: For these. viij. lambes shalt thou take of my hande, that they maye be a witnesse vnto me, that I

haue digged this well. Wherfoze the place is called Beer Seba, because there they sware both of them. Thus made they a bonde together at Beer Seba. And Abimelech and Phicol his chiefe captaine rose vp, and turned again vnto the land of the Philistines. And Abraham planted a woodde in Beer Seba, and called there on the name of the Lord, the euerlasting god, and so gouerned in the Philistines land a long season.

The .xxij. Chapter.

After these sayinges it hapned that God did • prone Abrahā, & sayde vnto him: Abrahā? Whiche answered: here am I. And he sayde: Take thy onely sonne Isahac, whom thou louest, and gette thee vnto the lande Mozia, and sacrifice him there for a sacrifice vpon one of the mountains which I will shew thee. Then Abraham rose by earlie in the morninge, and saddled his asse, and toke two of his yonge men with him, and Isahac his sonne: and clone wood for the sacrifice, and rose vp, and got him to the place whiche God had appointed him. The thirde day Abraham lift by his eyes, and sawe the place a farr off, and said vnto his yong men: Bide here with the asse, I and the lad will goo yonder, and worshippe, and come agayne vnto you. And Abraham tooke the wood of the sacrifice, & layd it vpon Isahac his sonne: but he him self toke fire in his hande, and a knife. And they wēt both of them together. Then spake Isahac vnto Abraham his father, & said: My father? And he answered: Here am I my son. He sayde: Se here is fire and wood, but where is the shepe for sacrifice? Abraham answered: My sonne, god will prouide him a shepe for sacrifice. And so they went both together. And when they came vnto the place whiche God had shewed him, Abraham made an altare there, and dyssed the wood, and bound Isahac his son, and laide him on the altare, aboue vpon the wood, and Abraham stretching forth his hand, tooke the knife to haue killed his son,

Gen. 22.1-14
Iud. 8.18
Ecc. 44.8
Heb. 11.18

Gen. 22.1
Gen. 22.1

And the anngell of the Lorde called vnto him from heauen, saying: Abrahā, Abrahā: And he said: Here am I, and he said: Lay not thy hand vpon the childe, neither do any thinge as all vnto him: for now I know that thou fearest God, and haste for my sake not spared thine onely son. And Abrahā lifting vp his eyes, looked about, and behold, there was a ram caught by the hornes in a thicket. And he went and tooke the ram and offered him vp for a sacrifice in the steede of his son. And A-

Cbrahā called the name of the place, the Lorde will see. As it is said this day: In the mount will the Lorde be scene.

Heb. 1. c.

And the angel of the Lorde cried vnto Abrahā from heuen the second time, and said: • By my selfe haue I sworn (saith the Lorde) because thou haste done this thing, and haste not spared thy onely son: that in blessing I will multiply thy seede as the starres of heuen, and as the sande which is vpon the sea side. And thy seede shall possesse

Ge. 12. 8

atcs. 3. d

Gal. 3. b.

the gate of his enemies. • And in thy seede shall all the nations of the earth be blessed, because thou hast heard my voyce. So turned Abrahā again vnto his yong men, and they rose vp and went together to Beer Seba. And Abrahā dwelt at Beer Seba. And it chanced after these thinges, that one told Abrahā, saying: Behold, Milcha, she hath also borne children vnto thy brother Nachor: Hus his eldest son, and Bus his brother, and Kemuel, the father of the Syrians, & Chesed, and Halso, and Dithas, and Jedlah, and Bethuel. And Bethuel begat Rebecca. These viii. did Milcha beare to Nachor Abrahā's brother. And his concubine called Huma, she bare also Teboth, and Gahan, Chaas and Mahaca.

Che. xxiij. Chapter.

Sara was an hundred & xxvij. yere old (so long liued she) & Sara dyed in Egypt at Arba: The same is Hebzon in the lande of Canaan. And Abrahā came to mourne Sara, and to wepe for her. And Abrahā stode vp from the sight

of his coarſe, and talked with the ſonnes of Heth, ſaying: I am a ſtraunger and a ſoſeyner among you: Geue me a poſſeſſion to bury in with you, that I may burie my coarſe out of my ſight. And the childzen of Heth aunſwered Abrahā, ſaying vnto him. Heare vs Lorde, thou art a Prince of God among vs. In the chiefſt of our ſepulchres burie thy dead. None of vs alſo ſhal forbid thee his ſepulchre, but thou mayſt bury thy dead therein: Abrahā ſtoode vp, & bowed him ſelfe befoze the people of the lande, of the childzen of Heth. And he communed with them, ſaying: If it be your minde that I ſhall bury my deade out of my ſighte, Heare me, & ſpeake for me to Ephron the ſon of Zoar, that he may geue me a double cane whiche he hath, and that is in the ende of his ſielde, but ſoz as muche money as it is worth, ſhall he geue it me in a preſence of you ſoz a poſſeſſion to bury in. For Ephron dwelled among the childzen of Heth. And Ephron & Hethite aunſwered Abrahā in a audience of the childze of Heth, & of all that went in at the gates of his citie, ſaying: Not ſo my Lorde, heare me: The ſielde geue I thee, & the cane that therein is, geue I thee alſo: and euen in the preſence of the ſonnes of my people geue I it thee: bury thy dead. And Abrahā bowed him ſelfe befoze the people of the land, and ſpake vnto Ephron in the audience of the people of the countrey, ſaying: I pray thee heare me, if it pleaſe thee: I will geue thee ſiluer ſoz the ſielde, take it, and I will bury my dead ther. Ephron aunſwered Abrahā, ſaying vnto him: My Lorde hearken vnto me: This land is worth iiii. hundred ſicles of ſiluer: what is that betwixt thee and me: bury therefoze the dead. And Abrahā berkened vnto Ephron, and weped him the ſiluer whiche he had ſayd, in the audience of the ſonnes of Heth. Euen. iiii. hundred ſiluer ſicles of currant money among marchantes. And the ſielde of Ephron with the double cane whiche was befoze Hamre: euen the ſielde and the cane that was therein, and all

Ge. 15

the trees that were in the felds, and that were in all the borders rounde aboute, was made sure vnto Abraham for a possession, in the sight of the children of Heth, before al that went in at the gates of the citie. After this dyd Abraham bury Sara his wife in the double caue of the felds, that lyeth before Mamre: The same is Hebron in the land of Chanaan. And so both the feld and the caue that is therein, was made vnto Abraham a sure possession to bury in, of the sonnes of Heth.

The .xxiiiij. Chapter.

Abraham was olde and stricken in dayes, and the Lord had blessed hym in all thynges. And Abraham saide vnto his eldest seruant of his house, whiche had the rule ouer all that he had: But thy had vnder my thigh, and I wil make thee sweare by the Lord God of heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of Canaan, among which I dwel. But thou shalt go vnto my cuntry & to my natine land, & take a wife vnto my sonne Isaac. But the seruant said vnto him: peradventure the woman will not agree to come wpyth me vnto this lande: shall I bring thy sonne agayne vnto the lande whych he thou camest out of? To whom Abraham answered: Beware that thou bypunge not my sonne thither againe. The Lord god of heauen which toke me from my fathers house, and from the lande where I was bozne, and which spake vnto me, and that I sware vnto me, saying: Vnto thy seede wil I geue this lande, he shall sende his angell before thee: and thou shalt take a wyfe vnto my sonne from thence. Neuerthelesse if the woman will not agree to folowe thee, then shalt thou be without daunger of this my othe. Only bying not my sonne thither againe. And the seruant put his hande vnder the thigh of Abraham his master, and sware to him as concerninge that matter, And the seruante tooke

tenne Camels of the Camelles of his maister, and departed: and had of all maner of goodes of his maister with him, and went to Mesopotamia, vnto the citie of Nahor. And made his camels to lye down without the citie by a welles side of water, at euen: about the tyme that women come oute to drawe water: And he sayde: Lord god of my maister Abraham, sende me good speede this day, and shewe mercy vnto my maister Abraham. So I stand here by the well of water, & the daughters of the men of this citie come out to drawe water: Nowe the damsel to whom I shall saye, Stoupe downe thy pitcher I praye thee, that I may drinke. If she saye Drinke, and I wil geue thy camels drinke also: the same is she that thou hast ordayned for thy seruant Isaac: yea and therby shal I knowe that thou haste shewed mercye on my maister. And it came to passe yea he had lest speaking. Behold, Rebecca came oute, the daughter of Be-
thuell, son to Milca, the wife of Nahor Abrahams brother, & her pitcher vpon her shoulder. The damsell was very fayre to loke vpon, & yet a mayde and vnknewen of man. And she went downe to the well, and fylled her pitcher, and came vp. And the seruant runnyng vnto her, said: Let me suppe a litle water of thy pitcher, and she said: Drinke my Lord. And she hastid and let downe her pitcher vpon her arme, and gaue him drinke. And when she had geuen him drinke, she sayd: I will drawe water for thy camels also, vntill they haue dronke, inough. And she powred oute her pitcher into the trough hastily, and ran againe vnto the well to fet water, and drew for all his camels. And the man wondred at her: But heid his peace, to wete whether the Lord had made his tourneye prosperous or not. And it fortuned as the Camelles had lest drinke, the man toke a golden earynge of halfe a sicke weyght, and two bracelettes for her handes, of .x. sickes weyghte of golde, and sayd: whose daughter arte thou? tell mee I praye thee, is there

to come in thy fathers house for to lodge in? She answered him: I am the daughter of Bethwell the sonne of Milca, whiche she bare vnto Nahor, and said moreover vnto him: we haue litter and prouander ynough, and also to come to lodge in. And the man bowed hym selfe, and worshipped the Lord God and sayde: blessed be the Lord God of my maister Abraham, which ceaseth not to deale mercifully and truly with my maister, and hath brought me the waye to my maisters brothers house. And the damsell ran and tolde them of her mothers house these thinges. And Rebecca hadde a brother called Laban. And he ran out vnto the man, euen to the well: for as sone as he had seene the earringes and the bracelettes in his sisters handes (and hearde the wordes of Rebecca his sister, saying: thus sayeth the man vnto me) he went oute vnto the man. And so, hee rode with the camels by the well syde. And hee sayde: come in thou blessed of the Lord: wherefore standest thou withoute? I haue dressed the house, and made roome for the camels. And then the man came into the house, and he vnbroidled the camels and (Laban) broughte litter and prouander for the camels, and water to walsh his fete, and the mennes fete that were with hym, and sette meate before him to eate. But hee sayde, I will not eate vntill I haue said mine arande. And he sayd, saie on. And hee sayde: I am Abrahams seruaunt, and God hath blessed my maister oute of measure, that he is become great, and hath geuen him shepe, and Oxen, sylvener and golde, menne Seruautes, and mayde Seruautes, cammells, and asses. And Sara my maisters wyfe beare hym a sonne, when shee was olde, and vnto him hath hee geuen all that hee hath. And my maister made me sweare, sayinge, thou shalt not take a wyfe to my sonne amonge the daughters of the Canaanites, in whose lande I dwell. But thou shalt goe vnto my fathers house, and to my kindred, and take a wyfe vnto my

sonne. And I sayde vnto my maister: peradventure the wyfe wyll not followe mee? And hee answered mee: The Lord befoze whom I walke, will sende his angell with thee, and prosper thy iourney, and thou shalt take a wyfe for my sonne, of my kindred, and of my fathers house. Then shalt thou bee guiltlesse of my curse, when thou comest vnto my kindred. And if they geue the not one, thou shalt bee guiltlesse of my curse.

And so I came this daye vnto the well, and sayde: O Lord, the God of my maister Abraham, if it be so now that thou makest my iourney whiche I goe, prosperous: beholde, I stande by this well of water, and when a byrgin cometh forth to drawe water, I saie to her: geue mee (I pray thee) a little water of thy pitcher to drynke; and she say to me, drynke thou, & I will also draw for thy Cammels: that same is the wyfe whom the Lord hath prepared for my maisters sonne. And before I hadde made an ende of speaking in mine heart: beholde, Rebecca came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drew water. And I sayd vnto her: geue me drinke I pray thee. And hee made haste, and tooke downe her pitcher from of her, and sayde: drinke and I wil geue thy camels drinke also. And I dranke, and she gaue the Cammells drynke also. And I asked her, saying, whose daughter art thou? She answered: the daughter of Bethwell Nahors sonne. Whom Milca bare vnto him. And I putte the earringe vpon her face, and the bracelettes vpon her handes. And I bowed my selfe, and worshipped the Lord, and blessed the Lord God of my maister Abraham, which hadde broughte me the right waye, to take my maisters brothers daughter vnto his sonne. Nowe also if ye will deale mercifullye and truely wyth my Maister, tell me: and if not, tell mee also, that I maye tourne mee to the right hande, or to the left. Then answered Laban and Bethwell sayinge:

This sayinge is proceededeuen oute of the Loorde, we cannot therefore saye vnto thee, eyther good or bad, beholde, Rebecca is before thee, take her and go, that she maye be thy masters sonnes wife, euen as G. D. hath sayde: And when Abrahams seruauant heard their woozdes, he woozshipped the Loorde flat vppon the earth. And the seruauant tooke sooth isewelles of siluer, and isewelles of golde, and raymente, and gaue them to Rebecca. And vnto her brother, and to her mother, he gaue giftes: and they did eate and drinke, bothe hee and the menne that were with him, and taried all nighte. And when they rose vbye in the morninge, hee sayde: lette me depart vnto my master. Her brother and her mother answered: lette the damsell abide with vs a while, and it bee but euen .x. days, and then shal she go.

Ghe sayde vnto them: hinder me not, beholde, the Loorde hath prospered my iourney. Sende me awaye therfore that I maye go vnto my master. And they sayde: wee will call the damsell, and enquire at her mouth. And they called sooth Rebecca, and sayde vnto her: wilte thou go with this manne? And shee answered: I will go. So they lette Rebecca their sister goe, and her nurse, and Abrahams seruauant, and his menne. And they blessed Rebecca, and sayde vnto her: thou arte our sister, growe into thousande thousandes, and thy seede possesse the gate of theyr enemyes. And Rebecca arose, and her damself, and set them by vppon the camels, and went their waye after the manne. And the seruauant tooke Rebecca, and wente his waye. And Isahac was comminge from the waye of the well of the liuings and seeinge me: so he dwelte in the South countrey, and Isahac was gone out to pray in the feild at the enētyde. And he liſte vbye his eyes and sawe the camels comminge. And Rebecca liſte vbye her eyes: and when shee sawe Isahac, shee lighted of the camell, and sayde vnto the seruauant: what manne is this that commeth

walkinge agaynſt vs in the fieldes? And the seruauant sayd: It is my meysſter. Therefore she tooke her cloake and put it about her: and the seruauant told Isahac all thinges that he hadde done. And Isahac broughte her into his mother Saras tent, and toke Rebecca, and she became his wife, and he loued her, and so Isahac receaued comfort after his mother.

The .xii. Chapter.

Abraham proceedede further, and tooke him a wife called Ketura: whiche bare him Simram, and Iecklan, and Medan, and Midian, and Iesback, and Shuah. Iecklan begatte Seba, and Dedan. And the sonnes of Dedan were Isurim, Ketulim, and Lemnim. And the sonnes of Midian: Ephra, and Epher, Hanoah, and Abdia, and Elda. All these were the children of Ketura. And Abraham gaue all his goodes vnto Isahac. But vnto the sonnes of the concubines which Abraham had, he gaue giftes, and sent them awaye from Isahac his sonne, (while he yet liued) eastward vnto the land of Kedres. And these are the dayes of the yeres of Abrahams liſe which he liued, an hundred and .lxxv. yere: and then he fell sicke and dyed, in a lustye age, (when he had liued ynough) and was put vnto his people. And his sonnes Isaac and Ismaell buried him in the double caue, in the field of Ephron, sonne of Joar the Hethite, beside the platne of Hamre. Which field Abraham bought of the sons of Heth, where Abraham was buried, and Sarah his wife. It fortunēd after the death of Abraham, that God blessed Isahac his sonne, and Isahac dwelled by the well of the liuing, and seeinge me.

These are the generations of Ismaell Abrahams sonne, whiche Hagar, the Egyptian, Saras handmayde, bare vnto Abraham. And these are the names of the sonnes of Ismaell in their names, accordinge to their kinredes. The eldest sonne of Ismaell: Nebaioth, and Cedar, and

B. iiii. Adrell.

Gen. 22.

Ge. 16.

Gen. 19

Gen. 17
1 par. 1. b

Rom. 9. c

De. 12. a

Abdeel, and Miblah, and Milsa, & Duma, and Mafa, and Hagar, & Chesma, & Zetur, & Naphis, & Medma: These are the sonnes of Ismael, and these are their names: by their rownes and castles. xii. princes of their households. And these are the yeares of the life of Ismaell, an hundred & xxxvii. yeare, and he fell sicke, and dyed, and was laid vnto his people. And they dwelled from Heuilah vnto Sur, that is by the border of Egypt, as thou goest toward the Assirians. And he dyed in the presence of all his brethren. And these are the generations of Isahac. Abrahams sonne: Abrahams begate Isahac. And Isahac was. xl. yere olde when he tooke Rebecca to wife, the daughter of Bethuell, the Sirian of Mesopotamia, and sister to Laban the Sirian. And Isahac made intercession vnto the Lord for his wife because she was barene: and the Lord was intreated of him, and Rebecca his wife conceived, and the children strove together within her. Therefore she said: if it shuld go so to passe what helpeth it that I am with childer? wherfore she went to aske the Lord. And the Lord said vnto her: There are two maner of people in thy wombe, and two nations shalbe deuised oute of thy bowels, and the one nation shal be mightier then the other, and the elder shalbe seruant vnto the ponger. Therefore when her time was come to be deliuered: Behold, there were two twinnes in her wombe. And he that came out first was red, and he was all ouer as it were a rough garment: and they called his name Esau. And after him, came his brother onte, and his hand holding Esau by the heele; and his name was called Jacob. And Isahac was fortie yere olde when they wer bozne. And the boyes grew, and Esau became a cunninge hunter, and a tiller of the earthe. But Jacob was a perfect man, and dwelled in the tentes. Isahac loved Esau, because he did eate of his venison, but Rebecca loved Jacob. Jacob sod potage, and Esau came from the fildes, and was

saynt: and Esau sayd to Jacob: feede me I pray thee with that red potage, for I am sayntie. And therfore was his name called. Esau. And Jacob said: Sell me this day. thy birthright. Esau sayd: Lo, I am at the poynte to dye, and what profite shall this birthright do me? Jacob answered: I sweere to me then this day. And he swore to him, and solde his birthright vnto Jacob. Then Jacob gave Esau bread and portage of rise. And he did eate & drinke, and rose vp, and went his way, and Esau regarded not his birthright.

The. xvi. Chapter.

And there came a dearth in the lande, passing the firste dearth that was in the days of Abraham. And Isahac went vnto Abimelech king of the Philistins, vnto Gerar. And the Lord appeared vnto him, and sayd: Go not downe into Egypt, but abide in the lande whiche I shall shew vnto thee: for in this lande, and I will bee with thee, and will blesse thee, for vnto thee, and vnto thy seede, I wil geue all these countreys. And I will performe the othe which I sware vnto Abraham thy father: and will multiplye thy seede as the starres of heauen: and will geue vnto thy seede all these countreys. And in thy seede shall all the nations of the earth be blessed, because that Abraham harkened vnto my voyce, and kepte mine ordinaunces, my commaundementes, my statutes and my lawes. And Isaac dwelled in Gerar. And the men of the place asked him of his wife, and he sayde: She is my sister: so; he feared to saye: She is thy wife, lest the men of the place should haue killed him because of Rebecca which was beautifull to the eye. And it happened, after he had ben ther long time, Abimelech king of the Philistins, looked out at a window, and sawe Isaac sportinge with Rebecca, his wife. And Abimelech called Isaac, and sayd: She is of a surtie thy wife, and why saydest thou: She is my sister.

Abd. 11
Heb. 47

Gen. 47

Gen. 17
and. 17
Gen. 18
and. 22
Eccl. 44

Con
tion

Gen. 11
Gen. 12

ster: To whom Isaac answered: I thought that I might peradventure haue died for her sake. Abimelech said whyp hast thou done this vnto vs: one of the people myght lyghtly haue lien by thy wife, and so shuldest thou haue brought sinne vpon vs. And so Abimelech charged all his people, saying: he that toucheth this man or his wife shall dye the deathe. Isaac sowed in that land and founde in that same yere an hundred bushels: and the Lord blessed him, and the man waxed mightye, and went forth and grew, till he was exceeding grear, for he had possession of sheepe, of oxen, and a myghtye householde, and therefore the Philistians had enuy at him, for the Philistians stopped and fylled vpp with earth all the welles which his fathers seruantes dygged in hys father Abrahams tyme. And Abimelech sayd vnto Isaac: get thee from vs, for thou art mightier then we a great deale. Therefore Isaac departed thence, and abode in the valley of Gerar, and dwelt there. And Isaac returning, digged againe the welles of water whiche they digged in the dayes of Abraham hys father, whiche the Philistians had stopped after the deathe of Abraham, and gaue them the same names whiche his father gaue them. Isaacs seruantes digged in the valley, and found a well of liuing water. And the herdmen of Gerar did strine with Isaacs herdmenne, sayinge: the water is oures. Then called he the well. Esek, because they strone with hym. And they digged another well, and strone for that also. And he called the name of it. Sitena. And then he departed thence, and digged an other weile, for the whiche they strone not: therefore called he it. Rehoboth, saying: The Lord hath now made vs roome, that we may encrease vpon the earth. And he wente by thence, to Beer Seba. And the Lord appeared vnto hym the same night, and sayd: I am the god of Abraham thy father: feare not, for I am with thee, & wil blesse thee, & wil vnye thy sede for my seruante Abrahams sake.

And he builded an altare there, and called vpon the name of the Lord, and pitched his tent. And there Isaacs seruantes digged a well. Then came Abimelech to him from Gerar: and Ahushath his frende, and Phicol his chief captain. And Isaac sayd vnto them: wherfore come ye to me, seing ye hate me, and haue put me away from you? whiche answered: In seeringe, we sawe that the Lord was with thee, and we said: Let there be nowe an othe betwixt vs, euen betwixt vs and thee, and lette vs make a bonde with thee, that thou shouldest doo vs no hurte, as we haue not touched thee, and as we haue doone vnto thee nothing but good, and sent thee away in peace: for thou art nowe the blessed of the Lord. And he made them a feast, and they did eate and drinke. And they rose by betimes in the morning, and sware one to another: and Isaac sent them away. And they departed from him in peace. And that same daye it hapned, that Isaacs seruantes came and tolde him of a well, whiche they had digged: and sayd vnto him: we haue founde water. And he called it. Seba. And the name of the cite is called. Beer Seba vnto this day. Esau was. xl. yere olde, and he toke a wife called Iudith, the daughter of Beryan Hethite, and Basmath the daughter of Eionan Hethite also, which were disobedient vnto Isaac and Rebecca.

Gen. 276

In other the well of the oth

The xxvij. Chapter.

Content = Contention.
Enmity.
Large = Large.
Us.

And it came to passe, that when Isaac waxed olde, and his eyes were dimme (so that he coulde not see) he called Esau his eldest sonne, and sayde vnto him: My sonne, and he sayde vnto him: Here am I. And he sayde: Beholde I am nowe olde, and knowe not the daye of my death: and nowe therefore take thy weapons, thy quiter and thy bowe, and gette thee to the fieldes, that thou mayst take me som venison, and make me meate suche as I loue, and bring it me, that I maye eate, and that my sonle maye blesse thee, before that I dye.

B. h.

Dye.

dye. But Rebecca hearde when Isaac spake to Esau his son. And Esau went into the fildre, to catche venison and to bringe it. And Rebecca sayde vnto Jacob her son, saying: Beholde, I haue herd thy father talking with Esau thy brother, and saying: Bring me venison, and make me meate, that I maye eate and blesse thee before the Lord, afoze my death. Nowe therfore my son, heare my voyce in that which I commaund thee: get thee to the flocke and bring me thence two good kiddes that I may make meate of theym for thy father, such as he loneth. And thou shalt bringe it to thy father, that hee may eate, and that he blesse thee before his death. Then sayde Jacob to Rebecca his mother: Beholde, Esau my brother is a rough manne, and I am smothe. My father shal peradventure fele me, and I shall seeme vnto him as though I went about to begile him, and so shall he bring a curse vpon me, and not a blessing: and his mother said vnto him: Vpon me be thy curse my sonne, onely heare my voyce, & go and fetch me them. And Jacob went and fer them, and brought them to his mother. And his mother made meat such as shee knewe that his father loued. And Rebecca fet goodlye rayment of her eldest sonne Esau, whiche was in the house with her, and put them vpon Jacob her yonger sonne, and she put skynnes of goates vpon his handes, and vpon the smoothe of his neck. And she put the meate & bread which she had prepared, in the hande of her sonne Jacob. When he came to his father, he sayd: My father? And he answered: here am I, who arte thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne, I haue doone accordyng as thou baddest me: Up and sit, and eate of my venison, that thy soule may blesse me. And Isaac sayd vnto his sonne: Howe cometh it, that thou hast found it so quickely my sonne? Hee answered: The Lord thy God brought it to my hand. Then said Isaac vnto Jacob: Come nere, and lette me fele thee my

sonne, whether thou be my sonne Esau or not. Then went Jacob to Isaac his father, and he felte and sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe him not, because his handes were rough as his brother Esaus handes, and so he blessed him. And he asked him: Art thou my sonne Esau? and he said: That I am. Then sayde he: Bring me, and lette me eate of my sonnes venison, that my soule maye blesse thee. And he brought him, and he eate: and he brought him wyne also, and he drank. And his father Isaac sayde vnto him: Come nere, and kisse me my sonne. And he went vnto him, and kissed him. And he smelled the savour of his raiment, and blessed him and sayde: See, the smell of my sonne, is as the smell of a fildre, whiche the Lord hath blessed. And he gave thee of the dewe of heauen, and of the fertilitye of the earth, and plenty of coyne and wyne. People be thy seruantes, and nations bowe vnto thee. We Lord ouer thy brethren, and thy mothers children flowe vnto thee. Cursed be hee that curseth thee, and blessed be he that blesseth thee. It hapned, that as soone as Isaac had made an ende of blessing, and Jacob was scarce gone out of the presence of Isaac his father, then came Esau his brother from his hunting, and had made also meate, and brought it vnto his father, & sayde vnto his father: Lette my father arise, and eate of his sonnes venison, that thy soule may blesse me. Then his father Isaac sayde vnto him: Who art thou? He answered: I am thy eldest sonne Esau. And Isaac was greatly astonied out of measure, and sayde: whiche is he, and where is he then, that hath hunted venison, and hath brought it me? I haue eaten of al, before thou camest, and haue blessed him and he shall bee blessed. When Esau hearde the wordes of his father, he cryed out greatly and bitterly, about measure, and sayde vnto his father: Blesse me also my father. Who answered: Thy brother came with sub-

tills,

little, and hath taken awaye thy blessing. And he sayde agayne: He maye well be called Jacob, for he hath vndermined me now twice: for he hath taken awaye my birthright, and see now hath he taken awaye my blessing also. And he saide: Haste thou kept neuer a blessing for me? Isahac answered, and sayde vnto Esau: behold, I haue made him thy lord, and all his mothers children haue I made his seruants. Moreover with coyne and wine haue I satisfied him, what can I doo vnto thee now my sonne? And Esau saide vnto his father: haste thou but that one blessing my father? Bless me also my father: so lifted vp Esau his voyce, and wepte. Then Isahac his father answered, and saide vnto him: Beholde, thy dwellinge place shalbe the fatnesse of the earth, and of the dewe of heauen from above. And with thy sweard shalt thou lue, and shalt be thy brothers seruant. And it will come to passe, that when thou shalt get the mastery, thou shalt loose his yoke from of thy necke. And Esau hated Jacob, because of the blessing that his father blessed him withall. And Esau sayde in his heart: The dayes of my fathers sorowe are at hande, and I will sleepe my brother Jacob. And these wordes of Esau her eldest sonne was tolde to Rebecca. And she sente and called Jacob her yongest sonne, and said vnto him: Beholde thy brother Esau threatneth to kill thee: Nowe therefore my son, heare my voyce: make thee ready, and flee to Laban my brother at Haran, and tary with him a while, vntill thy brothers fearnesse be swaged, and vntill thy brothers wrath turne awaye from thee, and he forgette the thynges whiche thou hast doone to him, then will I sende and fet thee awaye from thence. Why shoulde I be desolate of you both in one daye? And Rebecca spake to Isahac, I am wery of my life, for feare of the daughters of Beth: If Jacob take a wife of the daughters of Beth, suche one as these

are, of the daughters of the lande, what good shall my life doo me?

Chapter.

AND so Isahac called Jacob; and blessed him, and charged him, and sayde vnto him: See thou take not a wife of the daughters of Canaan, but arise, and gette thee to Mesopotamia, to the house of Bethuell thy mothers father: & there take thee a wife of the daughters of Laban thy mothers brother. And god almighty blesse thee, and make thee to encrease, and multiplie thee, that thou mayst be a number of people, and geue thee the blessing of Abraham: to thee and to thy seede with thee, that thou mayest possesse the land (wherin thou art a stranger) whiche God gaue vnto Abraham. Thus Isahac sent forth Jacob. And he wente to Mesopotamia vnto Laban, sonne of Bethuell, the Syrian, and brother to Rebecca, Jacob and Esaus mother.

When Esau sawe that Isahac had blessed Jacob, and sente him to Mesopotamia, to set him a wife thence: and that as he blessed him, he gaue him a charge saying: Thou shalt not take a wife of the daughters of Chanaan, and that Jacob had obeyed his father and mother, and was gone to Mesopotamia: and Esau seying also that the daughters of Chanaan pleased not his father Isahac: then went he vnto Ismaell, and tooke vnto the wyues whiche he hadde Mahala the daughter of Ismaell Abrahams son, the sister of Habaioth to be his wife. Jacob departed from Beer Seba, to come vnto Haran, and came vnto a place by chaunce, and taried there all night, because the sunne was downe. And tooke a stone of the place, and put it vnder his heade, and layde him downe in the same place to sleepe. And he dreamed: and behold, there stood a ladder bypon the earthe, and the toppe of it reached vp to heauen. And see, the angelles of God wente

Gen. 27.

Gen. 28.

Gen. 11.

Gen. 1.

Gen. 2.

Gen. 3.

dye. But Rebecca heard when Isaac spake to Esau his son. And Esau went into the field, to catch venison and to bring it. And Rebecca sayde vnto Jacob her son, saying: Beholde, I haue herd thy father talking with Esau thy brother, and saying: Bring me venison, and make me meate, that I maye eat and blesse thee befoze the Lord, afore my death. Nowe therfore
Why son, heare my voyce in that which I commaund thee: get thee to the flocke and bring me thence two good kiddes that I may make meate of them for thy father, such as he loneth. And thou shalt bringe it to thy father, that hee maye eat, and that he blesse thee befoze his death. Then sayde Jacob to Rebecca his mother: Beholde, Esau my brother is a rough manne, and I am smooth. My father shal peradventure fele me, and I shall seeme vnto him as though I went about to begile him, and so shall he bring a curse vpon me, and not a blessing: and his mother said vnto him: Vpon me be thy curse my sonne, onely heare my voyce, & go and fetch me them. And Jacob went and fet them, and brought them to his mother. And his mother made meat such as hee knewe that his father loued. And Rebecca fet goodlye rayment of
her eldest sonne Esau, whiche was in the house with her, and put them vpon Jacob her yongest sonne, and she put skynnes of goates vpon his handes, and vpon the smooth of his neck. And she put the meate & bread which she had prepared, in the hande of her sonne Jacob. When he came to his father, he sayde: My father? And he answered, here am I, who arte thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne, I haue doone according as thou baddest me: Up and sit, and eate of my venison, that thy soule may blesse me. And Isaac sayd vnto his sonne: Howe cometh it, that thou hast found it so quickly my sonne? Hee answered: The Lord thy God brought it to my hand. Then said Isaac vnto Jacob: Come here, and lette me fele thee my

sonne, whether thou be my sonne Esau or not. Then went Jacob to Isaac his father, and he felte and sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe him not, because his handes were rough as his brother Esaus handes, and so he blessed him. And he asked him: Art thou my sonne Esau? and he said: That I am. Then sayde he: Bring me, and lette me eate of my sonnes venison, that my soule maye blesse thee. And he brought him, and he eate: and he brought him wine also, and he dranke. And his father Isaac sayde vnto him: Come nere, and kisse me my sonne. And he went vnto him, and kissed him. And he smelled the savour of his raiment, and blessed him and sayde: See, the smell of my sonne, is as the smell of a field, whiche the Lord hath blessed. God geue thee of the dewe of heauen, and of the fatnesse of the earth, and plentie of corne and wine. People be thy seruantes, and nations bow vnto thee. Be Lord ouer thy brethren, and thy mothers childezen shal bowe vnto thee. Cursed be hee that curseth thee, and blessed be he that blesseth thee. It hapned, that as soone as Isaac had made an ende of blessing, and Jacob was scarce gone out of the presence of Isaac his father, then came Esau his brother from his hunting, and had made also meate, and brought it vnto his father, & sayde vnto his father. Lette my father arise, and eate of his sonnes venison, that thy soule may blesse me. Then his father Isaac sayde vnto him: Who art thou? He answered: I am thy eldest sonne Esau. And Isaac was greatly astonished out of measure, and sayde: Whiche is he, and where is he then, that hath hunted venison, and hath brought it me? I haue eaten of al, befoze thou comest, and haue blessed him and he shall bee blessed. When Esau hearde the wordes of his father, he cryed out greatly and bitterlye, aboue measure, and sayde vnto his father: Blesse me also my father. Who answered: Thy brother came with skyn-

Eccl. 1.1
 Ps. 111

skint,

stittie, and hath taken a waye thy blessing. And he sayde agayne: He maye well be called Jacob, for he hath ben-dermined me now two times: for he toke a way my birthrighte, and see now hath he taken a way my blessing also. And he saide: Shalbe thou kepte neuer a blessing for me? Isaac answered, and sayde vnto Esau: behold, I haue made him thy Lord, and all his mothers children haue I made his seruants. Moreover with coyne and wine haue I stablished him, what can I doo vnto thee now my sonne? And Esau saide vnto his father: haste thou but that one blessing my father? Wlesse me also my father: so lifted vp Esau his voyce, and wepte. Then Isaac his father answered, and saide vnto him: Beholde, thy dwellinge place shalbe the fatnesse of the earth, and of the dewe of heauen frome aboue. And with thy sweard shalt thou lue, and shalt be thy brothers seruant. And it will come to passe, that when thou shalt get the mastery, thou shalt loose his yoke from of thy necke. And Esau hated Jacob, because of the blessing that his father blessed him withall. And Esau sayde in his heart: The dayes of my fathers sorowe are at hande, and I will slea my brother Jacob. And these wordes of Esau her eldest sonne was tolde to Rebecca. And she sente and called Jacob her yongest sonne, and said vnto him: Beholde thy brother Esau threatheth to kill thee: Nowe therefore my son, heare my voyce: make thee ready, and flee to Laban my brother at Haran, and tary with him a while, vntill thy brothers fearnesse be swaged, and vntill thy brothers wrath turne a waye from thee, and he forget the thinges whiche thou haste doone to him, then will I sende and fet thee a way from thence. Why shoulde I be desolate of you both in one daye? And Rebecca spake to Isaac, I am wery of my life, for feare of the daughters of Beth: If Jacob take a wife of the daughters of Beth, suche one as these

are, of the daughters of the lande, what good shall my life doo me?

The xxv. Chapter.

AND so Isaac called Jacob; and blessed him, and charged him, and sayde vnto him: See thou take not a wife of the daughters of Canaan, but arise, and gette thee to Mesopotamia, to the house of Bethuel thy mothers father: & there take thee a wife of the daughters of Laban thy mothers brother. And god almighty blesse thee, and make thee to encrease, and multiplie thee, that thou mayst be a number of people, and geue thee the blessing of Abraham: to thee and to thy seede with thee, that thou mayst possesse the land (wher in thou art a stranger) whiche God gaue vnto Abraham. Thus Isaac sent forth Jacob. And he wente to Mesopotamia vnto Laban, sonne of Bethuel, the Syrian, and brother to Rebecca, Jacob and Esaus mother.

When Esau sawe that Isaac had blessed Jacob, and sente him to Mesopotamia, to fet him a wife thence; and that as he blessed him, he gaue him a charge saying: Thou shalt not take a wife of the daughters of Canaan, and that Jacob had obeyed his father and mother, and was gone to Mesopotamia: and Esau saying also that the daughters of Canaan pleased not his father Isaac: then went he vnto Ismaell, and rooke vnto the wyues whiche he hadde Mahala the daughter of Ismaell Abrahams son, the sister of Nabaioth to be his wife. Jacob departed from Beer Seba, to come vnto Haran, and came vnto a place by chauner, and taried there all night, because the sunne was downe. And rooke a stone of the place, and put it vnder his head, and layde him downe in the same place to sleepe. And he dreamed: and beholde, there stood a ladder vpon the earthe, and the toppe of it reached vnto heauen. And see, the angelles of God wente

Gen. 27.

Gen. 28.

Gen. 11.

Gen. 1.

Gen. 3.

by and doſtwe bypon it, yea and God ſtoode bypon it, and ſaide: I am the God of Abraham thy father, and the God of Iſaac: the land which thou ſleepeſt bypon, will I geue thee and thy ſeede. And thy ſeede ſhalbe as the duſt of the earth, and thou ſhalt ſpreade abrode to the weſt, and to the eaſt, to the north, and to the South. And though thee, and in thy ſeede ſhall all the kinreddeſ of the earth be bleſſed. And ſee I am with thee, and will be thy keeper in all places whither thou goeſt, and will bringe thee agayne into this lande, neither will I leaue thee vntill I haue made good all that I haue promiſed thee. When Jacob was awaked out of his ſleepe, he ſaide: ſurely the Lord is in this place, and I was not aware. And hee was aſtreyde, and ſayde: how fearefull is this place: it is none other but euen in the houſe of God and the gate of heauen. And Jacob ſtoode vp early in the morning, and toke the ſtone that he had laide vnder his head, and pitched it bype an ende, and poured oyle in the top of it, and he called the name of the place. Bethell, but the name of the citie was called Luz befoze time. And Jacob doſtwe a boſwe, ſaying: if God will be with me, and will kepe me in this tourney whiche I go, and will geue me bread to eate, and clothes to putte on, ſo that I come agayne vnto my fathers houſe in ſafetie, then ſhall the Lord be my God: and this ſtone which I haue ſet by an ende, ſhalbe Goddes houſe, and of all that thou ſhalt geue me, will I geue the tenth vnto thee.

Gen. 32
the houſe
of God.

The .xxix. Chapter.

Then Jacob liſt by his ſete, and came into the eaſt countrey. And as he looked about, beholde, there was a well in the field, and thre ſtockes of ſheepe laye there by (ſoz at that well were the ſtockes watered) and there was a greete ſtone bypon the wellles mounthe, and thither were all the ſtockes brought, and they rolled the ſtone from the wellles mounthe

and watered the ſheepe, and put the ſtone agayne bypon the wellles mounthe vnto his place. And Jacob ſaid vnto them: brethren whence be ye? and they ſaid: of Haran are we. And he ſaide vnto them: knowe ye Laban the ſonne of Nahor? They ſayde, we knowe him. And he ſaide vnto them: is he in good health, and they ſayde: he is in good health, and beholde, his daughter Racheil commeth with the ſheepe. And he ſayde ſo, it is yet but hie daye, neither is it time that the cattell ſhoulde be gathered together: water ye the ſheepe, and go and ſet them. And they ſayde, we maye not vntill all the flockes be brought together, and till they role the ſtone from the wellles mounthe, and ſo we water our ſheepe. Whyle he yet talked with them, Racheil came with her fathers ſheepe, ſoz ſhe kepte them. And as ſoone as Jacob ſawe Racheil the daughter of Laban his mothers brother, and the ſheepe of Laban his mothers brother, hee wente and rolled the ſtone from the wellles mounthe, and watered the ſtcke of Laban his mothers brother. And Jacob kyſſed Racheil, and liſte by his boyce, and weapte: and Jacob tolde Racheil, that he was her fathers brother and Rebeccas ſonne. Therefore ranne ſhe, and tolde her father. And it happened when Laban hearde tell of Jacob his ſyſters ſonne, he ranne to mete him, and embraced him, and kiſſed him: and broughte him to his houſe. And he tolde Laban al the matter. To whom Laban ſaide: wel, thou arte my bone and my fleſhe. And he abode with him the ſpace of a month. And Laban ſaide vnto Jacob, though thou be my brother, thoudeſt thou therfoze ſerue me ſoz nought? tell me what ſhall thy wages be? Laban hadde two daughters, the eldeſt called Lea, and the yongest Racheil. Lea was tenger eyed, but Racheil was beawtifulfull, and well fauoured. And Jacob loved Racheil, and ſayd: I will ſerue thee .vii. yeares ſoz Racheil thy yongest daughter. Laban aunſwered: it is better that I geue her vnto thee, then

then to another man: bide with me.
 Ge. 16. d And Jacob serued .vij. yeres for Ra-
 hell, and they serued vnto him but
 a fewe daies for the loue he had to her.
 And Jacob sayde vnto Laban, geue
 me my wife that I may lye with her.
 For my dayes are fulfilled. Then La-

ban gathered together all the men of
 Gen. 16. c that place, and made a feast. And when
 euen was come, he toke Lea his daugh-
 ter, and brought her vnto him, and he
 went in vnto her. And Laban gaue
 vnto his daughter Lea, Zilpha his
 mayde to be her seruaunt. (To whom

when Jacob came in accordinge to
 the custome.) And when the morning
 was come, beholde it was Lea. Then
 sayde he vnto Laban. Wherefore haste
 thou played thus with me? Did not
 I serue thee for Rahell? Wherefore
 haste thou beggied me? Laban an-
 swered: it is not the maner of this
 place, to maye the yongest befoze the
 eldest. Passe out this weeke, and then
 shal this also be geuen thee for the ser-
 uice which thou shalt serue me yet .vij.
 yeaues moze. And Jacob did euen so,

and passed out that weeke, and then he
 gaue him Rahell his daughter to
 wife also. And Laban gaue to Rahell
 his daughter Bilham his handmayd,
 to be her seruaunt. So lay he by Ra-
 hell also, and soued Rahell moze then

Gen. 31. f Lea, and serued him yet seven yeaues
 moze. When the Lord sawe that Lea
 was despised, he made her fruitefull.
 And Rahell remayned barren. And
 Lea conceived and bare a sonne, and
 called his name Ruben, for she sayde:
 the Lord hath looked on my tribula-

tion. Nowe therfore my husbnde
 will loue me. And shee conceived a-
 gayne and bare a sonne, and sayde: the
 Lord hath hearde that I am despi-
 sed, and hath therfore geuen me this
 sonne also, and shee called his name

3 Par. 2. a Simeon. And shee conceived yet,
 and bare a sonne, and sayde: nowe this
 once will my husbnde kepe me com-
 panye, because I haue borne him thre
 sonnes: and therfore was his name
 called Levi. And shee conceived yet
 agayne, and bare a sonne, saying: nowe

will I praye the Lord, therefore she
 called his name Iuda, and leste bea-
 ring.

The .xxx. Chapter.

¶ When shee sawe that
 she bare Jacob noo children,
 shee envied her sister, and
 sayde vnto Jacob: Geue me
 children, or els I am but deade. And
 Jacob was wroth with Rahell, say-
 ing: Am I in Gods steade, whiche
 kepeth from thee the fruite of thy
 wombe? Then she sayde: here is my
 mayde Bilha, go in vnto her, and shee
 shall beare vpon my lap, that I maye
 be encreased by her. And she gaue him
 Bilha her handmayde to wife. And
 Jacob wente in vnto her: and Bilha
 conceived and bare Jacob a sonne.
 Then sayde Rahell. God hath geuen
 sentence on my spde, and hath also
 hearde my voyce and hath geuen me
 a sonne. Therfore called she him Da.
 And Bilha Rahels mayde concei-
 ued agayne, and bare Jacob an other
 sonne, And Rahell sayde: with godly
 wrestlinges haue I wrestled with
 my sister, and haue gotten the vpper
 hand. And she called his name Reu-
 thali. When Lea sawe that she hadde
 leste hearinge, shee tooke Zilpha her
 mayde, and gaue her Jacob to wife.
 And Zilpha Leas mayde bare Ja-
 cob a sonne. Then sayde Lea: Good
 lucke: and called his name Gad. And
 Zilpha Leas mayde bare Jacob an
 other sonne. Then sayde Lea: happye
 am I, for the daughters will call me
 blessed: and called his name Isser.

And Ruben went out in the dayes
 of the wheat harvest, and found man-
 dragozas in the fieldes, and brought
 them vnto his mother Lea. Then sayde
 Rahel to Lea: geue me thy sons man-
 dragozas. To whom Lea answered:
 Is it not ynough that thou hast taken
 away my husbnde, but wouldest take
 away my sonnes mandragozas also?
 Then said Rahel: well, let him sleepe
 with thee this night, for thy sonnes
 mandragozas. And Jacob came from
 the fieldes at euen, and Lea went out

to mete him, and said: come into me, for I have bought thee with my sonnes mandragoras. And he slept with her that night. And God heard Lea, that shee conceaued and bare vnto Jacob the fifth sonne. Then sayd Lea: God hath geuen me a rewarde, because I gaue my maiden to my husband, & he called him Isachar. And Lea conceaued yet againe, & bare Jacob & sixth son. And Lea sayde: God hath endued me wth a good dowry. Nowe will my husbande dwell with me, because I haue bozned him. vi. sons: & called his name

Gen. 30
D

Jabulo. After that she bare a daughter & called her name: Dina. And god remembered Rahel, he hearde her, & made her fruitful: so that she conceaued and bare a son, and said: God hath taken away my rebuke. And she called his name Ioseph, saying: The Lord geue mee yet another sonne. And alsoone as Rahel hadde bozned Ioseph, Jacob said to Laban: send me away: I may go vnto mine owne place and countrie geue me my wiues and my children, for whō I haue serued thee, & let mee go: for thou knowest what seruice I haue done the. To whō Laban answered: yf I haue found fauour in thy sight

Gen. 29

(for I suppose that the Lord hath blessed me for thy sake) appoint what thy rewarde shall be, and I will geue it thee. But he sayde vnto him, thou knowest what seruice I haue doone thee, & in what taking thy cattel haue bene vnder me: for it was but little that thou haddest before I came, and now it is increased into a multitude: & the lord hath blessed thee for my sake. But now when shall I make provision for mine own house also? And he sayde: what shal I then geue thee? And Jacob answered: thou shalt geue me nothinge at all, yf thou wilt doo this one thinge for me, and then will I turne agayne and feede thy sheepe, and keepe thim. I will go about all the shepe this day & separate frō them all the shepe that are spotted and of diuers colours, and all blacke sheepe among the lambes: and the partie, and the spotted among the kiddes: and the

same shalbe my rewarde. So shall my righteousnesse answer for me to morowe, and shall come for my rewarde before thy face: and euerye one that is not speckled and partie amonge the goates, and blacke amonge the sheepe, the same shall be theft with me. And Laban sayde: For so, woulde God it might be according to thy sayings. Therfore he take out the same day the hee goates that were partie and of diuers colour, and all the hee goates that were spotted and partie coloured, and all that had white in theym, and all the blacke amonge the sheepe, and put the in & keeping of his sons, & fed three dayes iourney betwixt himselfe and Jacob. And so Jacob kepte the rest of Labans shepe. Jacob tooke rod-des of greene poplar, of Hasell, and of the chestnut trees, and piled white strakes in them, and made the white appeare in the rod-des. But they that were whole remayned greene: and thus was it made a variable colour. And put the rod-des which he had piled, euen before the sheepe, in the gutters and watering troughes, when the sheepe came to drinke: that they shoulde conceane when they came to drinke. And the sheepe conceaued before the rod-des, and broughte forth lambes straked, spotted, and partie. And Jacob parted the lambes, and turned the face of the sheepe towarde spotted things, and toward all maner blacke, that was among the sheepe of Laban: namelye puttinge his owne flockes by the self, and not with putting them with Labans sheepe. And it fortuned that in euerye ramminge time of the stronger shepe, Jacob layed the rod-des before the eyes of the shepe in the gutters: namelye, that he might make them conceane before the rod-des. But when the sheepe were feble, he put them not in. And so the feebler were Labans, and the stronger Jacobs. And the man encreased exceedingly, and had a great floche, mayde seruantes, and manne seruantes, camels, and asses.

The xxxi. Chapter.

B he hearde the wordes of Labans sonnes, saying: Jacob hath taken away all that was our fathers, and of our fathers goodes hath he gotten all this honour. And Jacob behelde the countenance of Laban, and beholde it was not as yesterdays, and ere yesterdays. And the Lord saide vnto Jacob: Cume agayne into the lande of thy fathers, and to thy kinsred and I will be with thee. Therefore Jacob sente and called Rachel and Lea to the field vnto his flocke, and saide vnto them. I see your fathers countenance that it is not towarde me as yesterdays, and yere yesterdays. But the God of my father hath bene with me. And ye knowe howe that I haue serued your father with al my might: But your father hath deceaued me, and chaunged my wages tenne times: but God suffered him not to hurt me. When he saide, the spotted shalbe thy wages, then all the shepe bare spotted.

And when he saide: the straked shalbe thy reward, then bare all the shepe straked. Thus hath God taken away your fathers shepe, and geue them me. But in ramminge time it happened, that I lysted bype myne eyes, and sawe in a dreame: and beholde the rammes leaped vpon the shepe that were straked, spotted and partie. And the angell spake vnto me in a dreame, saying: Jacob. And I answered: here am I. And he said: Lift vp now thine eyes, and see all the rams leaping vpon the shepe that are straked, spotted, and partie. For I haue sene al that Laban doeth vnto thee. I am the God of

Gen. 21b Bethel, where thou annointedst the stone, and wher thou bowedst a bowe vnto me. Now therfore arise, and get thee out of this countrey and returne vnto the land where thou wast borne.

Then answered Rachel and Lea, and said vnto him: haue we a portion and inheritaunce in our fathers house? Doth not he count vs euens as strangers, for he hath solde vs, and euens eaten vp our money. But all the riches which god hath taken from our father, that

is ours and our childrens. And now what soener God hath said vnto thee, that doo. Then Jacob rose vp, and set his sonnes and wiues vpon camels, & caried away all his flockes, and all his substance which he had procured, his riches and possessions which he had gotten in Mesopotamia, for to go to Laban his father vnto the lande of Canaan. But Laban was gone to there his shepe, and Rachel had stolen her fathers images. And Jacob stole away the heart of Laban & Syrian, in that he tolde him not that he fled. So fled he and all that he had, & made him selfe ready, and passed ouer the riuier, & set his face streight toward the mount Gilead. Upon the thurd day after was it tolde Laban that Jacob fled. Then he tooke his brethren with him, and folowed after him. vii. dayes iourney, and ouertoke him at the mounte Gilead. And God came to Laban the Syrian in a dreame by night, and sayde vnto him: Take heede that thou speake not to Jacob oughte saue good. And Laban ouertoke Jacob: and Jacob had pitched his tent in the mounte. And Laban with his brethren pitched their tent also vpon the mount Gilead. And Laban sayde to Jacob: Why hast thou this done to steale away my hart, and cary away my daughters, as though they had bene taken captiue with the sword? Wherefore wentest thou away secretly vnto me, and diddest not tell me, that I might haue brought thee on the waye with mirth, singing, timbrell and harpe, and hast not suffered me to kisse my children, and my daughters? Thou wast a foole now to dooit, for I am able to doo you euill. But the God of your father spake vnto me yesterdays, saying: Take heede that thou speake not to Jacob oughte saue good. And now though thou wentest thy way, because thou longest after thy fathers house, yet wherefore haste thou stolne my goddes? Jacob answered, and sayde to Laban: Because I was afrayde, and thought thou wouldest haue taken away thy daughters from me.

Ge. 38.2
2. re. 13.6

2. re. 13.6
2. ps. 166

But (whereas thou layest theft to my charge) with whom sooner thou syndest thy Goddes, let him dye here before our brethren. Seke that thine is by me, and take it to thee. But Jacob wist not that Rachel had stolen them. Then went Laban into Jacobs tent, and into Leas tente, and into the two maydens tentes, but founde them not. Then went he out of Leas tente, and entred into Rahels tent. And Rachel had taken the ymages, and put them in the Camels strawe, and sat downe vpon them. And Laban searched al the tent, but found them not. Then saide she to her father: My Lord, be not angry that I can not rise vp before thee, for the custome of women is come vpon me. So searched he, but founde not those Idolles. And Jacob was wrothe, and chyd with Laban. Jacob also answered and saide to him: What haue I trespassed, or what haue I offended, that thou folowedst so after me? Thou hast searched all my stuffe, and what haste thou founde of all thy household stuffe? put it here before thy brethren and mine, that they may iudge betwixt vs both. Beholde, this .xx. yeare haue I bene with thee, thy shepe and thy goates haue not ben barreyne, and the rammes of thy flocke haue I not eaten. What sooner was toyme of beastes, I brought it not vnto thee, but made it good my selfe: Of my hand diddest thou require it, euen as it that was stolne by day or night. By daye the heate consumed me, and the froste by nighte, and my sleepe departed from mine eyes. Thus haue I bene .xx. yeare in thy house, and serued thee .xiii. yeres for thy ii. daughters, and .vi. yeres for thy shepe, and thou hast chaunged my rewarde .x. tymes. And excepte the God of my father, the God of Abraham, and the feare of Isaac had ben with me: surely thou haddest sent me away now all empye. But God behelde my tribulation, and the labour of my handes, and rebuked thee yester day. Laban answered and saide vnto Jacob: These daughters are my daughters, and these

children are my children, and these shepe are my shepe, & all that thou seest is mine. And what can I doo this daye vnto these my daughters, or vnto their children which they haue borne? Howe therefore come on, and let vs make a bonde, I & thou, which maye be a witnesse betweene thee and me. Then toke Jacob a stone, and set it by an ende, and Jacob saide vnto his brethren: Gather stones. And they tooke stones, and made an heape, and they did eate there vpon the heape. And Laban called it Jegar Sabama: but Jacob called it Gilead (ether of them according to the proprietye of his owne language.) Then said Laban: This heape is witnesse betwene thee and me this day: therefore it is called Gilead, (that is a heape of witnesse) and Mizpah. For he sayde: The Lord loke betwene me and thee, when wee are departed one from an other: If thou shalt bere my daughters, or shall take other wives besydes my daughters. There is no man with vs: behold God be witness betwixt thee & me. And Laban said mozeouer to Jacob: behold this heape and this marke which I haue sette here betwixt me and thee: This heape be witnesse, and also this marke, that I will not come ouer this heape to thee, and thou shalt not come ouer this heape, and this marke vnto me, to do any harme. The God of Abraham, the God of Isaac, and the God of their fathers be iudge betwixt vs. And Jacob sware by the feare of his father Isaac. Then Jacob did sacrifice vpon the mount, and called his brethren to eate bread. And they did eate bread, and taried all nighte in the hill. And earlye in the morninge Laban rose vp, and kyssed his children, and his daughters, and blessed them: and Laban departing, went vnto his place agayne.

The .xxxi. Chapter.

But Jacob wente forth on his iourneys. And the angelles of God came, and met him. And when Jacob sawe them, he sayde

double of the same place. Mahanaim (that is an armie.) And Jacob sent messengers before him to Esau his brother, vnto the lande of Seir, and the felde of Edom. And he commaunded them, saying: Thus shall ye speake to my Lord Esau: thy seruauunt Jacob saith thus: I haue sojourned and bene a stranger with Laban vnto this time and haue open asses, and sheepe, men seruantes, and women seruantes, and haue sente to thewel it my Lord, that I maye finde grace in thy sight. And the messengers came agayne to Jacob, saying: we came vnto thy brother Esau, & he cometh agaynst thee, & hath foure hundred men with him. But Jacob was greatly afrayde, and wiste not whiche waye to turne him selfe, and deuised the people that was with him, and the shepe, and oxen, and camels, into .ii. companies, and sayde: If Esau come to the one parte and smite it, the other shall saue in selfe. And Jacob sayde agayne: O God of my father Abraham, and God of my father Isaac: I praye thee, whiche saydest vnto me: returne vnto thy countrey and to thy kindred, and I will doo all wel with thee, I am not worthy of the least of all the mercies & truth which thou haste shewed vnto thy seruauunt. For with my staffe came I ouer this Jordan, and now haue I gotten two dyoues. Deliuere me from the handes of my brother Esau: for I feare him, least he will come and smite the mother with the children. Then saydest: I will surely do thee good, and make thy seede as the sand of the sea, which can not be numbred for multitude. And he taried there that same night, and tooke of that which came to hand, & presente for Esau his brother: two hundred she goates, and .xx. he goates, two hundred sheepe, and .xx. rammes: thirtie milch camels, with their coltes .xl. kyne, and .x. bulles .xx. she asses, and tenne soles, and deliuered them into the handes of his seruantes, euerie dyone by them selues, and sayde vnto his seruantes: go sooth before me,

and putte a space betwixte dyone and dyone. And he commaunded the foremost, saying: Esau my brother meete thee, & aske thee saying: whose art thou and whither goest thou; and whose art these that go before thee: thou shalt say, they be thy seruauunt Jacobs, and it is a present sent vnto my lord Esau: and behold he him selfe cometh after vs: And so commaunded he the seconde, and the third, and all that folowed the dyoues, saying of this maner: see that you speake vnto Esau when ye meete him, and saye moreover: thy seruauunt Jacob also cometh after vs: for he sayde: I will please his wrath with the presente that goeth before me, and afterwarde I will see him my selfe, yf peraduenture he will receiue me to grace. So went the present before him, and he taried all that nighte in the companye, and rose by the same night, and tooke his two wiues, and his twoo maidens, and his eleuen sonnes, and wente ouer the flood Jacob, and he toke them and sent them ouer the river, and sente ouer that he had, and taried behinde him selfe alone. And ther was a man with him vnto the breakinge of the dape. And when he sawe that he coulde not preuaile agaynst him, he smote him vnder the thie, and the senowe of Jacobs thie shank, as he was laded with him. And he saide: lette me go, for the dape breaketh. whiche answered: I will not let thee go, except thou bleesse me. And he sayde vnto him: what is thy name? And he answered: Jacob. He sayde: thou shalt be called Jacob nomore, but: Israel. For as a prince haste thou was laded with God, and with man, and haste preuailed. And Jacob asked him sayinge: tell me thy name. And he sayde: wherefore doest thou so aske after my name? and he blessed him there. And Jacob called the name of the place: Pheniel, for I haue sene God face to face, and my lyfe is preserued. And as he wente ouer Pheniel, the sunne rose vpon him, and he halted vpon his thye. And therefore is it

Gen. 32

Ge. 35. 8

Jud. 13

The face of God.

that

that the children of Israel ate not of the fenowe that shanke in that place of the thye vnto this day: because that he toucht the place of Jacobs thigh in the fenowe that shanke.

The xxxij. Chapter.

Jacob lifting vp his eyes, looked: and beholde Esau came, hauing with him fowze hundred men. And he deuised the children vnto Lea and vnto Rahell, and vnto the two maydens. And he put the maidens and their children foremost: and Lea and her children after, and Rahell, and Joseph hindermost. And he wente before them, and

Gen. 19.2

Gen. 27.

Gen. 28.

fell on the grounde, six times vntill he came vnto his brother. Esau came to mete him and embraced him, and fel on his necke and kissed him, and they wepte. And he kiste vp his eyes, and sawe the women, and the children, and sayde: whence haste thou these? (And do they belong vnto thee?) And he answered: they are the children whiche God hath geuen thy seruante. Then came the maydens fourth, and their childre, and did their obeyssaunce. Lea also with her children came, and did their obeyssaunce. And last of all came Joseph and Rahell, & did their obeyssaunce. And he sayde: what is all the doore whiche I met? He answered: that I may finde grace in the sight of my Lorde. And Esau sayde: I haue prouough my brother, kepe that thou hast vnto thy selfe. To whom Jacob answered: oh nay, but if I haue founde grace in thy sight, receaue my present of my hande: for I haue seene thy face

as though I had sene the face of god: and thou hast had a good wil toward me.

Oh take my blessinge that is brought thee, for God hath had mercy on me. (Geeuinge me all thinges,) and I haue prouough. And so he compelled him, and he tooke it. And he spake of their iourney, and go, I will go before thee. Jacob answered: my Lord thou knowest, that

the children are tender, and the fowes and kyne with yonge vnder mine hande, whiche if men shoulde ouerdayne but euen one daye, all the sheepe will dye. Oh let my Lorde go before his seruante, and I will dyne saye and softly, accordinge as the cattell that goeth before me, and the children be able to endure: vntill I come to my Lorde vnto Heir. And Esau sayd: let me yet leaue some of my folk with thee. And he answered: what needeth it? (This one thinge onely haue I neede of:) Let me finde grace in the sight of my Lorde. So Esau went his waye agayne that same day vnto Heir. And Jacob toke his iourney towarde Succoth, and builde him an house and made bootheres for his cattell. And therefore is it, that the name of the place is called Succoth. And Jacob came to Salcm a cite of Sicheim, whiche is in the lande of Canaan, after that he was come from Mesopotamia, and pitched before the cite, and boughte a parcell of grounde (where he pitched his tent) of the children of Hemor, Sicheims father, for an hundred peces of money. And he made there an altar, and called vpon the mightye God of Israel.

The xxxliij. Chapter.

In the daughter of Lea. Whiche she bore vnto Jacob, wente out to see the daughters of the lande. Whom whē Sicheim the sonne of Hemor the Hettite, Lorde of the countrey sawe, he tooke her, and lay with her, and forced her: and his hearte laye vnto Dinah the daughter of Jac. b. And he told that damsell and spake kindly vnto her, and Sicheim spake vnto his father Hemor, saying: get me thys mayden vnto my wife. And Jacob heard that he had defiled Dinah his daughter, his sonnes beinge with their cattell in the field, and he helde his peace, vntill they were come. And Hemor the father of Sicheim wente oute vnto

Gen. 34.

Gen. 34.

unto Jacob; to comen with him. And when the sonnes of Jacob comming out of the fildes hearde it, it grieved them: and they were not a litle wroth, because he had wroughte follepe in Israell, in that he hadde iyen with Jacobs daughter, whiche thinge ought not to be don. And Hemor communed with them, saying: the soule of my son Sicheim longeth for youre daughter: geue her him to wife, and make marriages with vs, and geue your daughters vnto vs, and take our daughters vnto you: and ye shall dwell with vs, and the lande shalbe before you, dwell and do your busyness, and haue your possessions therein. And Sicheim sayd vnto her father, and her brethren, let me find grace in your eyes, and whatsoever ye appointe mee, that will I geue. Aske freely of me both the dowry and giftes, and I wil geue according as ye saye vnto me, so that ye geue me the damsell to wife. But the sonnes of Jacob answered to Sicheim and Hemor his father, talking amonge them selues deceitfully, because he had defiled Dina their sister, and they said vnto them: we can not do this thinge that we shoulde geue our sister to one that is vncircumcised, for that were a shame vnto vs. But in this wil we consent vnto you: If ye wil be as we be, and al the men children among you be circumcised, then will we geue our daughters to you, & take your daughters to vs: and will dwell with you, and be one people. But and if ye will not harken vnto vs to be circumcised, then will we take our daughter, and go our wayes. Theyr woordes pleased Hemor and Sicheim his sonne. And the younge man deferred not for to doo the thinge, because he had a lust to Jacobs daughter: he was also most set by of all that were in his fathers house. Then Hemor and Sicheim his sonne wente vnto the gate of their cite, and communed with the men of their cite, sayinge: these men are sayned to warde vs, and dwell in the lande, and do their occupation therein, and in the lande is roume ynough for

them: we will take their daughters to wiues, and geue them our daughters. Only herein will they consent vnto vs for to dwell with vs, and to be one people: yf all the men children that are amonge vs be circumcised as they are. Shall not their goodes and their substance and all their cattell be oures, onely, yf we consente vnto them? For they will dwell with vs. And vnto Hemor and Sicheim his sonne harkened all that wente out of the gate of his cite. And all the men children were circumcised whatsoever wente out at the gates of his cite. And it happened the thirde daye (when it was paynfull to them) two of the sonnes of Jacob. Shimeon and Leuy, Dinas brethren, tooke eether of them his swerde, and went into the cite holdely, and slew all that was male, and slew also Hemor and Sicheim his soane with the edge of the swerde, and tooke Dina out of Sichems house and went their way. And the sonnes of Jacob comminge bypon the dead, spoyled the cite, because they had defiled their sister, and toke their shepe, oxen, and their asses, and whatsoever was in the cite, and also in the fildes. And all their goodes, and all their children, and their wiues tooke they captiue, and made haucke of all that was in the house. But Jacob saide to Shimeon and Leui: ye haue troubled me, and made me stinke before the inhabitoures of the lande, before the Cananite & the Hethite: And I beinge fewe in number, they shal gather them selues together agaynst me and slaye me, and so shall I and my house be destroyed. And they answered: shuld they deale with our sister as with an whore.

Gen. 49
Jud. 9. 2

The xxx. Chapter.

And God said vnto Jacob: arise and get thee vp to Bethel & dwell there. And make there an altier vnto God that appeared vnto thee, when thou fleddest from the face

Gen. 28

face of Esau thy brother. Then saide Jacob vnto his household and to all that were with him: put aswape the strange goddes that are among you, and be cleane, and chaunge your garments, for we will arise and goo by to Bethell: and I will make an altar ther vnto God, which heard me in the day of my tribulation, and was with me in the waye which I wente. And they came vnto Jacob al the strange goddes which they had in their hand, and all their earringes which were in their eares, and Jacob hid them vnder an oke which was by Sichem. And when they departed, the feare of God fell vpon the cities & wer round about them. And they didde not folowe after the sons of Jacob. So came Jacob to Iuss which is in the lande of Canaan, the same is Bethel, he and al the people that was with him. And he builded there an altar, and called the place: The god of Bethel: because that God appered vnto him ther, whē he fledd fro the face of his brother. But Deboia Rebeccas noyle, died: & was buried beneth Bethel vnder an Oke, and the name of it was called the oke of lamentation. And God appeared vnto Jacob agayne after he came out of Mesopotamia, and blessed him, and God sayd vnto him: thy name is Jacob, not standing I shall be no more called Jacob, but Israell shall be thy name. And he called his name Israell. And God sayde vnto him: I am God almighty, growe & multiply, people, & a multitude of people shall spring of thee: yea, and kings shall come out of thy loynes. And the lande which I gaue Abraham & Isaac, will I geue vnto thee, and vnto thy sede after thee: will I geue that land also. And so god departed vppre from him in the place where he had talked with him. And Jacob sette by a marke in the place wher he talked with him: & a marke of stone, and powred a drinke offering thereon, and powred also oyle thereon, and Jacob called the name of the place of God. wher God spake vnto him. Bethel. And they departed from Bethel, and when he was but a field byeddy from Ephrath, Rahel beganne to trauell: and in travelinge shee was in perill: and it happened as she was in payns of her labour, the midwife sayde vnto her: feare not, for this sonne is thynne also. Then as her soule was departing, that she must dye, she called his name. Ben Onp: (The son of my sorrowe.) But his father called him Ben Iamin. (The son of the right hand.) And thus dyed Rahel and was buried in the waye to Ephrath, whiche is Bethlehem. And Jacob set by a stone vpon her graue, whiche is called Rahels graue stone vnto this daye. And Israell wente thence, and pitched by his tent beyonde the towne of Eder. And it chaunced as Israell dwelte in the lande, that Ruben wente and laye with Bilha his fathers concubine: and it came to Israels eare. The sonnes of Jacob were. xii. in number. The sonnes of Lea, Ruben Jacob eldest son, and Simeon, Leui, Juda, Issachar, and Zabulon. The sonnes of Rahel: Joseph and Ben Iamin. The sonnes of Bilha Rahels maide: Dan and Naphtali. The sonnes of Silpha Leas maide, Gad and Isser. These are the sons of Jacob which were borne him in Mesopotamia. And so Jacob came vnto Isaac his father to Hamre, vnto Ephrath Arba, whiche is in Hebron: where Abraham and Isaac sojourned as straungers. And the dayes of Isaac were an hundred and lxxx. yeaues: and Isaac fell sicke and dyed, and was put vnto his people, being old and full of dayes. And his sonnes Esau and Jacob buried him.

The xxxvi. Chapter.

These are the generations of Esau, the same is Edom. Esau toke his wiues of the daughters of Canaan. Ada the daughter of Elon an Hethite, and Tholibama the daughter of Ana, the daughter of Zibon an Henuite: & Basmath Ismaels daughter, and sister of Rebekah.

the house and Jacob called the name of the place of God. wher God spake vnto him. Bethel.

And they departed from Bethel, and

Re. 4

Mich.

Ge. 49

Ge. 24. 8

Gen. 32.

I.

Ge. 11

And Ada bare vnto Esau, Eliphas: and Basmath bare Reguel: and Abalibama bare Jehus, Zalam, & Rozah. These are the sonnes of Esau which were bozne him in the lands of Canaan. And Esau toke his wines, and his sonnes and daughters, and all the soules of his house, his goodes and all his catell, & all his substance which he had got in the lande of Canaan, and went into a countrey away from the face of his brother Jacob: for they riches was much, and they could not dwell together, and the lande wherein they were straungers, coulde not receaue them, because of their possessiō. Thus dwelt Esau in mount Seir: the same Esau is Edom. These are the generations of Esau father of the Edomites in mount Seir: and these are the names of Esaus sons. • Eliphas the sonne of Ada the wife of Esau, & Rebuell the sonne of Basmath the wife of Esau. And the sonnes of Eliphas were: Chemar, Oman, Zepho, Gaethan & Kenas. And Chemna was Concubine to Eliphas Esaus sonne, & bare vnto Eliphas Imalech. And these be the sons of Ada Esaus wife. And these are the sonnes of Reguel: Nahath, Serap, Samma and Misa, these were the sonnes of Basmath Esaus wife. And these were the sonnes of Abalibama the daughter of Ana, daughter of Zebion Esaus wife, and she bare vnto Esau: Jehus, Zalam, and Rozah.

Gen. 36
25
I. Pa. 1. 8
C These were dukes of the sonnes of Esau. The children of Eliphas, the first sonne of Esau, were these: duke Chemar, duke Oman, duke Zepho, duke Kenas, and duke Rozah, duke Gaethan, and duke Imalech. These are the dukes that came of Eliphas in the land of Edom, and these were the sonnes of Ada. These also are the children of Reguel Esaus sonne: Duke Nahath, duke Serap, duke Samma, duke Misa. These are the dukes that came of Reguel in the land of Edom, and these are the sonnes of Basmath Esaus wife. These were the children of Abalibama Esaus wife: duke

Jehus, Duke Zalam, Duke Rozah: these Dukes came of Abalibama the daughter of Ana Esaus wife. These are the children of Esau, and these are the Dukes of theyn: which Esau is Edom. These are the children of Seir the Mozite, the inhabitour of the land: Lothā, Soball, Zibeon, and Ana, and Dison, Ezer and Disan. These also are the Dukes of the Mozite, the children of Seir in the lande of Edom. And the children of Lothans sister Mozi and Heman. And Lothans sister was called Chimna. The children of Sobal wer these: Anan, Mahanath and Ebal, Sepho and Oman. These are the children of Zibeon, Ana and Ana. This was that Ana that founde mules in the wilderness, as he fed his father Zibeons asses. The children of Ana were these. Dison and Abalibama, the daughter of Ana. These are the children of Dison, Hemandan and Esban, Zethran and Cheran. The children of Ezer are these: Bilhan, Jeana, and Akan. The children of Disan also are these: Iz and Bran. These are the dukes that came of Mozi: duke Lothan, duke Soball, duke Zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be 7 dukes that came of Mozi after their Dukedoms in the land of Seir. These are the Kings that reigned in the lande of Edom befoze there reigned anye Kinge vpon the children of Israel. Bela the sonne of Beoz regned in Edomes, and the name of his Citie was Dinhaba. And when Bela died Jobab the son of Serah, out of Bozra, reigned in his steede. When Jobab also was deade, Husam of the land of Chemany reigned in his steede. And after the deathe of Husam, Hadad the sonne of Bedad which slew the Moabitians in the field of the Moabites, reigned in his steede: and the name of his Citie was Duth. When Hadad was deade, Samla of Maltaka reigned in his steede. When Samla was deade, Saul of the riuer Reboboth reigned in his steede. When Saul was deade, Baal Hanan the sonne

of Ichboz reigned in his kinde. And after the death of Baal Hanan the sonne of Ichboz, Habad reigned in his kinde, and the name of his little was Dahu. And his wiues name Maherabell the daughter of Hatred, the daughter of Helaab. These are the names of the dukes that came of Esau, in the .xii. kindredes, places, and names: duke Chimna, Duke Ima, duke Jether, duke Shalibama, duke Ela, duke Symon, duke Renas, duke Cheman, duke Hibezer, duke Hagdiell, duke Iram. These be the dukes of Edomes, accordinge to their habitations, in the lande of their possessions. This Esau is the father of the Edomites.

The .xxxvij. Chapter.

Jacob dwelt in the land where in his father was a stranger, even in the lande of Canaan. These are the generations of Jacob: when Joseph was .xvii. yere olde, he kept shepe with his brethren: and the ladde was with the sonnes of Bilha, and with the sonnes of Zilpha his fathers wiues. And he brought vnto their father an euill sayinge of them. But Israel loued Joseph more then all his children, because he begate him in his olde age: and he made him a coate of many colours. And when his brethren sawe that their father loned him more then all his brethren, they hated him, and coulde not speak peaceably vnto him. Moreover when Joseph had dreamed a dreame, he told it to his brethren, which hated him yet the more. And he sayde vnto them: heare I praye you this dreame whiche I haue dreamed: Beholde we were bindinge sheues in the fildes: and loo, my shefe arose, and stood vp right, and poures round about, and made obeyssaunce to my shefe. To whom his brethren sayde: Shalt thou be oure kinge in dede? or shalt thou in dede haue dominion ouer vs? And they hated him yet the more, because of

his dreames and of his wordes. And he dreamed yet another dreame and tolde it his brethren, saying: behold I haue had one dreame more: me thoght the sunne & the moone and .xii. starres made obeyssaunce to me. And when he hadde tolde it vnto his father and his brethren, his father rebuked him, and sayde vnto him: What is this dreame whiche thou haste dreamed? Shall I and thy mother, and thy brethren come to fall on the grounde before thee? And his brethren hated him, but his father noted the saying. His brethren also wente to keepe their fathers sheepe in Sichem, and Israel sayd vnto Joseph: do not thy brethren keepe in Sichem? come, and I will sende thee to theym. He answered: herr am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the sheepe, and bring me woorde agayne. And so he sente him out of the vale of Hebron, and he wente to Sichem. And a certayne man founde him, and beholde he was wandringe oute of his waye in the fildes, and the man asked him: what seekst thou? He answered: I seeke my brethren, tell me I praye thee where they keepe shepe. And the man sayde, they are departed hence, for I heard them saye: lette vs go vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan, And when they sawe him afar off before he came at them, they toke counsell agaynst him, for to slay him. For one sayde to another: Beholde this dreamer commeth: come now therfore and lette vs slay him, and caste him into some pitte, and we will say, a wicked beast hath deuoured him, and wee shall see what will come of his dreames. When Ruben heard that, he rid him oute of their handes, and sayde: we will not kill him. And Ruben sayde moreover vnto them: shede not his bloude, but caste him into this pitte that is in the wilderness, and laye no hande vpon him. (Thus he sayde.) Namelye, that he mighte rid him oute of their handes, and deliuer him.

1. Pt.

mat. 21
mar. 12
Luk. 20

Ge. 13

him to his father agayne And it happened that when Joseph was come vnto his brethren, they stripte him oute of his coate, his partye coloured coate that was vpon him, and they tooke him and caste him into an emptye pitte: wherein was no water. And they late them downe to eate breade: And as they list by their eyes and looked about, there came a companye of Ismaelites from Gilead, and their cammelles laden with spicerie, baulme, and mirre, and were goinge downe to carpe it into Egypte. And

Acts. 7. b
Gen. 45 a

Juda sayde vnto his brethren, what awayleth it if we slay our brother, and keepe his blonde secreete: come on and let vs. sell him to the Ismaelites, and lette not our handes be vpon him: for he is our brother and oure fleshe: and his brethren were content. Then as the Adianites, marchante men passed by, they dydwe and lift Ioseph oute of the pitte, and solde him vnto the Ismaelites for .xx. peces of siluer. And they broughte him into Egypte. And when Ruben came agayne vnto the pit and founde not Ioseph there, he rent his clothes and wente agayne vnto his brethren, sayinge: the ladde is not yonder, and whither shall I go? And they toke Iosephs coate and killed a goate, and dipped the coate in the blood: And they sente that partye coloured coate: and broughte it vnto their father, and sayde: This haue we founde: see whether it be thy sonnes coate or no. And he knewe it, saying: it is my sonnes coat, a wicked

Gen. 44 f beaste hath deuoured him: Ioseph is rent in peces. And Jacob rente his clothes, and putte on sacke clothe aboute his loynes, and sorrowed for his sonne a lange season. But all his sons and all his daughters rose vp to comfort him. Neuerthelesse he would not be comforted, but saide: I will go downe into the graue vnto my sonne, mourninge. And thus his father wepte for him. And the Adianites

Gen. 39 a • solde him in Egypte vnto Puti-
pla. 109. f phar a Lorde of Pharaos, and his
Deu. 106 chiefe shewarde.



Fortuned at that time that Iudas wet downe from his brethren and gate him to a man called Hira of Odollam: and there he sawe the daughter of a man called. Sna, a Cananite. And he tooke her, and went in to her. And she conceaued and bare a sonne, and called his name Er. And she conceaued agayne, and bare a sonne and called him Onan. And shee conceaued agayne, and bare yet a sonne, whom she called Sela: and he was at Chesib when she bare him. And Iudas gaue Er his eldest sonne, a wife, whose name was Chamar. And Er Iudas eldest sonne was wicked in the sight of the Lorde, and the Lorde slewe him. And Iudas sayde vnto Onan: go into thy brothers wife, and marie her, that thou mayest stirre by sede vnto thy brother. And when Onan perceued that the seede should not be his, therfore when he wente into his brothers wife, he spilled it on the grounde, and gaue not seede vnto his brother. And the thinge whiche he did displeased the Lorde: wherfore he slewe him also. Then sayde Iudas to Chamar his daughter in lawe: re-mayne a widow at thy fathers house, till Sela my sonne bee growne: for he sayde: Lest peradventure he dye also, as his brethren did. And Chamar went and dwelt in her fathers house. And in proesse of time, the daughter of Sna Iudas wife dyed.

Then Iudas when he had left mourning, went vnto his shepe shेरers to Chinnath, he and his frende Hira of Odollam. And one told Chamar, saying: beholde, thy father in lawe goeth by to Chinnath, to. Here his shepe. And she put her widowes garments of from her, and couered her with a cloke, and disguised her selfe: and sare her downe in a common place which is by the hye wayes syde to Chinnath,

Gen. 31 c
4. Re. 13

E. iiii. for

for because shee sawe that Sela was growne, and she was not geuen vnto him to wife. When Iuda sawe her, he thought it had bene an whoze, because she had covered her face. And he turned to her vnto the waye, and said: come I pray thee, let me lie with thee, for hee knewe not that it was his daughter in lawe. And she answered: what wilt thou geue me for to ly with me? Then saide he: I wil send thee a kid from the flock. She sayde: Then geue me a pledge till thou sende it. He saide, what pledge shall I geue thee? She answered: thy signet, thy brace-let, and thy staffe that is in thy hande. And he gaue it her, and lay by her, and she was with childe by him. And she gat her by, and went and put her manrell from her, and put on her widows rayment. And Iudas sent the kid by his frende of Odolam, for to receaue his pledge agayne from the wines hande: But he founde her not. Then asked he the men of the same place saying: where is the whoze that sat openly by the waye side? They answered: there was no whoze here. He came therefore to Iuda agayne, and sayde vnto him: I cannot finde her, and also the men of the place sayd, that there was no whoze there. And Iuda sayde: let her take it to her, least we be shamed. Beholde I sente the kid, and thou haste not founde her. And it came to passe that after. iiii. monethes, one told Iuda, saying: Thamar thy daughter in lawe hath played the whoze, and with playng the whoze is become great with childe. And Iuda sayde: bring her forth, that she may be bzent. And when they brought her forth, she sent to her father in lawe, saying: by the man vnto whom these thinges perdayne, am I with childe: And said also: looke whose are this scale, bracelet, and this staffe. And Iuda knewe them and sayde, shee hath bene moze righteous then I, because I gaue her not to Sela my sonne. And he laye with her no moze. It fortunied when time was come that she should be deliuered, behold there was two twins

in her wombe. And it fortunied that when she trauipled, the one put out his hand, and the midwife tooke and bounde a red thiede about it, saying: this is come out first. And it chaunced, that he plucked his hande backe agayne, and beholde his brother came out. And she sayde: wherefoze haste thou rent a rent vpon thee? and called his name Pharez: Afterwarde came out his brother that had the red thiede aboute his hande, and his name was called Zarah.

The xxxix. Chapter.

Ioseph was brought vnto Egypt And Putiphar. a Lorde of Phara- Gen. 39
 Los (and his chiefe steward an Egyp-
 tian) boughte him of the Imae-
 lites, whiche had brought him thi-
 ther. And God was with Ioseph, &
 he became a luckie man, continuinge
 in the house of his master the Egyp-
 tian. And his master sawe that God
 was with him, and that God made
 all that he did to prosper in his hande.
 And Ioseph founde grace in his mas-
 ters sight, and serued him. And made
 him ruler of his house, and putte all
 that he hade in his hande. And it for-
 tunied from the time that he had made
 him ruler of his house, and ouer all
 that he had, the Lorde. blessed the E-
 gyptians house for Iosephs sake: and
 the blessinge of the Lorde was vpon
 all that he had in the house, and in the
 fielde. And therefore he lefte all that
 he had in Iosephs hande, and looked
 vppon nothinge that was with him,
 save onely on the breade which he did
 eate. And Ioseph was a goodly per-
 son, and a well fauored. And it fortu-
 ned after this, that his masters wife
 cast her eyes vpon Ioseph, and sayde:
 come lye with me. But he refused,
 and sayde to his-masters wyfe: Be-
 hold my master woteth not what he
 hath in the house with me, and hath
 committed al that he hath to my hand.
 There is no man greater in the house
 then I, neyther hath he kepte anye
 thinge from me, but onely thee, be-
 cause

Gen. 39

I. Re. 16

cause thou art his wife. Howe then can I do this greate wickednes, and sin against God? And after this manner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her company. And it fortuned on a certayne convenient day, that Joseph entred into the house to do his busines: and there was none of the housholde by, in the house.

And she caught him by the garmente, saying: come slepe with me. And he leste his garment in her hand and fled and got him oute. And it chanced when she saw that he had leste his garment in her hande, and was fled out. (And she not regarded) she called vnto the men of her house, and told them, sayinge: See, he hath broughte in an Hebrew vnto vs to do vs shame: for he came into me, for to haue slept with me: and I began to crye with a loude voyce. And when he heard that I lift vp my voyce and cried, he leste his garment with me, and fled away, and got him out. And she laid by his garment by her: vntill her Lord came home.

And she tolde him with these wordes sayinge: This Hebrewes seruante whiche thou haste broughte vnto vs, came into me to doo me shame, but as soone as I lifte vp my voyce & cryed, he leste his garmente with me, and fled oute. when his master (bringe to light of credence) heard these wordes of his wife, which she tolde him, saying: after this manner did thy seruante to me, he waxed wroth. And the master tooke Joseph and put him in prison euen into the place where the kinges prisoners laye bounde, and there continued he in prison. But the Lord was with Joseph, and shewed him mercye, and gotte him fauoure in the sight of the Lord of the prison. And the keeper of the prison committed to Josephs hande all the prisoners that were in the prison house. And whatsoeuer was done there, that did he. And the keeper of the prison looked vnto nothing that was vnder his handes, seing that the Lord was with him. For whatsoeuer he did, the

Lord made it to prosper.

The .xl. Chapter.

And it chaunced after this, that the butler of the king of Egypt, and his baker had offended their Lord the King of Egypt. And Pharaos was angry agaynst his two officers: agaynst the chiefe butler, and the chiefe baker: and put them in ward, in his chiefe stewarden house: euen in the prison & place where Joseph was bounde. And the chiefe steward gaue Joseph a charge with them, and he serued them. And they continued a season in ward. And they dreamed eyther of them in one night: both the butler and the baker of the kinge of Egypt, which were bounde in the prison house, eyther of them his dreame: & eche mans dreame of a sundry interpretation. When Joseph came in vnto them in the morning, and looked vpon them: beholde, they were sad. And he asked Pharaos officers that wer with him in his masters warde, sayinge: Wherefore looke ye so sadly to day? They answered him: we haue dreamed a dreame, and haue no manne to declare it. And Joseph sayde vnto them: Do not interpretinges belonge to God? yet tell me. And the chiefe butler tolde his dreame to Joseph, and sayd vnto him: In my dreame me thought, ther stode a vine before me, and in the vine were thre branches, and it was as though it budded, and her blossomes shot forth: and the grapes thereof waxed ripe. And I had Pharaos cup in my hande, and tooke of the grapes, and wronge them into Pharaos cup, and deliuered Pharaos cup in his hande. And Joseph sayde vnto him: this is the interpretation of it. The thre branches are thre dayes: for within thre dayes shall Pharaos lifte vp thine head, and restore thee vnto thine office agayne: and thou shalt deliuer Pharaos cuppe into his hande, after the olde maner, wherein thou wast wonte to geue him drinke. But if

C. d.

tham

thou thinke on me with them, when thou art in good case, shewe mercy (I praye thee) vnto me: and make mention of me, to Pharaos, and bring me out of this house. For I was stolen out of the land of the Hebrewes, and here also haue I done nothing at al, wherfore they should haue put me into this dongeon. When the chiefe baker sawe that the interpretation was good, he sayde vnto Joseph: me thought also in my dreame, that I had thye wicker baskettes on my head. And in the vppermost basket, there was of all manner bakemeates, for Pharaos. And the birdes did eate them out of the basket that was vpon my head. And Joseph answered and sayde: this is the interpretation therof. The thye baskettes are thye dayes, for this day thye dayes shall Pharaos take thy heade from thee, and shall hang thee on a tree, and the birdes shall eate the flesh from thee. And it came to passe the thirde day which was Pharaos birth daye that he made a feast vnto all his seruantes. And he lifted vp the head of the chiefe butler, and of the chiefe baker amonge his seruantes. And he restored the chife butler vnto his butlership agayne: whiche also reached the cup into Pharaos hande: but he hanged the chiefe baker: euen as Joseph had interpreted vnto them. Neyther did the chiefe butler remeber Joseph, but forgot him.

The xli. Chapter.

AND it is fortunèd after twoo yeares that Pharaos dreamed and beholde, he stood by a riuers side, and there came out of the riuier seven goodlye kyne and fat fleshed, and fedde in a meadowe: and seuen other kyne came vppon them out of the riuier, euill fauoured, and leane fleshed, and stode by the other kyne vppon the brynke of the riuier. And the euill fauoured and leane fleshed kyne did eate by the well fauoured and fatte kyne: and Pharaos awoke. And he slept againe, and dreamed the seconde time. And behold, seuen eares of corne grewe vppon one

halke, ranke and goodlye: and agayne seuen thynne eares blasted with the east winde, sprange vp after them: the seuen thynne eares deuoured the seuen ranke and full eares: and Pharaos awoke: and see, it was a dreame. And when the morning came, his spire was troubled. And he sente and called for all the Southsayers of Egypt, and all the wise menne thereof, and Pharaos tolde them his dreame: but ther was none of them that could interpretate it vnto Pharaos. Then spake the chiefe butler vnto Pharaos, saying: I do remember my faults this daye. Pharaos being angrye with his seruantes, put in warde, in the chiefe stewardes house, both me, & the chiefe baker. And we dreamed both of vs in one night, and eche mannes dreame of sundry interpretation. And ther was with vs a songe manne, an Hebrew bozne, seruant vnto the chiefe Steward: to whom when we told them he declared our dreames to vs accordig to epyther of our dreames. And as he declared them vnto vs, euen so it came to passe. For he restored me to mine office agayne, and hanged him. Pharaos sent therefore, and called Joseph: and they brought him hastily out of prison. And he shaued himselfe, and changed his rayment, and came into Pharaos. And Pharaos sayde vnto Joseph: I haue seene a dreame, and no man can interpretate it, and I haue heard saye of thee, that as soone as thou hearest a dreame, thou canst interpretate it. Joseph answered Pharaos, saying: Not I, but God shall geue Pharaos an answer of peace. And Pharaos said vnto Joseph: In my dreame me thought I stode by a riuers side, and ther came out of the riuier seven fat fleshed, and well fauored kyne, and fed in the meadowe. And then seuen other kyne came vppon after them, pooze and beerye euill fauored, and leane fleshed: suche as I neuer sawe in all this lande of Egypt, they were so euill fauoured. And the seuen leane and euill fauoured kyne did eate by the first seuen fatte kyne. And when they

they had eaten them by, a man coulde not perceiue that they had eaten them but they were still as euill famozed as they were at the beginning: and I awoke. And I sawe agayne in my dreame, and behold seven eares sprang out of one stalk, ful and saype: and seven other eares againe withered thin and blasted with the east wind, sprang by after them: and the thin eares deuoured the seven good eares. And I haue tolde it vnto the sothesayers, but there was no man that coulde tell what it meaneth. And Joseph answered Pharaos: both Pharaos dreames are one, and G O D hath shewed Pharaos what he is about to doo. The seven good kine, are seven yeres: and the seven good eares, are seven good yeres also, and it is but one dreame. Likewise, the seven thinne and euill famozed kyne that came out after them are seven yeres: and the seven emptie and blasted eares, shalbe seven yeres of hunger. This which I haue saide vnto Pharaos is it that God is about to do: and sheweth it vnto Pharaos. Behold there come seven yere of great plenteousnes throughe oute all the lande of Egypte.

And agayne there shall aryse after them, seven yeres of hunger. And also the plenteousnesse shalbe forgotten in the lande of Egypte, And the hunger shall consume the lande: neyther shall the plenteousnes be knowen in the lande, by reason of that hunger that shal come after, for it shalbe exceeding great. And as concerning that the dreame was doubled vnto Pharaos the second time, beholde the thing is certapnely prepared of G O D, and G O D wyll shortlye brynge it to passe. Nowe therfore, let Pharaos, prouyde for a manne of vnderstandinge and wysedome, and sette him ouer the lande of Egypte. And lette Pharaos doo this also, that he make officers ouer the lande, and take vpp the fyfthe parte of the lande, of Egypte, in the seven plenteous yeres, and let them gather all the foode of these good yeres that come, and lay

by tozue vnder the hande of Pharaos, that there may be foode in the Cities, and there let them kepe it: that there maye be sounde in store in the lande, agaynst the seven yeares of hunger, whiche shall come in the lande of Egypte: that the lande perishe not thowse hunger. And the saying pleased Pharaos and all his seruantes. Then sayd Pharaos vnto his seruantes: where shall we fynde such a man as this is, in whome is the spirite of G O D? And Pharaos sayde vnto Joseph: for as muche as G O D hath shewed thee all this, there is no man of vnderstandinge or of wysedome like vnto thee. Thou therfore shalt be ouer my house, and accordinge to thy worde, shall all my people be ruled, onely in the kinges seate wyll I be aboue thee. And Pharaos sayde agayne vnto Joseph: beholde, I haue set thee ouer the lande of Egypte. And he toke of his ringe from his hande, and put it vpon Josephes hande, and araped him in clothe of raynes, and put a goldenne chayne aboute his necke, and sette him vppon the best charette that he hadde, saue one. And they cryed befoze him: bowe the knee: And Pharaos made him ruler ouer all the land of Egypt. And Pharaos sayde vnto Joseph: I am Pharaos, withoute thee shall no man lyfe by his hande or foote in all the lande of Egypte. And hee called Josephes name Zaphnath Paena. And he gaue him to wife Asnath the daughter of Putiphar, priest of On. Then wente Joseph abroade in the lande of Egypte. And he was thirtie yere olde when he stode befoze Pharaos Kinge of Egypte. And Joseph departing from the presence of Pharaos, went throughe out all the lande of Egypte. And in the seven plenteous yeres they made sheues, and gathered by all the foode of the seven plenteous yeres, whiche were in the lande of Egypte, and layed vpp the same in the Cities. The foode of the fieldes that grewe rounde aboute euery Citye, layde he vpp in the same.

Isa. 104.
actes. 7. b
1. mar. 2 f
Dan. 2. g

And Joseph layde by Cozne in store, lyke vnto the sande of the sea, in multitude oute of measure, vntill he leste numbring: for it was without number. And vnto Joseph were bozne two sonnes (befoze the yerres of hunger came) whiche Asnath the daughter of Putiphar Prieste of On, bare

Gen. 46 c vnto him: And Joseph called y name of the firste sonne. Manasse, for God (sayd he) hath made me forget all my labour and all my fathers household. The name of the seconde called he Ephraim: for God (saide he) hath caused me to growe in the lande of my trouble. And when the seven yerres of plenty was ended, then came the seven

Acts. 7, b yerres of dearth according as Joseph had sayde. And the dearth was in all landes: but in all the lande of Egypte was there yet fooode. And when the lande of Egypte also beganne to hunger, the people cried to Pharaos for breade. And Pharaos sayde vnto all the Egyptians, go vnto Joseph, and what he sayeth to you, that doo. And the dearth was throughtoute all the lande. And Joseph opened all that was in the Cities, and solde vnto the Egyptians: for the hunger waxed sore in the lande of Egypte. And all countreys came to Egypte to Joseph for to bye cozne: because that the hunger was so sore in all landes.

C The. xliij. Chapter.

Acts. 7, b **A**nd Jacob seeinge that there was cozne in Egypte, sayde vnto his sons: why gaze ye one vpon another? And he sayde: Behold, I haue heard that there is cozne in Egypte. Get you downe thither and bye vs cozne from thence, that we maye liue and not dye. So went Josephs ten brethren downe to bye cozne of the Egyptians. But Ben Jamin Josephs brother would not. Jacob sende with his other brethren, for he said: lest some misfortune happen him. And the sonnes of Israel came to bye cozne among other that came: for there

was dearth in the lande of Canaan. And Joseph was gouernoure in the lande, and solde to all the people of the land. And his brethren came, and fell flat on the grounde befoze him. When Joseph sawe his brethren, he knewe them: and made him self straunge vnto them and spake roughly vnto them saying: whence come ye? They answered: out of the lande of Canaan to bye vitayle. And Joseph knewe his brethren, but they knewe not him. And Joseph remembred his dreames whiche he dreamed of them, and said vnto them: ye are spyes, and to see wher the land is weake, is your comming. And they sayde vnto him: naye my Lord, but to bye vitayle, thy seruantes are come. We are all one mannes sonnes, and meane truly, and thy seruantes are no spyes. And he sayde vnto them agayne: naye, but euen to see wher the land is weake, is your comming. And they sayde: we thy seruantes are. xii. brethren, the sons of one man in the lande of Canaan. And beholde the yongest is this daye with our father, and one, no man woteth wher he is. And Joseph sayde vnto them that is it that I spake vnto you, saying: ye are spyes. Whereby ye shalbe proued. By the life of Pharaos, ye shall not go hence, excepte youre yongest brother come hither. Sende oute one of you whiche maye sette youre brother, and ye shalbe kept in prison, that your wordes may be proued, whether there be anye trueth in you: or elles by the life of Pharaos, ye are but spyes. And he put them in ward the dapes. And Joseph sayde vnto them the thirde daye: This doo and liue, for I feare God. If ye meane no hurte, lette one of youre brethren be bounde in the house of youre prison, and go ye and bringe the necessarie fooode vnto your households: but bringe your yongest brother vnto mee: that your wordes maye bee tryed, and that ye dye not. And they did so. And one sayd to another: we haue verely sinned agaynst our brother, in that we sawe the anguish of his soul wher he besought vs, and

Et. 37. d

and we would not bere him: and therefore is this trouble come vpon vs. And Ruben answered them, saying: sayde I not vnto you that ye shoulde not sin against the lad: and ye would not heare: And see his blood is required. They were not aware that Joseph vnderstode them, for he spake vnto them by an interpreter. And he turned from them and wept: and turned

Gen. 43.

and. 45. a

to them agayne, and commened with them: and toke out Simeon from among them, & bound him before their eyes, and Joseph commaunded to fill theyr sakes with coyne, and to put euery mans money in his sacke, and to geue them bitaile to spend by the way. And this did he vnto them: And they laded their asses with the coyne and departed thence. And as one of them opened his sacke, for to geue his assen fodder in the inne, he spied his money: for it was in his sakes mouth.

And he sayd vnto his brethren: my money is restozed me againe: for lo, it is euen in my sacke. And their hert sayled them: and they were astonished, and sayde one to another: why hath God dealt thus with vs? And they came vnto Jacob their father, vnto the lande of Canaan, and tolde him all that had happened them, saying: The man eue the lord of the lande spake roughly to vs, and toke vs for spies of the countrey. And we sayd vnto him: we meane truely and are no spies. We be twelue brethren, and sonnes of our father: one is away, and the yongest is this daye with our father in the land of Chanaan. And the lord of the countrey saide agayne vnto vs: hereby shall I knowe if ye meane truely, leaue one of your brethren here with me, and take foode necessarie for your housholdes, and get you away, and bring your yongest brother vnto me, that I maye knowe that ye are no spies: but meane truely. So will I deliuer you your brother, and ye shall occupy in the land. And it fortuneth as they emptied theyr sakes behold, euery mans bundle of money, was in his sack. And when both they

money they were afrayde. And Jacob their father said vnto them. We haue ye robbed of my children: Joseph is away, and Simeon is away, and ye take Ben Iamin away. All these thinges are agaynst me. Ruben sayde vnto his father: Slea my two sonnes if I bring him not to thee againe. Despyner him to my hande, and I will bringe him to thee agayne. And he sayde: my sonne shall not go downe with you. For his brother is dead and he is left alone. If some misfortune happen vnto him by the waye which ye go, ye shall bringe my graye heade with ioseph vnto the graue.

Gen. 44.

The xliii. Chapter

And the dearth was greates in the lande. And it fortuneth when they had eaten by the coyne whiche they broughte

out of the lande of Egypt, their father sayd vnto them: go agayne and bye vs a litle foode. Iuda answered him, and sayd: the man did testifie vnto vs, saying: loke that ye see not my face except your brother be with you.

Gen. 42.

If thou wilt sende our brother with vs, we will go downe, and by the foode: But if thou wilt not send him, we will not go downe: for the man sayde vnto vs: loke that ye see not my face, except your brother be with you. And

Israel sayde: wherefore delte ye so cruelly with me, as to tell the mannes that ye had yet a brother? They answered: The man asked vs straghtly of our kynred, saying: is your father yet aliue? haue ye not yet another brother? and we tolde him according to these wordes. Coude we knowe that he would say: bring your brother downe with you. Then sayd Iuda vnto Israel his father: Sende the lad with me, that we maye ryse and go, and that we may liue and not dye: both we, and thou, and also our children. I will be suretie for him, of my handes: shalte thou require him.

If I bringe him not to thee agayne, and set him before thyn eyes, then let me beare the blame for euere: For

Et. 44. b

bye except we had made this taryng: by this, we had bene there twise, and come agayne. And their father Israel sayde vnto them: If it must nedes be so now: then do thus. Take of the best frutes of the lande in youre beselles, and bringe the man a present, a curtelle of basolme, and a curtelle of honey, spices, and mirre, nuttes, and almondes. And take double money in your hande: and the money that was brought agayne in your saches, take it agayne with you, least peradventure it was some oversighte. Take also your brother with you, and arise, and go againe to the man: & God almighty geue you mercede in the sight of the man, that he maye deliuer you youre other brother, and this Ben Jamin: And I shalbe robbed of my childe, as I haue bene. Thus toke they the presente, and twise so muche moze money in their hand, with Ben Jamin, and rose vp, went downe to Egypte, and stood before Joseph. When Joseph sawe Ben Jamin with them, he said to the ruler of his house: bringe these men home, and slay and make redy, for these men shall dyne with me at none. And the man did as Joseph bad: and brought them vnto Josephes house. When the men were brought into Josephs house, they were afrayde, & said because of the money that came in our saches mouthes, at the firste time, are we brought in, that he maye picke a quarrell with vs, and to lape something to oure charge, and to bringe vs in bondage, and our asses also. Therefore cam they to the man that was the ruler ouer Josephes house, and communed with him at the doze of the house, and sayde: Oh Sir, we came downe hither at the first tyme to bye foode: and as we came to an Inne, it happened that we opened our saches: and behold, euerie mannes money was in his sache with full weyghre: and we haue brought it agayne in our hand, and other money haue we broughte also in our handes, to bye foode: but we cannot tell who put our money in our saches. And he sayde: peace be vn-

to you, feare not: youre God and the God of youre father, hath given you that treasure in youre saches, I had youre money. And he brought Simeon oute to them, and the man ledde them in into Josephs house, and gaue them water to washe their feete, and gaue them allas psonder: And they made ready their present agaynst Joseph came at noone, for they heard saye that they should eate bread there. When Joseph came home, they broughte the present into the house to him whiche was in their handes, and fell flatte on the ground before him. And he welcomed them curtiously, sayinge: is youre father that olde manne which ye tolde me of, in good health? and is he yet alive? they answered: thy seruant our father is in good health, and is yet alive. And they bowed downe their heades and made obeysaunce. And he liftinge by his eyes, behelde his brother Benjamin, his mothers sonne, and sayde: is this youre yonger brother of whom ye sayde vnto me? And he sayde: God be merciful vnto thee my sonne. And Joseph made hast (for his heart did melt vpon his beoether) and sought wher to wepe, and entred into his chamber, and wepte there. And he washed his face, and came out, and refraigned him selfe, and sayde: set bread on the table. And they prepared for him by himselfe and for them, by the selues, & for the Egyptians which did eate with him, by them selues: because the Egyptians may not eate bread with the Hebrewes, for that is an abhominacion vnto the Egyptians. And they satte before him: the eldest accordinge vnto the age, and the yongest accordinge vnto his youth: and the men menyned amonge them selues. And they broughte rewarde vnto them from before him: but Ben Jamins parte was spye times so muche as any of theys. And they drynking were drunke with him.

(.)

Gen. 11.

The xliiii. Chapter.

AND he commaunded the ruler of his house saying: fill mens sackes with foode, as much as they can carpe, and put every mans money in his sacke mouth; and put my syluer cup in the sacke mouth of the pongest, and his cozne money also. And he did accordyng to the word that Joseph had sayd. And in the morning assone as it was light, the men were let go, they and their asses. And when they were out of the cite, and not yet farr away, Joseph sayd vnto the ruler of his house: by and solowe after the men, and when thou dost overtake them, thou shalt say vnto the: wherefoze haue ye rewarded euill for good: is not that the cup in the which my Lord drinke, and for the which he prophesyeth: ye haue euill done that ye haue done.

AND when he oertoke them, he said the same wordes vnto them. And they answered him: wherfoze sayth my Lord suche wordes: God forbed that thy seruantes should do so: beholde, the money which we founde in our sackes mouthes, we broughte agayne to thee out of the lande of Canaan: howe then should we steale out of thy Lordes house eether siluer or golde: with whomsoever of thy seruantes it be founde, let him dye, and we also will be my Lordes bondmen. And he sayde: nowe also let it be accordyng vnto your wordes, and with whom it is found, shalbe my seruant and ye shalbe harmelesse.

CONCE euery manne tooke downe his sacke to the grounde, and euery man opened his sacke. And he searched, and begonne at the eldest, and leste at the yongest: And the cuppe was found in Ben Jamins sacke. Then they rente their clothes, and laded euerie manne his asse, and wente awayne vnto the cite. And Juda and his brethren came to Josephs house, for he was yet there: and they fell before him on the grounde. And Joseph sayde vnto them: what haue ye

this whiche ye haue done? wote ye not that such a man as I can prophesy: Then saide Juda: what shall we saye vnto my Lord: what shall we speake, or what excuse can we make? God hath founde out the wickednes of thy seruantes. Beholde both we and he with whom the cup is found, are my Lordes seruantes. And he answered: God forbed that I should do soo, but the man with whom the cuppe is found, he shalbe my seruant. And go ye in peace vnto your father. Then Juda wente vnto him, and sayde: Oh my Lord, let thy seruant speake a worde in my Lordes eares, and be not wroth with thy seruant, for thou art curen as Pharao. My Lord asked his seruant saying: haue ye a father or a brother? And we answered my Lord: we haue a father that is olde, and a younge lad whiche he begat in his age, and the brother of the sayde lad is deade, and he is all that is leste of that mother: and his father loueth him. And thou saydest vnto thy seruantes: bringe him vnto me, that I maye set myne eye vpon him: And we answered my Lord, that the ladde could not goo from his father, for yf he should leaue his father he were but deade. Then saidst thou vnto thy seruantes: excepte your pongest brother come with you, I loke that ye see my face no moze. And when we came vnto thy seruant our father, we shewed him what my lord hadde sayde: And our father sayde vnto vs: goo agayne, and bye vs a little foode. And we answered: we can not go downe: neuertheless yf our yongest brother goo with vs, then will we go downe, for we maye not see the mans face, except our yongest brother be with vs. And thy seruant our father sayde vnto vs: ye knowe that my wyfe bare me twofonnes. And the one went out from mee, and I sayde: of a suretie he is to me in peces, and I slowe him not for he was yet there: and the sell be to me. If some mysfortune happen vnto him, ye shall byinge my

Gen. 37.

Gen. 42.

grave head in sozowe vnto the grave. Howe therfore, when I come to thy seruants my father, and the lad be not with vs (seing that his life hangeth by the laddes life) then shal it come to passe, that as soone as he seeth that the lad is not come, he will dye. So shall we thy seruantes bringe the grave head of thy seruant our father with sozowe vnto the grave. For I thy seruant became suertie for the lad because my father, and sayde: • if I bring him not vnto thee again, I will beare the blame vnto my father all my life long. Howe therfore let me thy seruante bide here for the lad, and be my Lordes bondeman: and let the lad go by with his brethren. For howe can I go by to my father, if the lad be not with me: vntlesse I woulde see the wretchednesse that shall come on my father.

The .xlv. Chapter.

Ioseph could no longer refrain be-
fore al the that stode by him, wher-
fore he cried: bringe forth all the
men from me. And there remayned
no man with him while Ioseph
bittered him selfe vnto his brethren.
And he wept aloude, so that the E-
gyptians, and the house of Pharaos
heard it. And Ioseph sayde vnto his
brethren: I am Ioseph, doeth my
father yet liue. And his brethren could
not answer him they wer so abashed
at his presence. And Ioseph said vnto
his brethren: come nere to me, and thei
came nere. And he sayde: • I am Ioseph
your brother • whom ye solde in-
to Egypt. Howe therfore be not gre-
ued therwith, neither let it seme a cru-
ell thing in your eyes, that ye sold me
hither: for God did sende me before
you to saue life. • For this is the se-
cond yere of deth in the land, and fine
mo are behinde: in which there shall
neyther be earing nor harrowe. Where-
fore, God sent me before you to make
prouision, that ye might continue in
the earth, and to saue your liues by a
great deliuerance. Howsoeuer it was

not you that sent me hither, but God:
whiche hath made me a father vnto
Pharao, and Lord of all his house,
and ruler throughout all the lande of
Egypt. Haile you, and go by to my fa-
ther and tel him. This saith thy sonne
Ioseph: God hath made me Lord of
all Egypt: Come downe therfore
vnto me, tarpe not. And thou shalt
dwell in the lande of Golan, & bide by
me, thou and thy children, and thy chil-
drens children: thy shepe and thy beasts
and all that thou hast. And there will
I make prouision for thee, for ther re-
mayne yet five yeres of dearth: leaue
thou and thy householde and al that
thou hast come to pouertie. And be-
holde, your eyes do see, and the eyes
also of my brother Ben Iamin, that
mine owne mouth speaketh to you.
Therfore tell my father of all my ha-
mour in Egypt, and of al that ye haue
sene: and make haste and bring my fa-
ther hither. And he fell on his bro-
ther Ben Iamins necke and wepte,
and Ben Iamin wept on his necke.
Howeouer he kissed all his brethren
and wepte vpon them. And after
that, his brethren talked with him:
and the tydings came vnto Pharaos
house, so that they sayde: Iosephes
brethren are come, and it pleased Pha-
rao well, and all his seruantes. And
Pharao spake vnto Ioseph: saye vn-
to thy brethren, this do ye: lade your
beastes, and gette you hence vnto the
lande of Canaan: Take youre father,
and your householdes and come vn-
to me, and I will geue you the good
of the lande of Egypt, and ye shall
eate of the fatte of the lande: And
thou also shalt commande them.
This doo ye: take Charettes with
you out of the lande of Egypt, for
your children and for your wines:
and bringe your father, and come.
Also regarde not your stuffe, for the
good of al the land of Egypt is yours.
And the children of Israell bidde
euensoo: and Ioseph gaue them cha-
rettes accordinge to the commaun-
dement of Pharaos: and gaue them
bittayle also to spende by the waye.

Gen. 42.

Gen. 43.

Gen. 42.
and 43. 8

Acts. 7. b
Ge. 37. d
B

Gen. 50.

And he gave vnto eche of them change of rayment: but vnto Ben Jamin he gave thre hundred peces of silver and fine change of rayment. And vnto his father he sent after the same manner ten asses laden with good onte of Egypt, and ten shee asses laden with corne, breade and meate: for his father by the waye: So sente he his byethzen awayne to departe. And he sayde vnto them: see that ye fall not oute by the waye. They departed therfore from Egypt, and came into the land of Canaan vnto Jacob their father, & tolde him, sayinge: Joseph is yet alive, and is gouernour ouer all the lande of Egypt. And Jacobs heart wauered, for he beleued them not. And they tolde him all the wordes of Joseph, whiche he had sayde vnto them. And when he sawe the charettes, whiche Joseph had sent to cary him, the spirit of Jacob their father reuiued. And Israell sayde: I haue ynowghe, that Joseph my sonne is yet alive: I will go and see him ere that I dye.

The xlii. Chapter.

Isracell tooke his tourney with all that he had, and came vnto Beer Seba, and offered offringes vnto the God of his father Isaac. And God spake vnto Israell in a vision by night, sayinge: Jacob Jacob, And he answered: here am I. And he sayd: I am God the God of thy father, feare not to go down into Egypt: for I will there make of thee a great people: I will go downe with thee into Egypt, and I will also bringe thee againe, and Joseph shall put his hande vpon thyne eyes. And Jacob rose vnye from Beer Seba. And the sonnes of Israell caried Jacob their father and their childzen, and their wiues in the charettes whiche Pharaos hadde sent to carye him. And they tooke their cattell, and the gooddes whiche they had gotten in the land of Canaan, and came into Egypt, both Jacob and all his seede with him: his sonnes, and his sonnes sonnes with

him: his daughters, and his sonnes daughters, and all his seede broughte he with him into Egypt. These are the names of the children of Israell, whiche came into Egypt, bothe Jacob and his sonnes: • Ruben, Jacobs firste sonne. The childzen of Ruben: and. 6. c Hanoch, and Salu, Hezron & Char. Exo. 1. a. Ru. 26. a. mi. The childzen of Simeon: Jemu- 1 Pa. 5. a. ell, Jamin, Ohad, Jachin, & Johar, and Saul the sonne of a Cananitishe woman. The childzen of • Levi, Ger- 1 Pa. 6. a. son, Rahath and Merari. The chil- 1 Pa. 4. a. dzenne of Iuda: Erre and Onan, He la, and Pharez, and Sela: But Er and Onan dyed in the lande of Canaan. The childzenne of Pharez also were Hezron, and Homall. The childzenne of Isachar: Cola, Phua, Job, and Sumron. The childzenne of Zabulon, Sered, Elon, and Jabeleleel. These bee the childzenne of Lea, whiche shee bare vnto Jacob, in Mesopotamia, with the daughter of Dina: All the soules of his sonnes and daughters, make thirtie and thre. The childzenne of Gad, Ziphion, and Haggay, Sunti, and Ezbon, Eri, and Arodi, and Irelt. The childzenne of Isser: Jemna, and Jesua, Jesui, and Biza, and Bala, their sister. And the childzenne of Biza: Heber and Malchiell. These are the childzenne of Silpha, whom Laban gaue to Lea his daughter: And these shee bare vnto Jacob, euen xlii. sonles. The childzenne of Rachel Jacobs wife: Joseph, and Ben Jamin. And vnto Joseph in the Lande of Egypt were bozne: Manasses, and Ephraim, whiche • Dinah, the daughter of Putiphar priest of On bare vnto him. The childzenne of Ben Jamin, Bela, Becher, Isocell, Gera, Maemam, Ebi, and Ros Mupim, Mupim, and Ard. These are the childzenne of Rahell, whiche shee bare vnto Jacob, xiiii. soules all together. The childzen of Dan, Hulim. The childzenne of Neptali: Jabeleel, Guni, Jezre, and Sulem. These are the sonnes of Bilha whiche Laban gaue vnto Rahell

Deut. 10

his daughter, and she bare these vnto Jacob, altogether, vii. soules. And so the soules that came with Jacob into Egypte whiche came oute of his loynes (beside Jacobs sonnes wiues) were altogether. lxxi. soules: And the sonnes of Joseph whiche were bozne him in Egypt were two soules: So that all the soules of the house of Jacob whiche came into Egypte, are. lxx. And he sente Juda before him vnto Joseph, to directe his face vnto Golan, and they came into the lande of Golan: And Joseph made readye his charette, and wente byppe to meete Israell his father vnto Golan, and presented him selfe vnto him, and fell on his necke, and wepte bypon his necke a good while. And Israell sayde vnto Joseph: Howe am I content to dye, in so muche as I haue seene thee, and because thou arte yet aliue. And Joseph sayde vnto his brethren, and vnto his fathers house: I will goe by, and shewe Pharao, and tell him: My brethren and my fathers house whiche were in the lande of Canaan are come vnto me, and they are sheepeherdes (for they were menne of cattell) and they haue brought their shepe & their oxen, and all that they haue. And if it chaunce that Pharao call you, and aske you, what your occupation is, ye shal answer, thy seruantes haue bene men occupied about cattell, from our childehoode vnto this time wee and oure fathers, that wee maye dwell in the lande of Golan. For euerye sheepe keeper is abomination vnto the Egyptians.

The. xliiij. Chapter.

Iosephe came therefore and tolde Pharao, and sayde: my father and my brethrenne, their sheepe and theyr oxen, and all that they haue, are come oute of the land of Canaan: and beholde, they are in the lande of Golan. And Joseph toke of the himmost of his brethrenne: euen five menne, and presented theym vnto Pharao. And Pharao sayde vnto his bre-

thren: what is your occupation? And they answered Pharao: sheepeherdes are thy seruants, both wee and also oure fathers. They sayde mozeouer vnto Pharao: for to sojourne in the lande are wee come, for thy seruantes haue not pasture for theyr shepe, so soze is the famishment in the lande of Canaan. Howe therefore let thy seruantes dwell in the lande of Golan. And Pharao sayde vnto Joseph: thy father and thy brethren are come vnto thee. The lande of Egypte is before thee: In the best place of the lande make both thy father and thy brethren dwell, euen in the lande of Golan let them dwell: Whoeuer, yf thou knowe any man of activitie among them, make them rulers ouer my cattel. And Joseph brought in Jacob his father, and set him before Pharao. And Jacob blessed Pharao. And Pharao sayde vnto Jacob: howe old art thou? And Jacob sayd vnto Pharao: the dayes of my pilgrimage are an hundredth and thirtie yeres. Fewe and euill haue the dayes of my life bene, and haue not attained vnto the yeres of the life of my fathers, in the dayes of their pilgrimages. And Jacob blessed Pharao, and wente oute from him. And Joseph prepared dwellinges for his father, and his brethrenne, and gaue theym possessions in the lande of Egypte, in the beste of the lande: euen in the lande of Ramesses, as Pharao hadde commanded. And Joseph made promission for his father, his brethrenne, and all his fathers household with breade, euen as ponge childeynne are fed. There was no breade in all the lande, for the dearthe was exceedinge soze: so that the lande of Egypte, and the lande of Canaan, were famished by the reason of the greate dearthe. And Joseph broughte together all the money that was found in the land of Egypt and of Canaan, for the corn which they bought: and he layd by the money in Pharaos house. Whil money failed in the lande of Egypt and of Canaan,

all the Egyptians came vnto Joseph and sayde: geue vs bread, wherefoze sufferest thou vs to dye befoze thee when our money is spent? Then sayde Joseph: byng your cattell, and I will geue you for your cattell, yf yee bee without money. And they brought theyr cattell vnto Joseph: And Joseph gaue theym breade for horses and sheepe, and oxen, and asses, and fedde them with breade for their cattell that yere. But when that yere was ended, they came vnto him the nexte yere, and sayde vnto him, wee will not hyde it from my Lorde howe that our money is spent, my Lorde also hadde oure cattell and beastes, neyther is there oughte lesse in the syght of my Lorde, but euen our bodies and our landes. Wherefoze lettest thou vs dye befoze thine eyes, and the land to go to nought? Bye vs and our landes for bread, and both we and our landes will be bound to Pharaos. Only geue vs sede, that we may lyue and not dye, and that the lande goe not to waste. And so Joseph bought all the lande of Egypt for Pharaos. For the Egyptians solde euery manne his land because the detty was foze vpon the, so the land became Pharaos. And he appointed the people vnto 7 cities, fro one syde of Egypt vnto the other: only the land of the Priestes bought he not. For the Priestes had an ordinance of Pharaos, that they shoulde eate that whiche was appoynted vnto them: which Pharaos hadde geuen them, wherefoze they solde not their landes. Then Joseph sayde vnto the folke: Beholde, I haue bought you this daye, and your lande for Pharaos. Take there bread, and seede, and sowe land. And of the encrease, ye shall geue the fyfte part vnto Pharaos, and sower partes shall be your owne, for the seede of the field and for you, and them of your householdes, and for youre chyldren to eate. And they answered: Thou hast saued our liues.

Lette vs fynde grace in the syght of my Lorde, and wee will be Pharaos seruantes. And Joseph made it

a lawe ouer the lande of Egypt vnto this day: that Pharaos shoulde haue the fyfte part, except the land of the Priestes onely, which was not Pharaos. And Israel dwelt in Egypt: euen in the countrey of Gosan. And they had their possessions therin, and grew and multiplied exceedingly. Whereouer Jacob liued in the land of Egypt. xlii. yeres, so 7 the whole age of Jacob was an hundred and. xlii. yere. When the tyme dyce we nye, that Israel muste dye, he sent for his sonne Joseph, and sayde vnto him: If I haue founde grace in thy sight, Oh put thy hande vnder my thigh, and deale mercifully and truly with me, that thou bury mee not in Egypt, but I will lye with my fathers, and thou shalt carrye me out of Egypt, and burye me in their buriell. And he answered: I will do as thou haste sayde. And he sayde: sweare vnto me, and he swore vnto him. And Israel worshipped toward the beds head.

The. xliiii. Chapter.

After these deedes it happened, that a messenger sayd vnto Joseph: thy father is sicke. And he toke with him his two sonnes, Manasses and Ephraim. Then was it laide vnto Jacob: beholde thy sonne Joseph cometh vnto thee. And Israel toke his strength vnto him, and latte vpon the bed, and Jacob sayde vnto Joseph: O D D almighty appeared vnto me at Aus in the land of Canaan, and blessed me, and said vnto me: behold, I will make thee grow, and wil multiply thee, and wil make a great number of people of thee: and wil geue this lande vnto thy seide after thee, vnto an everlastinge possession. And nowe thy two sonnes Manasses and Ephraim, whiche were borne vnto thee in the lande of Egypt, befoze I came to thee into Egypt, are myne: euen as Ruben and Simeon are myne. And the chyldren whiche thou haste gotten after them shall be thyne owne, and shall be called after the names of thre

When I came from Mesopotamia, I fell dyed vpon my hande in the lande of Canaan by the waye: when there was but a fieldes bredth to come vnto Ephrath. And I buried her ther in the waye to Ephrath. The same is Bethlehem. And Israel beheld Josephs sonnes and said: what are these?

Ge. 35.c.

Joseph said vnto his father, they are my sonnes which God hath geuen me here. And he sayd: oh bring them to me, and let me blesse theym. And the eyes of Israel were dym for age, soo that he could not wel see. And he broug

Eght them to him, and he kissed them, and embrased them. And Israel saide vnto Joseph: I had not thought to haue sene thy face, and yet lo, God hath shewd it me and also thy seede. And Joseph toke them awaye fro his lappe, and worshipped on the ground before him. Then toke Joseph them both: Ephraim with his right hande to ward Israels left hand, and Manasses with his left hand to ward Israels right hande, and broughte theym vnto him. And Israel stretched out his right hand, and layde it vpon Ephraims head, whiche was the yonger, and his left hand vpon Manasses head, guiding his handes wisely, for Manasses was the elder. And he blessed Joseph and sayde: God before whom my fathers Abraham and Isaac did walke, God which hath fed me al my lyfe long vnto this day, and the angell which hath deliuered me from all euill, blesse the laddes: and let my name be named in them, and the name of my fathers Abraham, and Isaac, and that they maye growe into a multitude in the middes of the earth. When Joseph sawe that his father layde his right hand vpon the head of Ephraim, it displeased him. And he lifted vppe his fathers hande, to haue remoued it from Ephraims head vnto Manasses heade. And Joseph sayd vnto his father: Not so my father, for this is the eldest. Put thy right hand vpon his head. And his father would not but sayd: I knowe it wel my son,

D

And I knowe it wel. He shalbe also a people and shalbe great: But his yonger brother shalbe greater then he, and his seide shalbe full of people. And he blessed them that daye, and sayd: In thee let Israel blesse and say: God make thee as Ephraim before Manasses. And Israel sayd vnto Joseph: be-hold, I die, and God shalbe with you, and bring you agayne vnto the lande of your fathers. Moreover I haue geuen vnto thee, a portion of lande aboute thy brethren, whiche I gate out of the hande of the Amorites in my sword and in my bowe.

I knowe it wel. He shalbe also a people and shalbe great: But his yonger brother shalbe greater then he, and his seide shalbe full of people. And he blessed them that daye, and sayd: In thee let Israel blesse and say: God make thee as Ephraim before Manasses. And Israel sayd vnto Joseph: be-hold, I die, and God shalbe with you, and bring you agayne vnto the lande of your fathers. Moreover I haue geuen vnto thee, a portion of lande aboute thy brethren, whiche I gate out of the hande of the Amorites in my sword and in my bowe.

Joh. 4

The xlix. Chapter.

And Jacob called for his sonnes, and said: Come together, that I may tell you what shal happen you in the last dayes. Gather you together, and heare ye sonnes of Jacob, hearken vnto Israel your father. Iuben mine eldest sonne, thou art my might, and the beginning of my strength, the noblenesse of dignitie, and the noblenesse of power. Unstable as water. Thou shalt not be the chiefest, because thou wastest by to thy fathers bedde. Euen then dydest thou defile it, and it was no more my couche. Thy brethren Simeon and Levi, cruelle instrumentes in their habitations. Into their secretes come not my soule: vnto theyr congregation be my honour not coupled: For in their wrath they slewe a man, & in their selfe will they digged downe a wall. Cursed be their wrath for it was shamelesse, and their fiercenesse, for it was cruell. I will deuide theym in Jacob, and scatter theym in Israel. Iuda, thou arte he, whom thy brethren shall prayse: Thy hand shall be in the necke of thyne enemies, thy fathers chylderen shall stowe before thee. Iuda is a Lyons whelpe: from thy spoye my sonne, thou arte come an hygge.

Ge. 39

Ge. 34

1. Ps. 5

Ge. 23

He layde him downe, and couched him selfe as a Lyon, and as a Lyons whelpe. Who will stirre him vpper? The Scepter shall not depart from Iuda.

Blissful-
nelle.

C

Jol. 23. a

Jud. 13.

14. 15 16

27. 8. 18.

Jude, and a lawe gener from betwene his sete, vntill . Shilo come. And vnto him shall the gathering of the people be. He shall binde his foale vnto the vine, and his asles colt vnto the braunche. He shall washe his garment in wine, and his mantell in the blond of grapes. His eyes are redder then wine, and his teeth whiter then milke. . Zabulon shall dwell beside the haven of the sea, and nie the haven of shippes. His border shall be vnto Sidon. Issachar a stronge asse couching him downe betwene two burdeys, and sawe that rest was good, and the lande that it was pleasaunte, and bowed his shoulder to beare, and became a servant vnto tribute. . Dan shall indge his people, and the tribes of Israell. Dan shall be a serpente in the waye, an adder in the pathe, bytinge the hoise heeles, and his rider fell backward: after thy saluation haue I looked O Lozde.

God, an host of men shall overcome him, and he shall overcome at the last. Of Asser, his bread shall be fat, and he shall geue pleasures for a king. Reptalim is a swift hynde, geuing goodly wordes.

That flourishinge childe Joseph, that plenteous childe by the well syde, the daughters ranne vpon the wall. They haue prouoked him, and shotte him through with darts. The archers haue enuied him: But his bow abode faste, and the armes of his handes were made stronge by the handes of the mightye God of Jacob. Dute of him shall come an heartmanne, a stone in Israell: from thy fathers God which hath helped thee, and with the almighty, which hath blessed thee with blessings from heauen aboue, with blessings of the deep that lyeth vnder, and with blessings of the breast and of the wombe. The blessings of thy father were stronger then the blessings of my fathers, vnto the brim of the hills of the world, and thy shall be on the head of Joseph, and on the top of the head of him that was separate from

his brethren. Ben Iamin shall runne as a wolfe. In the morninge he shall deuoure the praye, and at nighte he shall deuide the spoyle. All these are the. xii. Tribes of Israell, and thus their father spake vnto them, and blessed them: euery one of them blessed he with a seuerall blessinge.

And he charged them, and sayde vnto them: When I shall be gathered vnto my people, burie mee with my fathers, in the caue that is in the field of Ephron the Hethite, in the double caue that is in the field by the countrey of Hamre in the lande of Canaan. Whiche felde Abraham boughte of Ephron the Hethite for a possession to burie in, where as were buried Abraham and Sara his wife. And where as were buried Issachar & Rebecca his wife. And there I buried Lea. The felde and the caue that is therin, was bought of the children of Heth. And when Jacob had commaunded all that he would vnto his sonnes, he plucked vp his feete vnto the bedde, and dyed: and was put vnto his people. And Joseph fell vpon his fathers face, and wept vpon him, and kissed him.

Ge. 25. a

Acts. 7. 1

The. I. Chapter.

And Joseph comaunded his seruants the Phisitians, to embaume his father: and the phisitians embaumed Israell. xl. dayes long, for so long dorth the embauming last, and the Egyprians bewailed him lxx. dayes. And when the dayes of weeping were ended, Joseph spake vnto Pharaos house, saying: If I haue found fauor in your eyes, speake in the eares of Pharaos, saying: My father made me sweare, & said: Lo, I die, burie me in my graue, whiche I haue made me in the land of Canaan. Now therfore let me go and bury my father, & then will I come again. And Pharaos said: Go and bury thy father, according as he made thee to sweare. And Joseph went vp to burie his father, and with him went all the seruants of Pharaos that were the elders of his

D. iii.

house

house, and all the house of Joseph, and his brethren, and his fathers house, onely their children, and their sheepe, and their cattell, lest they be hide in the lande of Goshan. And there wente with him also charettes, and horsemen: and it was an exceeding great companye. And they came to the coyne flower of Atad, which is beyond Iordane, and there they made a great and exceeding soze lamentation: And he mourned for his father his days. And when the inhabitants of the lande (even the Cananites) sawe the mourninge in the Coyne floore of Atad, they said: This is a gret mourning vnto the Egyptians. Wherefore the name of the place is called, The Mourning of the Egyptians, and it is beyonde Iordane: and his sonnes did vnto him, accordyng as he hadde commaunded them: For his sonnes saried him into the lande of Canaan and buried him in the double caue of the fildes: whiche caue. Abraham boughte, and the fildes also, to bee a place to bury in, of Ephron, the Hethite before Hamre. And Joseph returned into Egypt agayne, he and his brethren (and all that wente up with him to burie his father,) as soone as he had buried him. And whē Josephs brethren sawe that thei father was dead, they sayd: Joseph might fortune to hate vs, and reward vs agayne all the euill, whiche we did vnto him.

Ge. 49. c

Act. 7. b

Ge. 23.

Ge. 23.

Ge. 23.

Ge. 23.

Ge. 23.

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Ge. 23.

And they did a commaundement vnto Joseph, saying: Thy father charged vs before his death, saying: This wife that ye say vnto Joseph, forgeue (I pray thee) the trespass of thy brethren, and their sinne: for they rewarded thee euil. And now (we pray thee) forgeue the trespass of thy seruantes of thy fathers God. And Joseph wepte, whenne they spake vnto him. For his brethren came vnto him, and fell flatte before his face, saying: Beholde, we be thy seruantes. To whom Joseph sayd: Feare not. In me I God ye thought euill agaynst me: but God turned it vnto good, so byng to passe, as it is this daye, and to save

much people alive: Feare not therefore, now I will nourishe you, and your children: and he comforted them, and spake kindly vnto them. Joseph dwelte in Egypt, he and his fathers house: and Joseph liued an hundred and x. yeare. And Joseph sawe. E. phraims children, even vnto the third generation. And vnto Machir the sonne of Manasses, were children borne, on Josephs knees. And Joseph sayde vnto his brethren: I dye. And God will surely visite you, and bring you ouer of this lande, vnto the land which he sware vnto Abraham, Isaac, and Jacob. And Joseph toke an othe of the children of Israel, saying: God will not fayle, but visite you: and ye shal carry my bones hense. And so Joseph died, when he was an hundred and x. yere old. And they embalmed him with spices, puttinge him in a chest in Egypt.

Job. 1.

Job. 4.

Job. 12.

Heb. 11.

Exo. 12.

Job. 12.

The end of the first booke of Moses, called in the Hebrue, Bereschith, and in the Latine, Genesis.

The seconde Booke of Moses, called in the Hebrue, Melch Schemoth: And in the Latine, Exodus.

The first Chapter.



These are the names of the children of Israel, which came to Egypt with Jacob, every man came with his household: Ruben, Simeon, Leui, & Iuda, Issachar, Zabulon, & Benjamin, Dan, Nephtali, Gad & Aser. All the soules that came out of the loynes of Jacob, wer. lxx. But Joseph was in Egypt already. And Joseph dyed, & all his brethren, & all that generation. And the children of Israel greiue,

Ge. 4.

increased, and multiplied, and waxed exceeding mightie: and the lande was full of them. But there rose vp a new king in Egypt, which knew not Joseph. And he said vnto his folke: Behold, the people of the children of Israel, are greater and mightier then we. Come on, lette vs plague wylfully with them, lest they multiply, and lest it happen that (yf there chaunce any warre) they ioyne them selues vnto our enemies, and fyght agaynst vs, and so get them out of the land. Therefore dyd they set taskmasters ouer them, to keepe them vnder with burdens. And they buyt vnto Pharaos, treasure cities, Whiron, and Ramesses. But the more they vexed them, the more they multiplied & grew, so that they abhorred the children of Israel. And the Egyptians held the children of Israel in bondage without mercye. Therefore was their lyfe bitter vnto them in that cruell bondage, in clay and bricke, and al maner of worke in the fieldes. For all their bondage which they serued them, was full of tyrannye. And the kinge of Egypte saide vnto the midwives of the Hebrewes women, of whiche, the ones name was Serphoja, and the other Phua, when ye do the office of a midwife to the women of the Hebrewes, and see in the birth tyme that it is a boye, ye shall kille it. But yf it be a daughter, it shall liue. Notwithstanding, the midwives feared God, and did not as the kinge of Egypte commanded them: but saued the men children. And the kinge of Egypte called for the midwives, and said vnto them: Why haue ye done on this manner, and haue saued the men children. And the midwives answered Pharaos, that the Hebrewes women are not as the women of Egypte: for they are sturdy women, and are deliuered ere the midwives come at them. And God therfore delte well with the midwives. And the people multiplied and waxed very mightie. And it fortuned because the midwives feared God, he made them houses. And Pharaos char-

ged all his people, saying: All the men children that are bozne cast into the river, & saue the mayd children aliae.

Chapter.

And there went a man of the house of Levi, & toke a daughter of Levi. And the wife conceived and bare a sonne. And when she sawe that it was a proper childe, she hid him thre moneths: And when she coulde no longer hide him, shee toke a baskette of bulrushes and daubed it with aspe and pitch, and layed the childe therein, and put it in the flagges by the riuers brinke. And his sister stood a farre off to wete what would come of it. And the daughter of Pharaos came downe to washe her selfe in the ryuer, and her maidens walked along by the riuers side. And when she sawe the baskett among the flagges, she sente her mayde to fetch it. And when she hadde opened it, she sawe it was a childe: and behold, the babe wept. And she had compassion on it, and saide, it is one of the Hebrewes children. Then saide his sister vnto Pharaos daughter: That I go and cal vnto thee a nurse of the Hebrewes women, to nurse the childe. Pharaos daughter answered her: Go, and the maid ran and called the childe mother. To whome Pharaos daughter saide: Take this childe a waye, and nurse it for me, I will rewarde thee. And the woman toke the childe, and nursed it vp. The childe grew, and she brought it vnto Pharaos daughter, and it was made her son, and she called the name of it, Moses because (saide she) I tooke him out of the water. And it happened in those daies, when Moses was waxed great, that he went out vnto his brethren, & looked on their burdens, and spied an Egyptian smyting an Hebrew, which was one of his brethren. And he looked round aboute, and when he sawe no man by, he slew the Egyptian, and hyd him in the sande. And when he was gon out another day beheld two Hebrewes

Exo. 6. c.
1 Par. 23
Acts. 7. 6
Heb. 11. 6

Acts. 7. 6
2. Re. 11
Da. 13. 6

Hebrewes stroue together. And he sayde vnto him that did the wrong: wherfoze smittest thou thy fellowe? he answered: • who made thee a man of anethozitte to iudge vs? Speakest thou to kill me, as thou diddest kyll the Egyptian? And Moyles feared, and sayde: of a suertie this thyng is knowen. And Pharaos heard of it and went about to slea Moyses, & Moyses flying from the face of Pharaos, dwelt in the lande of Midian, and he satte downe by a wellles syde. The priest of Midian had seue daughters which came and drew water, and fylled the troughes for to water their fathers sheepe. And the shepherdes came and drew them away: but Moyses stood by, and helped them, and wated their sheepe. And when they came to Raguel their father, he saide: howe happeneth it that ye are come so soone to dape. And they answered: a man of Egypt deliuered vs from the hand of the shepherdes, and so drew vs water, and watered the shepe. He said vnto his daughters. And where is he? whye haue ye so lefte the man? Call him that he may cate bread. And Moyses was content to dwell with the man. And he gaue Moyses Zephora his daughter, whiche when she bare a sonne, • called him Gerson: for he said I haue bene a stranger in a strange land. (And she bare yet another sonne whom she called Eliezer, saying: the God of my father is mine helper, and hath rid me out of the hands of Pharaos.) And it chanced in procelle of time, that the king of Egypt died, and the childzenne of Israel sighed by the reason of bondage, and cryed. And their complaynt came vnto God from the bondage: and God hearde their mone. And God remembred his promise with Abraham, Isahac, and Jacob. And looked vpon the childzen of Israel, and God had respect vnto the.

Exo. 7. b
Ex. 19. b
Jethro

Exo. 18. a

The. iii. Chapter.

Ex. 28. a

Moyles kept the shepe of Jethro his father in law, priest of Midian: and he drew the

flocke to the backespe of the deserte, and came to the mountayne of God, Horeb. And the angel of the Lord appeared vnto him in a flame of fyre, out of the middes of a bushe. And he looked, and behelde the bushe burned with fyre, and the bushe was not consumed. Therfoze Moyles said: I will goe nowre, and see this greate sighte, howe it commeth that the bushe burneth not. And when the Lord sawe that he cam for to see, God called vnto him out of the dyddest of the bushe and sayd: Moyses, Moyses. He answered: here am I. And he sayde: •

come not hyther. Put thy shoes of thy feete: for the place whercon thou standest, is holpe grounde. And he saide: • I am the God of thy father, the God of Abraham, the God of Isahac, and the God of Jacob. And Moyses hydde his face, for he was afrayde to looke vpon God. And the Lord sayde: I haue surely scene the trouble of my people whiche are in Egypt, and • haue heard their crye from the face of their taskemasters. For I knowe they; sorowes, and am come downe to deliuer them out of the hande of the Egyptians: and to brynge them out of that lande, vnto a good lande and a large: and vnto a lande that floweth with milke and hony: euen vnto the plate of the Cananytes and Hethytes, and Amorites, and Pherezites, and Heuytes, and of the Jebusites. Howe therfoze, the complaynte of the childzenne of Israel is comme vnto me, and I haue also scene the oppression wherewith the Egyptians oppresse them. Come thou therfoze, and I will sende thee vnto Pharaos, that thou mayest brynge my people the childzenne of Israel out of Egypt. And Moyses sayde vnto God: What am I to go vnto Pharaos, and to brynge the childzenne of Israel out of Egypt? And he answered: I will be with thee. And this shalbe a token vnto thee, that I haue sent thee: after that thou haste brought the people out of Egypt, yett shall serue

Exo. 14. b
Acts. 7. b

mat. 22. mar. 12. Luk. 11.

Exo. 21. Ecc. 21. b

D

God

God vpon this mountain. And Moyses sayde vnto God: Beholde, when I come vnto the children of Israel, I shall say vnto theym: The God of your fathers hath sent me vnto you: and if they say vnto me, what is his name, what aunswere shall I geue them: And God answered Moyses: I am that I am: And he saide: Thus shalt thou say vnto the children of Israel: I am hath sent me vnto you. And god spake farther vnto Moyses:

Heb. 11 **E** Thus shalt thou say vnto the childre of Israel: The Lord god of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me vnto you: This is my name for ever, and this is my memoriall into generation and generation. Go and gather the Elders of Israel together, and thou shalt say vnto them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob appeared vnto me and saide: In visiting haue I visited you, and knowe that whiche is doone to you in Egypt. And I haue sayd: I will bring you out of the tribulation of Egypt, vnto the lande of the Cananites, and Hethites, and Amorites, and Pherezites, and Heuites, and Jebulites: euen vnto a lande that floweth with milke and honey. And when they heare thy voyce, then goo, bothe thou and the Elders of Israel, shall go vnto the king of Egypt, and say vnto him: The Lord God of the Hebrewes hath met with vs: and now will we go therfore. **iii.** and doo sacrifice vnto the Lord oure God: And I am sure, that the King of Egypte will not let you go, no not in a mighty hand: and I will stretch out mine hande, and smite Egypte with all my wonders whiche I will doo in the middes thereof. And after that, he will let you go. And I will get this people fauour in the sighte of the Egyptians: so that when ye goo, ye shall not go empty: but a wife shall beow of her neyghbour, and of her that sojourneth in her house, as well as

of siluer and of golde, and rayment. And ye shall put them on youre sonnes and daughters, and shall robbe the Egyptians.

The. liij. Chapter.

Moyses answered and sayde: See, they will not beleue mee, nor hearken vnto my voyce, but will saye: The Lord hath not appeared vnto thee. And the Lord sayde vnto him: What is that whiche is in thine hande: he answered: a Rodde. And he sayde: Cast it on the grounde, and he caste it on the grounde, and it became a Serpente: and Moyses fledde from the sighte of it. And the Lord sayd vnto Moyses: Putte sooth thine hande, and take it by the tayle, and therefore he put sooth his hande and caughte it, and it became a rodde in his hande. For this thing (sayth he) shall they beleue thee, that the Lord God of theyr fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared vnto thee. And the Lord sayde farther moze vnto him: Thruste thine hande into thy bosome: and he thruste his hande into his bosome: and when he tooke it out agayne, beholde, his hande was leprouous euen as snowe. And he said: Put thine hande into thy bosome agayne. And he put his hande into his bosome agayne, and plucked it out of his bosome: and beholde, it was torne agayne as his other fleshe. Therfore if they will not beleue thee, neyther heare the voyce of the first token, yet will they beleue for the voyce of the seconde token. But and if they will not beleue the two signes, neyther hearken vnto thy voyce, thou shalt take of the water of the riner, and powre it vppon the drye lande: And the water, whiche thou takest oute of the Riner, shall tourne vnto Bloude, vppon the drye lande. Moyses sayde vnto the LORD: Oh my Lord, I am not eloquente from yester daye and yester daye, and name the since thou hast spoken vnto thy

D. b. seruans

Ex. 11. a.
and, 12. c.

Mat. 10. c

Servant: but I am nowe monthed, and nowe tonged. And the Lord sayd vnto him: whoe hath made mannes mouth, or who hath made the dumbe or the deafe, the seeing or the blinde: haue not I the Lord? Therefore. I will bee with thy mouth, and teache thee what thou shalt saye. He sayde: Oh my Lord, sende I praye thee by the hande of him whome thou wilt sende. And the Lord was angry with Moses, and sayde: doo not I knowe Aaron thy brother the Leuite, that he can speake? For loe, he commeth forth to mee: and when he seeth thee, he will be glad in his hearte. Therefore thou shalt speake vnto him, and put these wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teache you what ye ought to doo. And he shall bee thy spokesman vnto the people: he also shall be to thee in steede of a mouth, and thou shalt bee to him in steede of God, and thou shalt take this rodde in thy hande, wherewith thou shalt do miracles. Therefore Moses went and returned to Jethro his father in lawe agayne, and sayde vnto him: I will go now, and turne agayne vnto my brethren which are in Egypt, and see whether they bee yet aliv. And Jethro sayd to Moses: go in peace. And the Lord saide vnto Moses in Midian: go and retourne agayne into Egypt: for they are deade which went aboute to kill thee. And Moses toke his wife, and his two sonnes, and put them on an asse, and wente agayne to Egypt, and Moses tooke the rod of God in his hande. And the Lord sayde vnto Moses: when thou arte entred and come into Egypt agayne see that thou do all these wonders before Pharaos which I haue putte in thy hande: but I will holde a his hearte, and he shall not let the people go. And thou shalt say vnto Pharaos: thus sayeth the Lord: Israel is mine eldest sonne, and I haue sayde vnto thee: that thou shouldest let my sonne go, that he may serue me. And thou wouldest not lette him go: beholde, I

will • see thine eldest sonne. And is chaunced by the waye in the inne, that the Lord met him, and wold haue killed him. And Zephoza tooke a stone, and cut away the foreskin of her son: and set at his feet, and sayde: a bluddy husband art thou vnto me: for he let him go. And shee sayde a bluddy husband, because of the circumcision. The Lord sayd the Lord vnto Aaron: go meeete Moses in the wilderness. And he went and met him in the mount of God, and kissed him. And Moses told Aaron all the wordes of the Lord which had sent him, and all the tokens whiche he had charged him withall. So went Moses and Aaron, and gathered all the elders of the children of Israel. And Aaron tolde all the wordes whiche the Lord had spoken vnto Moses, and did the miracles in the sight of the people, and the people beleued. And when they herd that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed theyr head, and worshipped.

The .v. Chapter.

Mat. 2. b

Exo. 10. c

Moses and Aaron went in afterward, and tolde Pharaos, thus sayth the Lord God of Israel: let my people go, that they may keepe holy day vnto me in the wilderness. And Pharaos sayd: who is the Lord, that I should heare his voyce, and let Israel go? I knowe not the Lord, neither wil I let Israel go. And they sayd: the God of the Hebrewes hath met with vs: and therefore will we go thre days tourney into the desert, and sacrifice vnto the Lord our God: lest there happen vnto vs, eyther pestilence or swerde. Then sayde the king of Egypt vnto the: wherfore do ye (Moses and Aaron) let the people fro their worke? get you vnto your laboz. And Pharaos sayde furthermore: beholde, there is much people nowe in the land, and ye make them leaue their worke. And Pharaos commaunded the same daye vnto the Taskemay: men which were amonge the people,

Job. 11

and vnto the officers, sayinge: ye shall gene the people noo moze strawe, to make bricke withal, (as ye did in time passed,) let them goe and gather them strawe theym selues, and the number of bricke whiche they were wont to make in tyme passed, laye vnto theyr charges also: and minishe nothinge thereof. For they be ydle, and therfore crye, sayinge: we will go and doo sacrifice vnto our G O D. They must haue moze woorkes layed vpon them, that they maye labour therein, and not regard haine woordes. Then went the taskemasters of the people and the officers oute: and tolde the people.

¶ Thus sayeth Pharaos: I will gene you no moze strawe, go your selues and gather you strawe where ye can finde it, yet shall none of your labour be minished. And soo were the people scattered abroade throughout all the lande of Egypte for to gather stubble in freede of strawe. And the taskemasters haded theym forwarde, sayinge: fulfill your worke daye by daye, euen as if yee had strawe. And the officers of the childrenne of Israel whiche Pharaos tolde masters hadde set ouer them, were beaten. And they sayd vnto them: wherfore haue ye not fulfilled your taske in makinge bricke, both yesterdaie and to daye, as well as in times paste? The officers also of the childrenne of Israel came and complained vnto Pharaos, sayinge: wherfore dealest thou thus with thy seruantes? there is no strawe geuen vnto the seruantes, and they sayd vnto vs to make bricke. And the Egyptians are beaten, and thy people is foule threatened. He sayde, yole are yee, yole, and therfore ye saye: we will go and doo sacrifice vnto the Lorde. Go therfore now, and worke, and they shall no strawe be geuen you, and yet shall yee deliuer the whole tale of bricke. And the officers of the childrenne of Israel didde with heuines looke on them, that sayde, yee shall minishe nothinge of your dayly makinge of bricke. And they mette Moyses and Aaron, which hadde in their waye as they came out

from Pharaos, and sayde vnto theim: The Lorde loke vpon you, and iudge you, which hath made the sauours of vs thinke in the eyes of Pharaos, and in the eyes of his seruantes, and haue putte a swerde in their hande to slea vs. Moyses retourned vnto the Lorde, and sayde: Lorde, wherfore hast thou deake cruellie with this people, and wherfore hast thou sent me. For since I came to Pharaos to speake in thy name, hee hath sared soule with this folke, and yet thou haste not deliuered thy people at all. Then the Lorde sayde vnto Moyses. Howe shalte thou see what I will doo vnto Pharaos, for in a mightye hande shall he let them goe and in a mightye hande shall he driue them out of his lande. Exod. 14

The .vi. Chapter.

¶ The G O D spake vnto Moyses, and sayde vnto him: I am the Lorde, I appeared vnto Abraham, Ishac and Jacob, as an almightye G O D: and in my name. Jehouah, was I not knowen vnto persons them. Moreover. I made an appointement with theym, to geue them the lande of Canaan: the lande of their pilgrimage, wherin they were straungers. And I haue also hearde the groninge of the childrenne of Israel, whome the Egyptians keepe in bondage, and haue remembred my covenante. wherfore saye vnto the childrenne of Israel. I am the Lorde. I will bringe you oute from the burdens of the Egyptians, and will rid you oute of their bondage, and will deliuer you in a stretched out arme, and in gracie iudgements. And I will take you for my people, and will bee to you a G O D. And yee shall knowe, that I am the Lorde your God, which bringe you out from the burdens of the Egyptians. And I will bringe you vnto the lande concerning the which, I did swere by my hande to geue it vnto Abraham, Ishac, and Jacob, and will geue it vnto you for a possesion. Gen. 37.6

twice the children of Israel even for:
 But they hearkened not unto Moses,
 for anguish of spirit, and for cruel
 bondage. The Lord spake unto Mo-
 ses, saying: Go in, and speake unto
 Pharaoh king of Egypt, that he lette
 the children of Israel go oute of his
 lande. And Moses spake before the
 Lord, saying: Behold, the children of
 Israel hearken not unto me: howe
 then shall Pharaoh heare me? whiche
 am of uncircumcised lippes: And the
 Lord spake unto Moses and unto
 Aaron, and gave them a charge unto
 the children of Israel, and unto Pha-
 rao king of Egypt: to bring the chil-
 dren of Israel out of the lande of E-
 gypt. These be the heades of their fa-
 thers houses. The children of Ru-
 ben the eldest son of Israel are these,

Ge. 46. b
 Exo. 1. a.
 Num. 26. a
 1 Par. 5. a

Manoah and Belu, Hezron, & Char-
 mi, these be the householdes of Ruben
 The children of Simeon: Gemell,
 and Jamin, Othad, and Jachin, Zoar
 and Soule the sonne of a Cananitiſh
 wife: These are the kindreds of Si-
 meon. These also are the names of

1 Pa. 6. a
 and. 23. a
 Num. 3. c
 and. 26.

the children of Levi in their genera-
 tions: Gerson, and Kahath, and Me-
 rari. Levi liued an hundred & xxxvi.
 yeare. The sonnes of Gerson: Libni
 and Semei by their kindredes. The
 children of Kahath: Amram, and Je-
 scar, Hephon and Gilead. And Ka-
 hath liued an hundred and. xxiii. yere.

The children of Merari: Mahli,
 and Mushi: these are the kindredes of
 Levi by their generations.

Exod. 2. a
 Nu. 26. g

Amram toke. Jochebed his neece to wife, and
 she bare him Aaron and Moses, (and
 Miriam.) And Amram liued an hun-
 dred and. xxviii. yeare. The children
 of Jezar: Rojah, Sopheg, and Shi-
 chi. The children of Gilead: Mifael,

Elizaphan, and Shichi. And Aaron
 tooke Elizaba, daughter of Amig-
 dab, which sister of Paalon to wife,
 which bare him Nadab, and Abihu,
 Eleazar and Pharaar. The children
 of Rojah: Phir, and Phana, and
 Viallah: these are the kindredes of the
 Rojahites. Eleazar Aarons sonne
 toke him one of the daughters of Pu-

tnell to wife, whiche bare him Abi-
 nehaz, and these are the principall fa-
 thers of the Leuites; throughout
 their kindredes. This is that Aaron
 and Moses, to whom the Lord sayde:
 Carpe the children of Israel oute of
 the land of Egypt, according to their
 armies. These are that: Moses and
 Aaron, whiche spake to Pharaoh king
 of Egypt, that they might bringe the
 children of Israel oute of Egypt.
 And in the days whenne the Lord
 spake unto Moses in the lande of E-
 gypte, he spake unto him, saying: I
 am the Lord, speake thou unto Pha-
 rao the king of Egypte all that I say
 unto thee. And Moses sayde before
 the Lord: Beholde, I am of. uncir-
 cumcised lippes; and how shall Pha-
 rao geue me audience?

The. vij. Chapter.

And the Lord sayd unto Mo-
 ses: beholde, I haue made thee
 Pharaos god, and Aaron thy
 brother shall be thy Prophet. Thou
 shalt speake all that I commaunded
 thee, and Aaron thy brother shall
 speake unto Pharaoh, that he send the
 children of Israel out of his lande.
 And I will harden Pharaos heart,
 and multiply my miracles & my won-
 ders in the land of Egypt. But Pha-
 rao shall not hearken unto you, that I
 may set mine hande vpon Egypte, and
 bring out mine armies, and my people
 the children of Israel, out of the land
 of Egypt, in great iudgements: And
 the Egyptians shall knowe that I
 am the Lord, when I stretch forth
 my hande vpon Egypte, and bringe
 oute the children of Israel from a-
 monge them. Moses and Aaron did
 as the Lord commaunded them, then
 so did they. Moses was then. lxxi.
 yeare olde, and Aaron was. lxxiii.
 wherthey spake unto Pharaoh. And
 the Lord spake unto Moses & Aaron
 saying: If Pharaoh speake unto you,
 saying: What a word say thou? say
 unto Aaron: take thy rod & casse it be-
 fore Pharaoh, that it may be a serpent.

Exod.

Exod.

Exo. 4. a.

2. Tim. 3

Exo. 8. a.

D

Then wente Moyles and Aaron in vnto Pharaos, and bidde euen as the Lorde hadde commaunded. And Aaron caste forth his Rodde befoze Pharaos, and befoze his seruantes, and it turned to a Serpent. Then Pharaos called for the wise men, and enchaunters: and those wise men of Egypte bidde in lyke maner with their sojcerpe. For they caste downe euery manne his rodde, and they turned to serpentes: but Arons rodde did eate vp their rodde: and Pharaos heart was hardened, so that he hearkened not vnto theym, euen as the Lorde had sayde. The Lorde also sayd vnto Moles: Pharaos heart is hardened, he refuseth to lette the people go: Gette thee vnto Pharaos in the morning. Lo, he will come vnto the water, and thou shalt stand vpon the riuers brink against he come and the Rodde whiche turned to a Serpente, shalt thou take in thine hande: and thou shalt say vnto him: The Lord GOD of the Hebrewes hath sent me vnto thee, saying: Let my people go, that they maye serue me in the wildernes: And beholde, hitherto thou wouldest not heare. Thus sayth the Lorde: In this thou shalt knowe that I am the Lorde. Beholde, I will smite (with the staffe that is in mine hande) the water that is in the riuier, and it shall turne to blood. And the fishe that is in the riuier shall dye, and the riuier stinke: and it shall greue the Egyptians to drinke of the water of the riuier. And the Lorde spake vnto Moles, say vnto Aaron: Take thy staffe and stretche oute thine hande ouer the waters of Egypte, ouer their streames, ouer their riuers and ponde, and all pooles of water, which they haue, that they maye be bloudd: and that there maye be bloude throughte oute all the lande of Egypte: bothe in vessels of wood, and also of stone. And Moyles and Aaron bidde euen as the Lorde commaunded. And he lift vp the staffe, & smote the waters that were in the riuier in the sight of

Pharaos, and in the sighte of his seruantes, and all the water that was in the riuier, turned into blood. And the fishe that was in the riuier dyed, and the riuier stanke: and the Egyptians coulde not drinke of the waters of the Riuier. And there was bloudd throughout all the lande of Egypte. And the enchaunters of Egypte did likewise with their sojceries, & he hardened Pharaos heart: neyther didde he harken vnto theym, as the Lorde had sayde. And Pharaos turned him selfe, and wente awayne into his house, and sette not his hearte therre vnto. And the Egyptians digged rounde aboute the riuier for water to drinke, for they coulde not drinke of the water of the riuier. And it continued a weeke after that the Lorde had smitten the riuier.

The. viij. Chapter.

The Lorde spake vnto Moyles: Go vnto Pharaos, and tell him, thus sayth the Lord. Lette my people go, that they maye serue me. If thou wilt not lette them go: Beholde, I will smite all thy border with frogges: And the riuier shall scraule with frogges, whiche shall goe vp, and come into thy house, and into thy priue chamber where thou sleepest, and vpon thy bedde, and into the house of thy seruantes, and vpon thy people, and into thine ouens, and vpon thy meates. And the frogges shall come vpon thee, and on thy people, and vpon all thy seruantes. And the LORD spake vnto Moles: Saye vnto Aaron: Stretche forth thine hande, with thy rod ouer the streames, ouer the Riuers, and ouer their ponde, that thou mayst bring by frogges vpon the lande of Egypt. And Aaron stretched his hande ouer the waters of Egypt, and the frogges came by, and couered the land of Egypt. And the sojcerers did likewise with their sojcerie, and brought frogges by vpon the lande of Egypt. Then Pharaos called for Moyles and Aaron, and sayde:

Psa. 78. c
and. 105. cExo. 4. d.
and. 7. aExod. 7. c
9. a. 10. a.Psa. 78. e
B

sayde:

3. re. 13. b sayde : • Maye ye vnto the Lord, Cro. 9. f. that he maye take away the frogges and 10. e. from me, and from my people : and Act. 8. d. I will lette the people go, that they

¶ maye doo sacrifice vnto the Lord.

And Moses sayde vnto Pharaao: Reioyce thou ouer me, and appoynte when I shall praye for thee, and for thy seruantes, and for thy people, to dyue away the frogges from thee and thy houses, and that they maye remayne but in the riuer onely. He saide : • Go morowe. And he sayde: euen as thou haste sayde, that thou mayest knowe, that there is none like vnto the Lord oure God. And so the frogges shall departe from thee, and from thy houses, from thy seruants, and from thy people, and shall remain in the riuer onely. Moses and A-

ron went out from Pharaao, and Moses cryed vnto the Lord vpon the appointment of frogges, which he had made vnto Pharaao. And the Lord did according to the saying of Moses. And the frogges dyed oute of the houses, oute of the courtis and fieldes. And they gathered them together vpon heapes, and the lande stanke of them. But when Pharaao sawe that he had rest geuen him, he hardened his hearte, and hearkened not vnto them, as the Lord had sayde. And the Lord sayde vnto Moses: saye vnto Aaron : Stretche oute thy Rodde, and smite the duffe of the lande, that

¶ it maye tourne to lyece throughout all the lande of Egypte. And they didde so. For Aaron stretched oute his hande, and with his rod he smote the duffe of the earth, whiche tourned to lyece in manne and beaste, so that all the duffe of the lande tourned to lyece, throughout all the lande of Egypte. And the enchaunters assayed likewise with their enchauntementes to bring forth lyece: but they could not. And the lice were both vpon manne and beastes. Then sayde the enchanters vnto Pharaao : It is the finger of God. And Pharaaos heart remoynd obstinate, and he hardened not vnto

¶ Cro. 7. 8. to them, euen as the Lord had saide,

And the Lord said vnto Moses: Rise vp earlie in the morning, and stande before Pharaao, for he will come forth vnto the water, and thou shalt saye vnto him: Thus sayth the Lord: Let my people go, that they may serue me, els, if thou wilt not lette my people go: Beholde, I will sende all manner of flies bothe vpon thee and thy seruantes, and thy people, and into thy houses. And the houses of the Egyptians shall be full of flies, and the ground whereon they are. And the land of Gosen where my people are, will I cause to be wonderfull in that daye: so that there shall no flies be there. Whereby thou shalt knowe that I am the Lord in the middes of the earth. And I will put a diuision betwene my people and thine.

And euen to morowe shall this miracle be doone. And the Lord didde euen so: and there came noysome flies into the house of Pharaao, and into his seruantes houses, and into all the lande of Egypte: and the lande was corrupte with these flies. And Pharaao calied for Moses and Aaron, and sayd: Go and do sacrifice vnto youre God in the lande. And Moses answered: It is not mete that we do so. For then wee muste offer vnto the Lord oure God, that whiche is an abomination vnto the Egyptians. But and if we sacrifice that whiche is an abomination vnto the Egyptians before their eyes, shoulde they not stone vs: we will go thre dayes iourney into the desert, and doo sacrifice vnto the Lord our God, as he hath commaunded vs: And Pharaao sayd: I will let you go, that ye maye do sacrifice vnto the Lord your God in the wilderness: but go not farre away, pray for me. And Moses sayde: Beholde, I wil go out from thee, and pray vnto the Lord that the flies may depart from Pharaao, and from his seruantes, and from his people to morowe. But lette Pharaao from henceforth decreae no more, that he will not let the people goe to sacrifice vnto

Exo.

Exo.

the Lord. And Moses wente oute from Pharaos, and prayed vnto the Lord. And the Lord did accordinge to the saying of Moses: And the flics departed from Pharaos, and from his seruantes, and from his people, and there remayned not one. And Pharaos hardened his heart euen then also, and did not let the people go.

The ix. Chapter.

The Lord sayde vnto Moses
Go in vnto Pharaos, and thou
shalte tell him: Thus sayeth
the Lord God of the Hebrewes: • lette
my people go, that they may serue me.
If thou wilt not lette them go, and
wilt holde theim still. Beholde, the
hande of the Lord is vpon thy stocke,
whiche is in the fild: for vpon ho-
ses, asses, camelles, oxen, and sheepe,
there shalbe a mighty great mureyn.
And the Lord shall doo wonderfully
betweene the beastes of Israell, and
the beastes of Egypt: so that there
shall nothinge dye of all that pertaineth
to the children of Israell. And
the Lord appointed a time, saying: To
morrowe the Lord shall finishe this
worde in the land. And the Lord did
it on the morrow, and all the cattell of
Egypt dyed: but of the cattell of the
children of Israell died not one. And
Pharaos sente, and beholde, there was
not one of the cattell of the Israelites
dead. And the heart of Pharaos was
hardened that he woulde not lette the
people go. And the Lord sayde vnto
Moses and Aaron: Take poure
hands full of ashes out of the soynace,
and Moses shall spynkle it vpon
the ayre, in the sight of Pharaos, and
it shall turne to dust in all the lande of
Egypt: that there maye be swellinge
sores with blaines bothe on man and
beast throughout all the lande of E-
gypt. And they toke out ashes oute of
the soynace, and stode before Pharaos,
and Moses spynkled it vpon the
ayre: And there wer sores with blay-
nes both in men, and in beastes: and
the soyneters could not stande before
Moses, because of the blaynes, for

there were botches vpon the enchan-
ters, and vpon all the Egyptians. And
the Lord hardened the heart of Pharaos
and he hearkened not vnto them, • as
the Lord had said vnto Moses. And
the Lord sayde vnto Moses: Rise
vp earlie in the morning, and stande
before Pharaos, and thou shalt tell
him: Thus sayeth the Lord God of
the Hebrewes: • Lette my people goe,
that they may serue me: or els I will
at this time sende all my plagues vpon
thine heart, and vpon thy seruantes
and on thy people, that thou mayest
knowe, that there is none like me in
all the earth. For nowe I wil stretch
out my hand, that I may smite thee, &
thy people with pestilence: and thou
shalt perish from the earth. And in ve-
ry deede • for this cause haue I kepte
thee, for to shew the my power, & that
they might declare my name through-
out all the world. Yet thou exaltest
thy selfe against my people, that thou
wilt not let them go: Beholde, to mor-
rowe this time will I sende downe a
mighty great haille: euen such a one as
was not in Egypt, since it was grof-
ded, vnto this time. Sende therefore
nowe, and gather thy beastes, and all
that thou hast in the fild. For vpon
all the men and the beastes which are
founde in the fild, and not broughte
home, shal the haille fall, and they shall
die. And as many as feared the word
of the Lord among the seruantes of
Pharaos, made their seruants, & they
balds flee into the houses: but he that
regarded not the worde of the Lord,
left his seruantes and his beastes in
the fild. And the Lord sayde vnto
Moses: Stretche forth thine hande
vnto heauen, that there maye be haille
in all the lande of Egypt: vpon man,
and vpon beastes, and vpon all the
herbes in the fild, throughout all the
land of Egypt. And Moses stretch-
ed oute his Rodde vnto heauen:
and the Lord thundred and hayled
and the fyre ranne alonge vpon the
grounde. • And the Lord so hailed in
the lande of Egypt, that there was
haille, and synningled with f-haille,
in grea-

Exod. 5.6

Exo. 8.2.

Rom. 9.6

Psa. 47.6

E

Psa. 78.6

and, 103.6

ſogreenous, and ſuche as there was none throughout all the lande of Egypte, ſince people inhabited it. And the hayle ſmote throughout all the lande of Egypte, all that was in the field both manne and beaſte. And the

hayle ſmote all the herbes of the field, and brake all the trees of the field, onely in the land of Gozan, where the children of Iſraell were, was no hail. And Pharaos ſent and called for Moſes and Aaron, and ſayde vnto them: I haue now ſinned: the Lord is righteous: and I and my people are vngodly. Praye ye vnto the Lord, for it is much that there ſhould be thunder of God, and hayle. I will lette you go, and ye ſhall tarpe no longer. Moſes ſayde vnto him: As ſoone as I am out of the citie, I will ſpreade abroad my hands vnto the Lord, and the thunder ſhall ceaſe, neyther ſhall there bee anye more hayle: that thou mayeſt knowe howe that the earth is the Lords. But I knowe that thou and thy ſeruauntes, yet feare not the face of the Lord God. And ſo the flaxe and the barley were ſmitten: for the barley was ſhot vp, and the flaxe was brouled: but the wheate and the Rye were not ſmitten: for they were late ſown. And Moſes went out of the citie from Pharaos, and ſprede abroad his hands vnto the Lord, and the thunder and hayle ceaſed, neyther rained it vpon the earth. And when Pharaos ſaw that the rayne and the hayle, and thunder were ceaſed, he ſinned again: and hardened his heart, he and his ſeruauntes. And the hert of Pharaos was hardened: neyther woulde he lette the children of Iſraell goe, as the Lord had ſayde, by the hand of Moſes.

The .x. Chapter.

And the Lord ſayde vnto Moſes: goe vnto Pharaos: for I haue hardened his hert, and the heart of his ſeruauntes, that I might put theſe my ſignes amongeſt them: and that thou tell in the audience of thy ſonne, and of thy ſonnes ſonne, what thinges I haue done in Egypt, and the miracles

which I haue doone amonge them: that ye may knowe howe that I am the Lord. And ſo Moſes and Aaron came vnto Pharaos, and ſayde vnto him: Thus ſayth the Lord God of the Hebrewes: How long ſhall it be, or thou wilt ſubmit thy ſelfe vnto me? Lette my people go, that they maye ſerue me, or elles (if thou doo reſiſt) and wilt not let my people go, behold to morrowe will I bring greſhoppers into thy coaſtes, and they ſhall couer the face of the earth, that it can not be ſene, and they ſhall eate the reſidue which remaineth vnto you: and is eſcaped from the hayle: and they ſhall eate euery grene tree that beareth you fruite in the field: and they ſhall fill thy houſes, and all thy ſeruauntes houſes, and the houſes of all the Egyptians, after ſuch a maner as neyther thy fathers, nor thy fathers fathers haue ſene, ſince the time that they were vpon the earth vnto this daye. And he turned him ſelfe aboute, and wente out from Pharaos. And Pharaos ſeruauntes ſayd vnto him: How long ſhall he be a ſlander vnto vs? Let the men goe, that they maye ſerue the Lord theyy: God: knoweſt thou not, that Egypt is deſtroyed? And Moſes and Aaron were broughte agayne vnto Pharaos, and he ſayde vnto them: Go and ſerue the Lord your God. Who are they that ſhall go? And Moſes answered: We will go with our yong and with our olde: yea and with our ſonnes, and with our daughters, and with our ſheepe and with our oxen maſke we goe. For we muſt holde a feaſt vnto the Lord. And he ſayd vnto them: Lette it be ſo. The Lord be with you. When I lette you go, and your children, take herde, for ye haue ſome miſchiefe in hande.

Praye not ſoo: but goo they that are men, and ſerue the Lord: for that was poure deſyre. And they thruſte them out of Pharaos preſence. And the Lord ſaid vnto Moſes: Stretch out thine hande ouer the lande of Egypte for greſhoppers, that they maye come vpon the lande of Egypte, and eate

ate all the herbes of the lande, and all that the hayle left behinde. And Moyses stretched forth his rodde ouer the land of Egypt, and the Lord brought an eastwinde vpon the lande all that daye, and all that night. And in the morning the eastwinde brought the greeshoppers, & the greeshoppers went by ouer all the lande of Egypt, and remayned in all quarters of Egypte very greuouslye. Before them were there no such greeshoppers, neyther after them shalbe, for they couered al the face of the earth, so that the lande was darke. And they did eat all the herbes of the lande, and all the fruites of the trees, and whatsoeuer the hayle had left: there was no grene thinges left in the trees and herbes of the field throughe all the lande of Egypte.

¶ Therefore Pharaos called for Moyses and Aaron in haste, and sayde: I haue synned agaynst the Lord your God and agaynst you: And nowe forgiue me my sinne only this once, and pray vnto the Lord your God, that he may take away from me this death onely. And Moyses went out from Pharaos, and prayed vnto the Lord: And the Lord turned a mightie stronge westwind, and it toke away the greeshoppers, and caste them into the red sea, so that there was not one greeshopper in all the coast of Egypt. And the Lord hardened Pharaos heart, so that he would not let the children of Israell go. And the Lord sayd vnto Moyses: stretch out thy hande vnto heauen, that there maye be vpon the lande of Egypt darkenes whiche maye be felte. And Moyses stretched forth his hand vnto heauen, and there was a thicke darkenes vpon all the lande of Egypt thre dayes longe: no man sawe another, neyther rose vppe from the place where he was by the space of thre dayes: but all the children of Israell had light where they dwelled. And Pharaos called for Moyses, and sayde: go, and serue the Lord, onely let your shepe, and your oxen abyde, and let your children go with you. And Moyses said: Thou muste

giue vs also offeringes, and burnt offeringes for to sacrifice vnto the Lord our God: our cattel also shall go with vs, and there shall not one hofse be left behinde, for thereof muste we take to serue the Lord our God. Anyther do we knowe what we shall offer vnto the Lord, vntill we come thither. But the Lord hardened Pharaos heart, and he would not let them go. And Pharaos sayd vnto him: get thee fro me, and take heede to thy selfe, and see my face no moze. For when soeuer thou comest in my sighte, thou shalt dye. And Moyses saide: let it be as thou hast sayde, I will see thy face no moze.

The xi. Chapter.

¶ And the Lord sayd vnto Moyses: yet wil I bring one plague moze vpon Pharaos and vpon Egypt, and after that he will let you go hence. And when he letteth you go he shall bitterly driue you hence.

¶ Speake thou therfore in the eares of the people, that euery man bozowe of his neybour, and euery woman of her neybour: icwels of syluer, & icwels of golde. And the Lord shal geue the people fauoure in the sight of the Egyptians. Moreover Moyses was very great in the lande of Egypt, in the sight of Pharaos seruantes, and in the sight of the people. And Moyses saide: thus sayeth the Lord: At midnight will I go out into the middes of Egypt, and all the fyrst bozne in the lande of Egypt shall dye, euen from the fyrst bozne of Pharaos, that sitteth on his seate, vnto the fyrst bozne of the mayde seruaunt that is behind the myll, and all the fyrst genyzed of the cattell. And there shalbe a greate crye througheout all the land of Egypt, suche as there was neuer none lyke, nor shall be. But amonge the children of Israell, shall not a dogge moue his tongue, nor yet man or beaste: that ye maye knowe howe that the Lord (by a greate miracle) putteth a difference betweene the Egyptians and Israell. And these thy

seruautes shall all come downe vnto me, and sal befoze me, and say: get thee out and all the people that are vnder thee, and then will I depart. And he went oute from Pharao with an angry countenance. And the Lord sayd vnto Moses: Pharao shall not heare you, that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders, (and tokens which are written) befoze Pharao. And the Lord hardened Pharaos heart, so that he would not let the children of Israel go oute of his lande.

The .xij. Chapter.

AND the Lord spake vnto Moses and Aaron in the land of Egypt, saying: This moneth shall be vnto you the beginninge of monethes: and the first moneth of the yere shall it be vnto you. Speake ye vnto all the congregation of Israel saying: In the .x. daye of this moneth euery man take vnto him a lambe, according to his house of the fathers, a lambe throughout euery house. If the household be to litle for the lambe, let him take his neighbour whiche is nexte vnto his house, according to the number of the soules: euery one of you, according to his eatinge, shall make your count for a lambe. And let the lambe of yours be without blemishe, a male of a yere olde, whiche ye shall take out from among the shepe, or fro amonge the goates. And ye shall kepe him vntill the .xiiii. daye of the same moneth. And euery man of the multitude of Israel shall kill him aboute euen. And they shall take of the blood and strike it on the two side posts, and on the vpper doze post euen in the houses, where they shall eat him. And they shall eat the fleshe the same nighte roasted with fire: and with vnleuened breade, and with sowze hearbes they shall eat it. See that ye eat not thereof rawe nor sodden in water, but roast with fire: the heade, feete, and purtenaunce therof, And ye

shall let nothing of it to remayne vnto the morning. That which remaineth of it vntill the morninge, shall ye burne with fire. Of this maner shall ye eat it: with your loynes girded, and your shooes on your feete, and your staves in your handes. And ye shall eat it in hast: for it is the Lords passe ouer: for I will passe thorough the lande of Egypt this same nighte, and will smite all the first borne in the land of Egypt both of man and beast, and vpon all the goodes of Egypt will I the Lord doo execution. And the bloude shall be vnto you a token in the houses wherein ye are. And when I see the bloude, I will passe ouer you, and the plague shall not be vpon you to destroye you. When I smyte the lande of Egypt. And this day shall be vnto you a remembrance: and ye shall kepe it holy vnto the Lord: euen throughout your generations shall ye kepe it holy day, that it be a custome for euer. • Seuen dayes shall ye eat vnleuened breade: and the first daye ye shall put away leuen out of your houses. For whosoever eateth leuened breade from the first day vntill the seventh daye, that soule shall be plucked oute from Israel. • The firste day shall be an holy conuocation, and the seventh day shall be an holy conuocation vnto you. There shall be no maner of worke done in the, save about that onely whiche euery man muste eat, that onely may ye do. And ye shall obserue vnleuened breade. For this same daye haue I brought your armie out of the lande of Egypt, therfore ye shall obserue this daye, and all your children after you, by a custome for euer. The first moneth and the fourteenth day of the moneth at euen, ye shall eat sweete breade, vnto the .xvi. day of the moneth at euen againe. Seuen dayes shall there be no leuened breade found in your houses. And whosoever eateth leuened breade, that soule shall be rooted oute from the multitude of Israel: whether he be a stranger or borne in the lande.

Ye shall eat nothing leuened: but in

68.18.b

* $\text{H}_2\text{O} =$

John. 19. * Neither shall ye breake a bone there
 Num. 9b of. All the multitude shall obserue it.
 If a stranger also dwell among you,
 & wil hold Pascheouer vnto the Lord,
 let him circuncise all that be males:
 and then lette him come and obserue
 it, and he shall be as one that is bozne
 in the land. For the vncircumcised per
 son shall not eate thereof. One maner
 of lawe shal be vnto him that is bozne
 in the lande: and vnto the stranger
 that dwelleth among you. And all the
 childzen of Israel did as the Lord
 commaunded Moses and Aaron: e
 uen so did they. And the selfe same day
 did the Lord bring the childzen of Is
 rael out of the lande of Egypte with
 their armies.

The. xij. Chapter.

Exod. 22
 Num. 8 c
 Luke. 2. d
AND the Lord spake vnto
 Moses, sayinge: * Sancti
 fie vnto me all the first bozne
 that open all maner matry
 ces amonge the childzen of Israel,
 aswell of man as of beastes: for it is
 mine. And Moses sayd vnto the peo
 ple: thinke on this daye in whiche ye
 came out of Egypte, oute of the house
 of bondage, for through a mighti hand
 the Lord brought you out fro thence.
 1 Cor. 5. c
 There shal no leuen breade be eaten.
 Exod. 23
 32. g & 33
 This daye come ye out in the moneth
 when corne beginneth to ripe. * Whe
 the Lord hath brought thee into the
 lande of the Cananites, Hethites, A
 mozites, Hethites, and Jebusites: *
 Gen. 15 d
 Exod. 3. c
 which he sware vnto thy fathers, that
 he woulde geue thee a lande wherein
 milke and hony floweth, then shalte
 kepe this seruite in this same month.
 W
 Deu. 5. b
 Seuen dayes thou shalte eate swete
 breade: and in the. seuenth daye, it is
 the feast of the Lord. Swete breade
 shalbe eaten seuen days, and ther shall
 no leuened breade be sene, nor yet leue
 with thee, in all thy quarters. And
 thou shalt shewe thy son in that daye,
 sayinge: this is done, because of that
 which the Lord did vnto me, when I
 came oute of Egypt. And it shalbe a
 signe vnto thee vpon thine hande, and

for a remembraunce betweene thyne
 eyes, that the Lordes lawe maye be in
 thy mouth. For. in a strong hande the
 Lord brought thee out of Egypte.
 Kepe therfore this ordinaunce in his
 season, from yere to yere. And it will
 come to passe that the Lord shall bring
 thee into the lande of the Cananites,
 which he. sware vnto thee, and to thy
 fathers, and shal geue it thee: And the
 thou shalt appoint vnto the Lord all y
 openeth the matrice. And every caste
 thinge that firste doeth open the ma
 trice of a beast whiche thou haste: if
 they be males, they shalbe the Lordes.
 And every firste gender of an asse,
 thou shalt redeeme with a lambe: yf
 thou redeeme him not, y shalt breake
 his necke. All the first bozne amonge
 thy childzen also, shalte thou bye out.
 And when thy sonne asketh thee to
 morowe, sayinge: what is this: thou
 shalt saye vnto him: with a mightye
 hande the Lord brought vs oute of
 Egypte, oute of the house of bondage.
 And when Pharaos was lothe to let
 vs go, the Lord slew all the first bozne
 in the land of Egypt: aswell the firste
 bozne of man, as of beast. Therfore I
 sacrifice vnto the Lord all the males
 that open the matrice, and all the first
 bozne of my childzen I redeeme. This
 shalbe a token vpon thine hande, and
 a remembraunce betweene thine eyes,
 that the Lord brought vs oute of E
 gypte, through a mightye hande.
 It came to passe that when Pharaos
 had let the people goo, God carped
 them not through the waye and lande
 of the Philistines whiche was the
 moze nic way: but God sayde: leasse
 the people haply repent when they se
 war, and so turne agayne to Egypte:
 But God led the people aboute tho
 rough the waye of the wilderness of
 the red sea. And the childzen of Isra
 ell wente byppe harnessed oute of the
 lande of Egypte. And Moses tooke
 the bones of Joseph with him: for he
 made the childzen of Israel sweare,
 sayinge: * God will surely visite Gen.
 you, and ye shall take my bones away
 hence with you, And they toke their
 journey

journey from Sineth: and abode in
Cetham, in the edge of the wilderness.

Ex. 14. c. And the Lord went before them by
day in a pillar of a cloud, to lead them

Ex. 10. b the way: and by night in a pillar of
fire to give them light, that they might

Ex. 9. d go both by day and by night. • The
pillar of the cloude departed not by
day, nor the pillar of fire by night, out
of the sight of the people.

The .xliij. Chapter.

Ex. 35. b **A**nd the Lord spake vnto Mo-
ses, sayinge: Speake vnto
the children of Israel, that
they turne and remaine before Pi hi-
roth, betweene Migdool and the sea,
ouer agaynst • Baalzephon: and be-
fore that shall they pitch by the sea.

For Pharaos will saye of the children
of Israel: they are tangled in the land,
the wilderness hath shut them in. And
I will harden Pharaos heart, that he
shall folowe after you: and I will get
me honour vpon Pharaos and vpon
all his hoste, the Egyptians also shall
knowe that I am the Lord. And they
did euen so. And it was tolde the
Kinge of Egypt that the people fled.

And the heart of Pharaos and of his
seruautes turned agaynst the people.
And they sayde: whye haue we this
done, that we haue let Israel go out
of our seruice: and he made ready his
charettes, and tooke his people with
him, and tooke sixe hundred chosen
charettes, and all the charettes of E-
gypte and captaynes vpon every one
of them. And the Lord hardened the
heart of Pharaos king of Egypt, and
he folowed after the children of Is-
rael. But the children of Israel
went out with • an hye hande, and the
Egyptians folowed after them: and al
the hostes and charettes of Pharaos
and his hostemen, and his hoste, ouer-

Ex. 14. c took them abiding by the sea, besyde
Pi hiroth before Baalzephon. And
when Pharaos sawe nye, the children
of Israel lift vp their eyes, and be-
holde the Egyptians folowed after
Ex. 24. b them: and they were sore afayde: • and

the children of Israel cryed out vnto
the Lord. But they sayd vnto Mo-
ses: because there were no granes in
Egypt, haste thou therfore broughte
vs awaye for to dye in the wilderness:
wherefore haste thou serued vs thus,
for to carpe vs oute of Egypte? Did
not we tell thee this in Egypte, say-
inge: lette vs be in rest, that we maye
serue the Egyptians? For it had bene
better for vs to haue serued the Egi-
ptians, then for to dye in the wilderness.
And Moyses sayde vnto the people:

• feare ye not, stande still, and beholde
howe the Lord shall saue you this
daye. For ye that haue sene the Egi-
ptians this daye, shall see them no more
for euer. The Lord shall fight for you,
and ye shall holde your peace. And the
Lord sayde vnto Moyses: wherefore
cryest thou vnto me? speake vnto the
children of Israel that they go for-
warde. But lift thou vp thy rod, and
stretch out thy hande ouer the sea, and
deuide it a sunder: and let the children
of Israel go on drye ground throughe
the middell of the sea. And beholde
I will harden the heart of the Egi-
ptians that they maye folowe them.

And I will get me honour vpon
Pharaos, and vpon all his hoste, and
vpon his charettes, and vpon his
hostemen. And the Egyptians shall
knowe that I am the Lord, when I
haue gotten me honour vpon Pha-
raos, vpon his charettes, and vpon his
hostemen.

And the anngell of God which went
before the hoste of Israel remoued,
and began to go behinde them. And
the cloude pillar that was before the
face of them, began to stande behinde
them, and came betweene the hoste of
the Egyptians, and the hoste of Is-
rael. It was also a darke cloude, and
gaue light by night: and all the night
longe the one came not at the other.
And Moyses stretched forth his
hande ouer the sea: and the Lord ca-
ried awaye the sea by a verye stronge
Easte winde all that night, and
made the sea drye lande, and the wa-
ters were dryed. And the children
of

Ex. 20. c

Ex. 35. b

Ex. 14. c

Ex. 24. b

of Israel went out into the midst
of the sea, upon the dye ground. And
the waters were a wal vnto them, on
the ryghte hande, and on their lefte
hande. And the Egyptians folowed
& went in after them to the middest of
the sea, euen all Pharaos hoxses, and
charrettes, and his hoxsemen. And in
And. 9. a. the morning watche, the Lord. lo-
ked vnto the hoste of the Egyptians
out of the fierie and cloudy pillar, and
troubled the hoste of the Egyptians,
and tooke of his charette wheelles and
carped them away violently. So that
the Egyptians sayde: let vs flee from
the face of Israel: for the Lord sigh-
teth for them agaynst the Egyptians.
And the Lord sayde vnto Moyles:
stretche out thine hande ouer the sea,
that the waters may come agayne vp-
pon the Egyptians, vpon his charets,
and vpon his hoxsemen. And Moyles
& stretched fourth his hande ouer the
sea, and it came agayne to his course
early in the morning, and the Egip-
tians fled agaynst it. And the Lord
Esa. 19. d. ouerthrew the Egyptians in the mids
of the sea, and the water returned and
couered the charets and the hoxsemen,
and all the hoste of Pharaos that came
into the sea after them, so that ther re-
mained not one of them. But the
chuldren of Israel walked vpon drie
lande: throughe the middest of the sea:
Esa. 11 d. and the waters wer a wall vnto them
on the righthande of them, and on the
lefte. Thus the Lord deliuered Is-
rael the selfe same daye oute of the
hand of the Egyptians: and Israel
saw the Egyptians dead vpon the sea
syde. And Israel sawe that mightie
power whiche the Lord shewed vp-
pon the Egyptians: and the people
psa. 105 d. feared the Lord, and belueed the Lord,
and his seruauant Moyles.

The .xv. Chapter.

Then Moyles and the chuldren
Exo. 15. b. of Israel sange this song vn-
to the Lord, and sayd: I will
syng vnto the Lord: for he hath tri-
umphed gloriously, the horse and him
Esa. 12 a. that rode vpon him, hath he overthre-
wn in the sea. The Lord is my

strength and prayse, and he is become
my saluation. He is my God, and I
will glorifie him, my fathers god, & I
will exalte him. The Lord is a man
of warre. The Lord is his name.
Pharaos charettes and his host hath
he caste into the sea. His chosen cap-
taynes also are drowned in the red sea,
the depe waters haue covered them,
they sunke to the botome as a stone.
Thy righte hande Lord, is become
glorious in power: thy righte hande
Lord hath all to dashed the enemye.
And in thy great gloz thou hast over-
thowen them that rose vp agaynst
thee: thou sentest fourth thy wrath
whiche consumed them euen as stub-
ble. Thowowe the winde of thy
nostrels the water gathered together,
the flowdes floode still as an heape,
and the depe water congeled together
in the harte of the sea. The enemye
sayde: I will folowe on them, I will
ouertake them, I will deuyde the
spyle, I will satysfy my luste vpon
them, I will drawe my sword, mine
hand shall destroy them. Thou ble-
stedst with thy winde, the sea couered
them, they sunke as leade in the migh-
tye waters. Who is like vnto thee O
Lord among gods? Who is like thee,
so glorious in holynesse, fearefull in
prayse, shewing wonders? Thou
stretchedst out thy righthand, the erth
swallowed them. Thou in thy mercye
hast carped this people whiche thou
deliueredst: and hast brought them in
thy strength vnto thy holy habitatio.
The nations heard and were afrayd,
sozowe came vpon the Philistines.
Then the dukes of the Edomites
were amased, and the mightiest of the
Moabites, trembling, came vpon
them: all the inhabitants of Canaan
waxed faynt harted.

Let feare and drede fall vpon them in
the greatnes of thine armye, let them
be as still as a stone, till people passe
thorowme, O Lord: while this people
passe thorow which thou hast gotten.
Thou shalt bring them in, and plant
them in the mountayne of thine en-
circuance: the place Lord which thou

hast made for to dwell in: the sanctuary
 of the Lord, which thy handes hath pre-
 pared. The Lord shall regne euer &
 alway. For Pharaos hoyle wente in
 with his charettes and hoylemen into
 the sea, and the Lord brought the wa-
 ters of the sea vpon the. But the chil-
 dren of Israel went on dry land in the
 midst of the sea. And Miriam a
 prophetesse the sister of Aaron, toke a
 timbrell in her hande, and all the wo-
 men came out after her with timbrells
 and daunced. And Miriam sang be-
 fore them: Sing ye vnto the Lord:
 for he hath triumphed gloriously: the
 hoyle and rider hath be ouerthrowen
 in the sea. And so Moses broughte
 Israel from the red sea, and they went
 out into the wilderness of Sin. And
 they went three dayes long in the wil-
 derness, and founde no waters. And
 when they came to Mara, they could
 not drinke of the waters of Mara: for
 they were bitter: therefore the name
 of the place was called, Mara (that
 is to saye bitterness.) And the people
 murmured agaynst Moses, saying:
 what shall we drinke? And he cried
 vnto the Lord: and the Lord shewed
 him a tree, which when he had caste
 into the water, the waters wer made
 sweete. There he made them an ordey-
 nance and a lawe, and there he pro-
 ued him, and sayde: If thou wilt har-
 ken vnto the voyce of the Lord thy
 God, and wilt do that which is right
 in his sight, and wilt geue eare vn-
 to his commandementes, and kepe al
 his ordinaunces: then wil I put none
 of these diseases vpon thee which I
 brought vpon the Egyptians: for I am
 the Lord that healeth thee.

The .xvi. Chapter.

The children of Israel came
 to Elim, where were .xiiij. wells
 of water, and .lxx. palme trees,
 and they abode there by the waters.
 And they toke their iorney fro Elim:
 and at the whole company of the chil-
 dren of Israel came to the wilderness
 of Sin, which is betwene Elim and

Sin: the .xv. daye of the .ii. moneth
 after they departing out of the lande
 of Egypt. And the whole multitude
 of the children of Israel murmured
 agaynst Moses and Aaron in the
 wilderness, and the children of Israel
 sayde vnto them: woulde to God we
 had dyed by the hande of the Lord in
 the lande of Egypt, when we sat by
 the fleshepottes, and when we did
 eate bread our belies full: for ye haue
 brought vs out into this wilderness,
 to kill this hole multitude with hun-
 ger. Then sayde the Lord vnto Mo-
 ses: behold I will rayne bread from
 heauen to you: and the people shall go
 out, and gather day by day, that I may
 proue them whether they will walke
 in my lawe or no. The .vi. daye they
 shal prepare for the selues that which
 they will bring in, and let it be twice
 as much as they gather in dayly. And
 Moses and Aaron sayde vnto all the
 children of Israel: at euen ye shall
 knowe that it is the Lord, which
 brought you out of the land of Egypt:
 and in the morning ye shall se the glo-
 ry of the Lord, because he hath heard
 youre grudginges agaynst the Lord.
 And what are we that ye haue mur-
 mured agaynst vs? And Moses said:
 At euen shal the Lord geue you flesh
 to eat, & in the morning bread ynough:
 for the Lord hath heard youre mur-
 murings which ye murmur agaynst
 him: for what are we? your murmu-
 rings are not agaynst vs, but agaynst
 the Lord. And Moses spake vnto
 Aaron: Say vnto all the company of
 the children of Israel, come sooth
 before the Lord: for he hath heard
 your grudginges. And as Aaron spake
 vnto the whole multitude of the chil-
 dren of Israel, they looked towarde
 the wilderness: and beholde the gloire
 of the Lord appeared in the cloude.
 And the Lord spake vnto Moses,
 saying: I haue heard the murmuring
 of the children of Israel. Tell them
 therefore and saye: at euen ye shall eate
 fleshe, and in the morninge ye shalbe
 filled with bread, and ye shall knowe
 that I am the Lord your God.

Elim,

And

Ex. 11.8

Ex. 16
 Psal. 88.2
 John. 6.8

Ex. 11.8

Ex. 9.5

Ex. 17.5
 Ex. 17.8

Ex. 17.8

Ex. 17.8

Num. 11 And at euen the quailles came and covered the grounde where they laye: And in the morninge the dewe laye rounde about the host. And when the dewe was fallen, behold, it laye upon the grounde in the wilderness, small, and rounde, and thin as the hoze froste on the grounde. And when the children of Israel sawe it, they sayd euery one to his neyghbour: It is Manna. For they wist not what it was. And Moyses sayde vnto them: this is the breade whiche the Lord hath geuen you to eate. This is the worde whiche the Lord hath commaunded: gather it euery man for him selfe to eate: a gomer full for a man, according to the number of you: and take euery man for them which are in his tent. And the children of Israel did euen so, and gathered some more, some lesse: and when they did mete it with a gomer vnto him that hadde gathered much, remayned nothing ouer, & vnto him that had gathered little, was there no lacke: euery man gathered sufficient for his eating. And Moyses sayde vnto them: He that no man let ought remayne of it till the morninge. Notwithstanding they hearkened not vnto Moyses: but some of them left of it, vntill the morning, and it waxed full of wormes and stanke, and Moyses was angrie with them. And they gathered it all morninges, euery man for his eatinge. And as soone as the heate of the sunne came, it melted. And the sixte daye they gathered twice so muche breade, two gomers for one man: and all the rulers of the multitude came and tolde Moyses. He saide vnto them: this is that whiche the Lord hath sayde: to morrow is the rest of the holy Sabbath vnto the Lord: bake that which ye will bake, and sethe that ye will sethe: and that which remayneth, laye it by till the morninge. And they layde it by till the morning, as Moyses bad: and it stanke not, neither bid there any worme therein. And Moyses sayd: that eate this day: for it is the Sabbath vnto the Lord: to day ye shall not finde it in the field,

2. Cor. 8.

¶

¶

Sixte dayes shall ye gather it: and in the seuenth daye whiche is the Sabbath, there shalbe none. Notwithstanding, there went out some of the people in the seuenth daye for to gather, and they founde none. And the Lord sayde vnto Moyses: howe long refuse ye to kepe my commaundmentes and my lawes? He, the Lord hath geuen you a Sabbath, therefore he graunteth you the sixt day breade, for two dayes. Wile therefore euery manne at home, and let no man go oute of his place, the seuenth day. And the people rested the seuenth day. And a house of Israel called it Manna. And it was like vnto Coriander seede, white: and the taste of it was like vnto wayters made with honey. And Moyses sayd: this is that whiche the Lord commaundeth, fill a gomer of it, whiche may be kept for youre children after you, that they may se the bread wherewith I haue fed you in wilderness, when I brought you out of the lande of Egypt. And Moyses spake vnto Aaron: take a cruſe, and put a gomer full of Manna therein, and laye it by before the Lord, to be kept for your children after you. As the Lord commaunded Moyses, so Aaron layed it by before the testimony to be kept. And the children of Israel did eate Manna fourtie yeare, vntill they came vnto a lande inhabited. And so they did eate Manna, euen vntill they came vnto the borders of the land of Canaan. A gomer is the tenth part of an Ephah.

The .xviij. Chapter.

AND all the compaigne of the children of Israel throught out their armies, wente from the wilderness of Sin, after the commaundement of the Lord, and pitched in Raphidim: where was no water for the people to drinke. And the people chide with Moyses, & saide: geue vs water to drinke. Moyses sayd vnto the why childre ye with me? wherefore do ye tempte the Lord? Here the people thyrded for water, and the people

murmured agaynst Moyses, and said: **Ex. 20.** • Wherefore hast thou thus brought vs out of Egypt: to kill vs, and our children and catel, with thirst. And Moyses cryed vnto the Lord, saying: what shal I do vnto this people: they be almost ready to stone me. And the Lord sayd vnto Moyses: go before the people, and take with thee of the elders of Israel, and thy rod wherewith thou smotest the riuer, take in thyne hande, and go. Beholde, I stande before thee beside a rocke that is in Horeb: thou shalt smite the rocke, & there shal come water out therof, that the people may drinke. • And Moyses did euen so before the eyes of the elders of Israel. And he called the name of the place **Deut. 98.** • Massa and Meriba, because of the chydying of the children of Israel, and because they tempted the Lord, saying is the Lord among vs or not? Then came Amalech & fought with Israel in Raphidim. And Moyses said vnto Iosua: chole vs out men, & go fight with Amalech: and to morowe I will stand on the top of the hill, and the rod of God shalbe in my hand. Iosua did as Moyses bad him, and fought with Amalech. And Moyses, and Aaron, & Hur went vp to the toppes of the hill. **Ex. 20.** And it happened that when Moyses helde vp his hande, Israel hadde the better: And when he lette his hande downe, Amalech had the better. But Moyses handes were heuie, and therefore they take a stone and put it vnder him, and he sat downe thereon. And Aaron and Hur stayed vp by his handes, the one on the one syde, and the other on the other side. And his handes remayned stedie vntill the goyng downe of the sunne. And Iosua discomfeted Amalech and his people, with the edge of the sword. And the Lord sayd vnto Moyses: write this for a remembraunce in a booke, and committe it vnto the eares of Iosua: for I will bitterly put out the remembrance of Amalech from vnder heauen. And Moyses made an antler and called the name of it. The Lord is he that wrought miracles for me. For he

sayd: the hand is on the seat of God, the Lord will haue war with Amalech, from generation to generation.

The. xliii. Chapter.

Jethro the priest of Madian, Moyses father in law, heard of all that God had done for Moyses, and for Israel his people: and that the Lord had brought Israel out of Egypt. • Therefore he took Zethora Moyses wife, (After he had sent her backe) and her two sonnes: of which the one was called Gerson, for he sayde: I haue bene an aliant in a strange lande. The name of the other was Eliezer: for the God of my father (sayde he) was mine helpe, and deliuered me from the sword of Pharaoh. And Zethro Moyses father in law came with his two sonnes, and his wife vnto Moyses into the wilderness, where he abode by the mount of God. And he sayde vnto Moyses: I thy father in lawe Zethro, am come to thee, and thy wife also, and her two sonnes with her. And Moyses went out to mete his father in lawe and did obeysaunce, and kysed him, and cache asked other of his health: & they came into the tente. And Moyses tolde his father in lawe, all that the Lord had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the traouaile that had happened them by the waye, and howe the Lord deliuered them. And Zethro reioysed ouer all the goodnesse which the Lord had done to Israel, and because he had deliuered the out of the land of the Egyptians. And Zethro said: blessed be the Lord which hath deliuered you out of the hand of Egyptians, & out of the hand of Pharaoh, which hath also deliuered his people fro the captiuitie of the Egyptians. Nowe I knowe that the Lord is greater then all goddes: for in the thinge whereby they dealt cruelly with them, are they themselves perished. And Zethro Moyses father in law offered burnt offerings, & sacrifices vnto God. And Aaron and all the elders of Israel came to reioyce with Moyses father in lawe before.

Exo. 2. d.

and. 4. f

Exo. 2. d.

Exo. 10

Deut. 98

Exo. 78

Exo. 20

Exo. 20

Exo. 20

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before God. And it chanced on the morrow, that Moses sat to iudge the people, and the people stood about Moses from morninge vnto euen. And when Moses father in lawe sawe all that he did vnto the people, he sayde: What is this that thou doest vnto the people? why sittest thou thy self alone and all the people stand about thee from morninge vnto euen? And Moses sayd vnto his father in lawe: Because the people come vnto me to seke counsell of God: Whenne they haue a matter, they come vnto me, & I iudge betwene euerie man and his neighbor, and shewe them the ordinaunces of God, and his lawes. And Moses father in lawe sayd vnto him: It is not well that thou doest. Thou both wearyest thy selfe, and this people that is with thee: for this thinge is of more weyght, then thou arte able to per-
 Deu. 1. b
 forme thy selfe alone: heare now therfore my voyce, and I will geue thee counsell, and God shall be with thee. We thou vnto the people to godward, that thou mayst bring the causes vnto God, and thou shalt teache them ordinaunces and lawes, and shewe them the way, wherin they must walk, and the wordes that they must do. Moreover, thou shalt seke out among all the people, men of activitie, and such as feare God: true men, hating couetousnesse: and make them heads over the people, captaynes over thousandes, over hundredes, over fiftie, and over tenne: and let them iudge the people at all seasons.

Deu. 1. c
 And euerie great matter that happeneth, let them bring vnto thee, but let them iudge all small causes them selves: and so shal it be easier for thy self, and they shal beare with thee. If thou shalt do this thing, (and God charge thee withall) thou shalt be able to endure, and yet the people shal come to their place in peace. And so Moses obeyed the voyce of his father in lawe, and did all that he had sayde: and chose activie men out of all Israel, and made them as heads over the people: namely by captaynes over thousandes, over hundredes, over fiftie, and over tenne,

And they iudged the people at all seasons, but brought the hard causes vnto Moses: and iudged all small matters them selves. And Moses let his father in lawe depart, and he went in to his owne lande.

The xix. Chapter.

In the thirde moneth, when the children of Israel were gone out of the land of Egypt the same day cam they into the wilderness of Sinai: For they were departed from Raphidim, and were come to the deserte of Sinai, and had pitched their tentes in the wilderness: And there Israel abode before the mount. But Moses went by vnto God, and the Lord called him out of the mountayne, sayinge: Thus shalt thou say vnto the house of Jacob, and tell the children of Israel: Ye haue seene what I did vnto the Egyptians, and tooke you vp vpon Eagles wings, and haue broughte you vnto my selfe. Nowe therefore, if ye will heare my voyce in deede, and kepe my appointment, ye shal be mine owne abode all nations: for all the earth is mine. Ye shall be vnto me also a kingdome of priests, and an holy people: and these are the wordes, which thou shalt saye vnto the children of Israel. Moses came and called for the Elders of the people, and layde before their faces, all these wordes which the Lord commaunded him. And the people answered all together, and sayde: All that the Lord hath sayd: we will doe. And Moses broughte the wordes of the people vnto the Lord. And the Lord sayde vnto Moses: Lo, I am come to thee in a thicke cloud, that people may heare me talking with thee, & beleue thee for ever. Moses shewed the wordes of the people vnto the Lord. And the Lord sayde vnto Moses: Go vnto the people, and sanctifie them to daye, and to morrow, and let them walke in their clothes: and be ready against the thirde daye. For the thirde daye the Lord will come

Deu. 12.6

come downe in the sighte of all the people, vpon mounte Synay. And thou shalt set markes rounde aboute the people, and say: beware that ye go not vp into the mounte, or touche the border of it. Whosoever toucheth the mounte, shall surely dye: There shall not an hande touche it: Els he shall be stoned or shot through: whether it be beast or manne, it shall not liue: When the trumpe bloweth longe, then may they come vpp into the mountayne: And Moyses wente downe from the mounte vnto the people, and sanctified them, and they washed their clothes. And he sayde vnto the people: be ready agaynst the thirde daye, and come not at poure wyues. And the thirde daye in the morninge there was thunder, and lighteninge, and a thicke cloude vpon the mount, and the voyce of the trumpe exceeding loude: so that all the people that was in the hoste, was asrayde. And Moyses broughte the people out of the tentes, to mete with God, and they stood vnder the hill. And mount Synay was altogether on a smoke: because the Lord descended downe vpon it in fire. And the smoke thereof ascended vp, as the smoke of a heele, and all the mount was exceeding fearefull. And when the voice of the trumpe blew, & waxed lowder and lowder: Moyses spake & God answered him by a voice and the Lord came downe vpon mount Synay, euen in the top of the hill: and when the Lord called Moyses vp into the top of the hill, Moyses went vp. And the Lord sayd vnto Moyses. Go downe charge the people, that they preace not vp to see the Lord, and soo manye of them perishe. And let the priestes also which come to the Lord, sanctifie themselves, least the Lord destroye them. And Moyses sayd vnto the Lord: the people cannot come vp into the mount Synay, for thou chargedst vs saying: sette markes aboute the hill, and sanctifie it. And the Lord sayd vnto him: away, and get thee downe, and thou shalt come vp, thou and Aaron with thee. But let not the priestes and the

Deu. 4.6

people presume for to come vpp vnto the Lord, least he destroy them. And so Moyses went downe vnto the people and tolde them.

The xx. Chapter.

And God spake all these wordes, and sayd: I am the Lord thy God which haue broughte thee out of the lande of Egypt, out of the house of bondage. Thou shalt haue none other Goddes in my sight. Thou shalt make thee no graven ymage, nether any similitude that is in heauen aboue, eyther in the earth beneath, or in the waters vnder the earth. Thou shalt not worship them: neither serue theym: for I the Lord thy God am a zelouse God, and visite the sin of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shewe mercye vnto thousandes, in them that loue me, and kepe my commaundementes. Thou shalt not take the name of the Lord thy God in vayne, for the Lord will not holde him guiltlesse that taketh his name in vayne. Remember the Sabbath day that thou sanctifie it. Sixe dayes shalt thou labour, and do all that thou hast to doo, but the seventh daye is the Sabbath of the Lord thy God, in it thou shalt do no manner of worke, thou and thy sonne, and thy daughter, thy man seruante and thy maide seruante, thy cattel, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is: and rested the seventh daye, wherefore the Lord blessed the seventh day and hallowed it. Honour thy father and thy mother, that thy dayes may be longe in the lande, whiche the Lord thy God geueth thee.

- Thou shalt not kill.
- Thou shalt not breake wedlocke.
- Thou shalt not steale.
- Thou shalt not beare false witness: agaynst thy neyghbour.

Thou shalt not couete thy neyghbours house, neyther shalt thou couete thy neyghbours wife, or his man seruant, or his maide, or his oxe, or his asse.

Deu. 5.8

Leu. 25.8
Deu. 4.6
and. 27.6Mat. 1.8
Ex. 14.6.Leu. 16.6
Eccl. 2.4
Eccl. 2.3.6
34.6. and
35.6

Gen. 2.2.

mat. 15.9

Math. 7.

Mat. 5.6

Lu. 18.6

Mat. 5.6

Rom. 7.8

Rom. 8.6

and. 21.6

or what.

Whatsoever thy neyghbour hath.

And all the people sawe the thunder and the lightning, and the noise of the trumpet, and the mountayn smoking.

And when the people sawe it, they remoned, and stode a farre of, and sayde

Dent. 18. e
Heb. 12. c
vnto Moyses, • talke thou with vs, and we will heare: but let not God talke with vs, leaste we dye. And Moyses sayde vnto the people: feare not, for God is come to proue you, and that his feare maye be in youre face, that ye sin not. And the people stode a farre of: And Moyses wente into the thicke clowde, where God was.

And the Lorde sayde vnto Moyses: thus thou shalt saye vnto the children of Israel. Ye haue seene that I haue talked with you from out of heaven. Ye shall not make therfore with me goddesses of siluer, neyther shall ye make you goddesses of gold. • In an altar of earth thou shalt make vnto mee.

Dent. 27. a
Joel. 8. f
1 mat. 4. f
and thereon offer thy burntofferings and thy peace offerings, thy shepe and thine oxen. In all places where I shal put y^e remembrance of my name, thither I will come vnto thee, and blesse thee. And if thou wilt make me an altar of stone, se thou make it not of hewen stone: elles y^e thou lyste by thy toole vpon it, thou haste polluted it. Neyerth shalt thou go vp by steps vnto mine altar, that thy filthynesse be not shewed thereon.

And the xx. Chapter.
These are the lawes which thou shalt set before them. If thou bye a seruante that is an Hebrew, sixe yeares he shall serue: and in the seuenth he shall go oute free, payinge nothinge. If he came alone, he shall go out alone. And if he came married, his wyfe shall go out with him. And if his master haue geuen him a wyfe, and she haue borne him sonnes or daughters: then the wyfe and her children shalbe her masters, & he shall goo out alone. And if the seruante say: I loue my master, my wyfe, & my children, I will not go oute free, his master shall bring him vnto the Iudges, and set him to the doze, or the doze

poste, and his master shall boze his eare throught with an awle: and he shalbe his seruant for ever. And if a man sell his daughter to be a seruant, she shall not goo oute as the men seruants doo. Yf she also please not her master, and he geue her to no man to wife, then shall he let her go free: to sell her vnto a strange nation shall he haue no power, seeing he despised her. If he haue promised her vnto his son to wife he shal deale with her, as men do with their daughters. And yf he take him another wyfe, yet her foode, her raymente, and due tyte of mariage, shall he not minishe. And if he do not these thre vnto her, then shall she go oute free, and paye no money. • He that smyteth a man that he dye, shalbe slaine for it. If a man laye not awaye, but God deliuer him into his hande, then I will poynte thee a place whither he shall flee. If a man come presumptuously vpon his neyghbour to slea him with gyle, thou shalt take him from mine altar that he dye. He that smyteth his father or his mother, let him be slayne for it. • He that stealeth a man and selleth him, (if it be proued vpon him) shall be slayne for it. • And he that curseth his father or mother, shalbe put to death for it. If men strue together, and one smite another with a stone, or with his fist, and he dye not but lyeth in bed: if he rise agayne and walke withoute vpon his lasse, then shall he that smote him, go quite, saue only he shal bere his charges for lesing his time, and shal pay for his healing. And if a man smite his seruant or his mayd with a rod, & they dye vnder his hande, it shalbe auenged in deede. And yf they continue a daye or two, it shal not be auenged, for they ar his money. Yf men strue and hurt a womā with child, so that her fruit depart fro her, and yet no misfortune folowe: the shal he be merced according as the womā hus bande will laye to his charge, and he shall pay as the dayes men appoint him. • And if any misfortune folowe, then shall he paye life for life, • eye for eye, tooth for tooth, hande for hande, foot

foote for foote, burning for burning, wounde for wound, stripe for stripe. And if a man smite his servant or his mayd in the eye, & it perish, he shall let them go free for the eyes sake: Also if he smite out his servant or his maydens tooth, he shall let them go out free for the toothes sake. If an oxe goze a man or a woman that they dye, then the oxe shall be stoned, & his flesh shall not be eaten: but the owner of the oxe shall go quite. If the oxe were wont to push in time past, and it hath bene told his master: and he hath not kepte him, but that he hath killed a man or a woman: then the oxe shall be stoned, and his owner shall dye also. If the beast set to him a summe of money, then he shall give for the deliverance of his life, whatsover is put vnto him. And whether he hath gozed a sonne, or hurte a daughter, he shall be served after the same maner. But if he be a servant or a mayd that the oxe hath gozed, then he shall give vnto their master .xxx. sicles of silver, & the oxe shall be stoned. If a man open a well or dig a pit, and couer it not, and an oxe or an asse fall therein, the owner of the pit shall make it good, and give money vnto their master: and the dead beast shall be his. If one mans oxe hurt anothers that he dye: then they shall sell the live oxe, and deuide the money: and the dead oxe also they shall deuide. Or if it be knowne that the oxe hath bled to pushe in times past, & his master hath not kept him, he shall pay oxe for oxe, and the dead shall be his owne.

The xxij. Chapter.

If a man steale an oxe or sheepe, and kill it or sell it, he shall restore foure oxen for an oxe, - and foure sheepe for a sheepe. If a theefe be founde bytakinge by and be smitten that hee dye, there shall no bloude be shed for him, but if the same be by when he is found, then there shall be bloudshed for him. & theefe shall make restitution: If he haue not wherewith, he shall be sold for his thefte. If the thefte be founde in his hande alive, (wher

ther it be oxe, asse, or sheepe) he shall restore double. If a man do hurt field or byneparde, and putte in his beaste to feede in another mans field: of the bras of his owne field, and of the beaste of his owne byneparde, shall he make restitution. If fyre breake oute and catch in the thornes, and the stacks of corne or the standing corne, or field be consumed therewith, he that kindled the fyre shall make restitution. If a man deliuer his neighbour money or stuffe to keepe, and it be stolen oute of his house: If the theefe be founde, let him paye double. And if the theefe be not founde, then the Goodman of the house shall be brought vnto the iudges (And shall sweare.) whether he haue put his hand vnto his neighbours good. And in all maner of trespass, whether it be for oxen, asse, sheepe, rayment or any maner of lost thinge which another chalengereth to be his, the cause of both parties shall come before the iudges: And whom the iudges condemne let him pay double vnto his neighbour. If a man deliuer vnto his neighbour to keepe, asse, oxe, sheepe, or whatsover beaste it be, and it dye or be hurte, or taken awaye (and no man see it:) then shall an othe of the Lord be betwene them, that he hath not put his hands vnto his neighbours good, and the owner of it shall take the othe, and the other shall not make it good. And if it be stolen from him, then he shall make restitution vnto the owner thereof. If it be tozned with wilde beastes, then let him bringe recorde of the tearing, and he shall not make it good. And if a man borrowe ought of his neighbour, and it be hurte or is dye, and the owner thereof be not by, he shall make it good. But if the owner thereof be by, he shall not make it good: namely, if it be an hyed thinge, and came for his hye. If a man entice a maide that is not betrothed, & lye with her, he shall endote her, and take her to his wife. And if her father refuse to geue her vnto him, he shall paye money accordinge to the dowrye of Virginnes. Thou shalt not suffer a witch to liue. 13e. 23e.

Whoso.

Whosoever lieth with a beast, shalbe
slayne for it. He that offereth vnto any
goddess saue vnto the Lord onely: Let
him be utterly rooted out. • **Leu. 19 g**
A stranger, neyther oppresse him: for
ye were strangers in the land of E-
gypte. • **Zach. 7. e** Ye shall trouble no widow
nor fatherlesse child: If ye shal trou-
ble them, and they cry vnto me, I will
surely heare their cry, and then will
my wrath waxe hote, and I will kill
you with the sword, and your wiues
shal be widowes, and your children
fatherlesse. • If thou lende money to
any of my people that is poore by thee,
thou shalt not be as a tyrant vnto
him, neyther shalt thou oppresse him
with vsurye. • If thou take thy ney-
bours rayment to pledge, thou shalt
delyuer it vnto him agayne by that
the sunne go doowne: for that is his
covering onely: euen the rayment
for his skinne, wherein he slepeth. And
when he crieth vnto me, I will heare
him, for I am mercifull. • **2. re. 16 b**
• **act. 23 a** Thou shalt not rapte vpon the god-
des: nether blaspheme the ruler of thy
people. Thy frutes (whether they be
dye or moyst) se thou kepe not backe.
• Thy first borne sonne thou shalt
geue me, lyke wyse also shalt thou do
with thine oxen and with thy shepe.
Seuen daies it shalbe with the dame,
and the eyght daye thou shalt geue it
me. Ye shalbe holye people vnto me:
neyther shall ye eate any fleshe that is
toyne of beasts in the field. But shal
cast it to dogges.

Chapter.

Thou shalt not accepte a bayne
tale: neyther shalt putte thine
hand with the wicked, to be an
vnrightheous witness. Thou shalt
not folowe a multitude to do euill:
neyther aunswere in a matter of plea,
that thou shouldest (to folowe many)
turne asyde from the tructh, neyther
shalt thou paynt a poore mans cause.
• If thou mete thine enemies ore or
asse goyng astraye, thou shalt bringe
them to him agayne. • If thou see
thyne enemies asse synke vnder his
burthen, thou shalt not passe by and

let him alone: but shalt helpe him to
lyft him vpayne. Thou shalt not
hynder the right of the poore, in their
sute. Kepe thee far from a false matter,
and the innocent and righteous see
thou slay not, for I will not iustifie
the wicked. • Thou shalt take no gif-
tes, for giftes blynde the sighte, and
peruert the wordes of the righteous.
Thou shalt not oppresse a stranger,
for ye know the heart of a stranger,
seynge ye were strangers in the land
of Egypte. • Sixe yeres thou shalt
sowe thy lande, and gather in the fru-
tes therof: and the seventh yere thou
shalt let it rest and lye still, that the
poore of thy people maye eate: and
what they leaue, the beastes of the field
shall eate: in like maner thou shalt do
also with thy vineyard, and thine olive
trees. • Sixe dayes thou shalt do thy
worke, and in the seventh daye thou
shalt rest, that thyne ore and thine
asse maye rest, and the sonne of thy
mayde, and the stranger maye be re-
freshed. In al things that I haue said
vnto you be circumspecte. And make
no reherfall of the names of strange
goddesses, neyther let it be heard out of
thy mouth. Thye feasses thou shalt
holde vnto me in a yere. • Thou shalt
kepe the feast of swete bread, that thou
eate vbleuened bread, seven daies long
as I commanded thee, in the time of
the moneth when corne beginneth to
rype: for in that moneth ye came out
of Egypte: • and see that no man ap-
peare before me emptye. And the feast
of harvest, when thou repest the first
frutes of thy laboures, whiche thou
hast sowne in the field: And the feast
of in gathering, whiche is in the ende
of the yere when thou hast gathered
in thy labours out of the field. • Thye
times in a yere shall all thy men chil-
dren appeare before the Lord God.
• Thou shalt not offer the blood of
my sacrifice vpon leuened bread: ney-
ther shall the fat of my feast remayne
vntill the morning. • The first of the
first frutes of thy lande, thou shalt
bring into the house of the Lord thy
God: • thou shalt also not let the

In his mothers milke. Behold, I send
an Angel before thee, to kepe thee in
the waye, and to bringe thee into the
place whiche I haue prepared. Be-
ware of him, and heare his voice, and
resiste him not, for he will not spare
your misdoes, and my name is in him.
But and if thou shalt hearken vnto
his voyce, and to all that I speake, I
will be an enemye vnto thyne ene-
mies, and an aduersarye vnto thyne
aduersaries. For mine Angel shall
go before thee, and bringe thee in vnto
the Amorites, and Hethites, & Phi-
reizes, and Cananites, Hittites, and
Iebusites, and I shall destroye them.
Thou shalt not worship their gods,
neither serue theym, neither do after
the workes of them: but ouerthrowe
them, and breake downe the ymages
of them. And ye shall serue the Lord
your God, and he shall blesse thy bread
and thy water, and I will take all
sickenesse awaye from the middes of
thee. There shall be no woman child-
lesse or vnfruitfull in the lande: the
number of thy dayes will I fulfill.
I will sende my fear before thee: and
will trouble all the people whither
thou shalt goe. And I will make all
thyne enemies turne their backs vn-
to thee, and I will sende hoznates be-
fore thee, whiche shall dresse out the
Heuites, the Cananites, and the He-
thites before thee. Nevertheless I
will not caste them oute in one yere,
least the land grow vnto wilderness,
and the beasts of the fieide multiply
agaynst thee. By little and little I
will dresse them out before thee vn-
till thou be increased, and inherite the
lande, and I will make thy coastes
from the red sea vnto the sea of Phi-
listines, and from the deserte vnto the
riuer. For I will deliuer the inha-
biters of the lande into thyne hande,
and thou shalt dresse them out before
thee. Thou shalt make none appoint-
ment with them nor with their gods.
Neither let them dwell in the lande,
least they make thee sinne agaynst
me: for if thou serue theyr gods, it
shall be thy decaye.

And he sayde vnto Moses:
come vp vnto the Lord: thou &
Aaron, Nadab and Abihu,
and the lxx. elders of Israel, and ye
shall worship a far of. And Moses
himselfe alone shall go vnto the Lord,
but they shall not come nye, neither
shall the people go vp with him. And
Moses came, and tolde the people. all
the wordes of the Lord, & al the lawe.
And all the people answered with
one voyce, and sayde: all the wordes
whiche the Lord hath sayde, will we
do. And Moses wrote all the wordes
of the Lord, and rose vp early, and set
up an aultare vnder the hill, and xiiij.
stones accordinge to the .xiiij. tribes of
Israel: and sente younge men of the
children of Israel, whiche broughte
burnte offerings, and offered peace of-
feringes of oxen vnto the Lord.
And Moses tooke halfe of the
bloud, and put it in basens, and the o-
ther halfe he sprinkled on the aultare.
And he toke the booke of the appoynt-
mente, and red it in the audience of the
people. And they sayde: All that the
Lord hath sayde, we will do, and be
obedient. And Moses toke the bloud
and sprinckled it on the people, and
sayde: beholde, this is the bloud of
the appoyntmente whiche the Lord
hath made with you vppon all the
wordes. Then wente Moses and
Aaron, Nadab and Abihu, & the lxx.
elders of Israel vp, and saw the God
of Israel, and there was vnder his
feete, as it were a worke of a Saphir
stone, and as it were the heauen wher
it is cleare and vpon the nobles of the
children of Israel, he sette not his
hande. And they sawe God, and did
eate and drinke. And the Lord sayde
vnto Moses: come vp to me into the
hill, and be there, and I will geue thee
tables of stone, and a lawe, & commaun-
dements, which I haue written, that
thou mayest teach them. And Moses
rose vp and his minister Jehosua, and
Moses went vp into the hill of God.

and sayd vnto the elders: tarrye here vntill we come agayn vnto you. Beholde, here is Aaron, and Hur with you: If any man haue any matters to do, let him come to them. And Moses went vp into the mount, and a cloude covered the hill, and the glorie of the Lord abode vpon mount Sinay, and the cloude covered it. vi. dayes. And the seventh day he called vnto Moyses out of the cloude. And the fashion of the glorie of the Lord was lyke consuming fire on the toppe of the hill in the sight of the chyldren of Israel. And Moyses went into the cloude, and got him vp into the mountayne. And Moyses was in the mounte. xl. dayes, and. xl. nightes.

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The. xxi. Chapter.

And the Lord spake vnto Moyses, sayinge: speake vnto the chyldren of Israel that they bring me an heane offering: of euery man that getteth it willinglye with his hearte, ye shall take it. • This is the heueoffering which ye shall take of them, golde, and siluer, and brasse: yelowe silke, purple, scarlette, whyte silke, and goates heare, rams skynnes that are red, and the skynnes of Caruas, and Sethim wood, oyle for light, spices for annointinge oyle, and for sweete cense, Onyx stones, and stones to be set in the Ephod, and in the byest lap. And let them make me a sanctuary (that I may dwell among them.) And accordyng to al that I shew thee both after the fashion of the habitacion, and after the fashion of al the ornaments thereof, euen so shall ye make it. And they shall make an Ark of

Exo. 37

Sethim wood, two cubites and an halfe longe, a cubite and a halfe broad, and a cubite and an halfe hye. And thou shalt ouerlape it with pure golde: within and without shalt thou ouerlay it, and shalt make one hye vpon it, a crowne of golde rounde about it. And thou shalt caste foure ringes of golde for it, and put them in the foure corners thereof: two ringes shalbe in the one side of it, and two in the other. And thou shalt make barres of Se-

thim wood, & coner them with golde: and put the barres in the ringes along by the sides of the arke, to bere it with all. And the barres shall be in the ringes of the arke, and shall not be taken awaye from it. And thou shalt put in the arke, the witnesse whiche I shall geue thee. And thou shalt make a mercyseate of pure golde, two cubits and an halfe longe, and a cubite and a halfe broad. And thou shalt make two Cherubins of golde: Euen of a whole worke shalt thou make them in the two endes of the mercyseate: and the one Cherub shalt thou make on the one ende: and the other on the other ende. Euen of the same mercyseate shall ye make Cherubins in the two endes thereof. And the Cherubins shall stretch their wings aboue ouer an hye, couering the mercyseate with their winges, and their faces shall loke one to another: euen to the mercyseate wards, that the faces of the Cherubins be. And thou shalt putte the mercyseate aboue vpon the arke, and in the arke thou shalt put the witnesse whiche I will geue thee. And from thence I will testifie vnto thee, & will common with thee from vpon a mercyseate: from betwene the two Cherubins whiche are vppon the arke of witnesse, of all thing whiche I will geue thee in commandement vnto the chyldren of Israel. • Thou shalt also make a table of Sethim wood of two cubits long, and one cubite broad, and a cubite and an halfe hye. And thou shalt coner it with pure gold, & make thereto a crowne of golde, rounde aboute. And make vnto that an hoope of foure fingers broad, rounde about. And make for it foure ringes of gold, and put the ringes in the corners that are on the foure seete thereof: euen ouer agaynst the hoope shall the ringes be, to put in barres, to beare the table withall. And thou shalt make the barres of Sethim wood, and ouerlay them with golde, that the table maye be borne with them. And thou shalt make his dishes, and spones, flatpeeces, and pottes, to poyse out withall: euen

Rom.
viii.C
Exo.

even of fine gold shalt thou make the. And thou shalt set upon the table, the bread before me alwaye. And thou shalt make a candlestick of pure gold, even of a whole worke shal the candlestick be made, with his shaft, braunches, bolles, knoppes, and floures proceeding therout: Sixe braunches also shal procede out of the sides of it: thre braunches of the candlestick out of the one side, & thre out of the other. The Cuppes lyke vnto Almondes, with knops and floures in one braunch, and thre cuppes like almondes in the other braunch, with knoppes and floures. And even so throughtout the sixe braunches that procede out of the candlestick: and in the candlestick set four cuppes like vnto almondes, with their knops and floures: and ther shalbe a knop vnder every two braunches (in thre roundes) of the sixe that procede out of the candlestick: And the knoppes and the braunches shalbe of it. And it shal be one worke, even of pure golde. And thou shalt make the seven lamps of it, and the seven lamps therof, shalt thou put an hie thereon, to geue light vnto the other side that is ouer, agaynst it. The tongs and snuffers therof, shalbe of pure golde. Of an hundred pound waight of fine gold shalt thou make it with all the apparel. Looke therfore that thou make them after the fashion that was shewed in the mount.

The xxvi. Chapter.

The Tabernacle shalt thou make with ten curtaynes of whyte twyned silke, purple, and scarlet. And in them shalt thou make pictures of bordered worke. The length of one curtayne shalbe eyght & twenty cubites, and the breadth of one curtayne foure cubites, and every one of the curtayns shal haue one mesure. v. curtaynes shalbe coupled together: one to another. And thou shalt make losopes of yelowe silke, along by the edge of the one curtayne whiche is in the selvedge of the coupling curtaine. And likewise shalt thou make in the edge of the vntmost curtain that is to be cou-

pled therewith on the other side. Fifty losopes shalt thou make in thone curtaine, and fifty losopes shalte thou make in the edges of the curtayn that is to be coupled therewith on the other side, that the losopes maye take holde one of another. And thou shalt make fyftie buttons of gold, and couple the curtaynes together with the buttons, and it shalbe one habitation. And thou shalt make .xj. curtaynes of goates heare, to be a couering vpon the tabernacle. The lengthe of a curtayne shalbe thirtie cubites, and the breadth fower, and they shalbe all .xj. of one measure. And thou shalt couple fine curtaynes by them selues, and the sixe by them selues, and shalte double the sixt in the forefront of the tabernacle. And thou shalt make fyftie losopes in the edge of the vntmost curtayne on the one side: even in the edge of the coupling curtayne, and fifty losopes in the edge of the other curtayne: that must be toynd vnto it. And thou shalt make fifty buttons of brasse, and put them on the losopes, and couple the couering together, that it maye be one. And the remnaunte that resteth in the curtaynes of the couering: even the halfe curtayne that resteth, shalbe left on the backesides of the habitation, that a cubite on the one syde, and a cubite on the other side, may remain in the lengthe of the curtaynes of the couering, and that it may remayne of eyther syde of the habitation, to couer it withall. And vpon the tabernacle thou shalt make a couering of Rams skynnes, dyed red: and yet a couering aboue all of taxus skynnes. And thou shalt make bozdes for the habitation of Sethim wood, to stande vpright: ten cubites long shal every bozde be, and a cubite and an halfe brode. Two fete shal there be in one bozd, and they shalbe separte one from another.

And thus shalte thou make for all the bozders of the tabernacle. And thou shalt make .xx. bozdes for the habitation on the Southsyde, and thou shalt make .xj. sockettes of silver vnder the twentie bozdes, two sockettes vnder

Exo. 36b

C

Ex. 8. a. b
and. 7. f

D

Exo. 26e

one bozde, for his two feete, and two
 sockettes vnder an other bozde for his
 two feete. In like maner in the north
 side of the habitation there shall be .xx.
 bozdes, and .xl. sockettes of siluer, two
 sockettes vnder one boozde, and two
 sockettes vnder an other boozde. And
 in the west end of the habitation, shalt
 thou make sixe bozdes, and two boz-
 des shalt thou make in the corners of
 the habitation in the meetyng toge-
 ther of the two sides. And they shal-
 be coupled together beneth, and lyke-
 wise aboue to a ryng. And thus shall
 it be for the two bozdes that are in the
 corners. And they shalbe eyght booz-
 des hauinge sockettes of syluer, euen
 fyfeteene sockettes: that there may be
 two sockettes vnder one boozde, and
 two sockettes vnder another boozde.
 And thou shalt make barres of Se-
 thim wood, fise for the bozdes of the
 tabernacle in one syde, and fise barres
 for the bozdes of the tabernacle in the
 other side, and fise barres for the boz-
 des of the tabernacle in the west end.
 And the myddle barre shall goe a-
 longe throughe the myddes of the
 bozdes, from the one ende vnto the o-
 ther. And thou shalt couer the booz-
 des with golde, and make theyr ryng-
 ges of golde, to put the bars throughe,
 and thou shalt couer the barres with
 golde also. And thou shalt reare by
 the habitation according to the fassh-
 on thereof, as it was shewed thee in
 the mount. And thou shalt make a
 bayle of pealowe silke, of purple scar-
 lette, and whyte twined silke of bro-
 ded woork with ppyctures shalt
 thou make it. And hange it vpon
 foure pylers of Sethim wood cou-
 uered with golde. Whose heades shall
 bee of golde, standyng vpon foure
 sockettes of syluer. And thou shalt
 hange vpe the bayle with ringes,
 that thou mayest hynge in (within
 the bayle) the arke of wytnesse.
 And the bayle shall vnto pou, denyde
 the helpe from the molke holp. And
 thou shalt put the mercye seate vpon
 the arke of wytnesse in the holpelle
 place. And thou shalt putte the table

without the baile: and the candlestick
 ouer agaynst the table, on the south-
 side of the habitation. And put the ta-
 ble on the northside. And thou shalt
 make an hanginge for the doze of the
 tabernacle of pealowe sylke, purple,
 scarlet, & whyte twined silke, wrought
 with needle woork. And thou shalt
 make for hanginge, fyue pylers of
 Sethim wood, and couer them with
 golde, and theyr knoppes shall be of
 golde, and thou shalt caste fyue soc-
 kets of brasle for them.

¶ The .xxviii. Chapter.

And thou shalt make an alter
 of Sethim wood, fyue cubits
 long, and fyue cubites bryde.
 For it shalbe foursquare, and thre cu-
 bites hie. And thou shalt make it ho-
 nes in the foure corners of it: the ho-
 nes shalbe of it selfe, and thou shalt
 couer it with brasle, and make his ashe
 pannes, thowls, basens, fleshehookes,
 fyue pannes, and all the apparell therof
 for the same, of brasle. And thou shalt
 make vnto it a greddierne also (like a
 net) of brasle. And vpon that net shalt
 thou make foure brasen ringes in the
 foure corners thereof: and thou shalt
 put it vnder the compasse of the alter
 beneth, that the nette maye be in the
 myddes of the alter. And thou shalt
 make two barres for the alter of
 Sethim wood, and couer them with
 brasle, and let them be put in ringes
 alonge by the fydes of the alter to
 beare it withall. And make the al-
 ter holow with bozdes: euen as it was
 shewed thee in the mount, so shal they
 make it. And thou shalt make the
 court of the habitation, that ther maye
 be in the south side hanginges of whyte
 twined silke, of an hundred cubites
 long, for one side, and twenty pylers
 therof, with their twenty sockettes
 of brasle: but the knoppes of the pil-
 lers and their whopes shalbe syluer.
 In likewise on the northsyde, there
 shalbe hanginges of an hundred cu-
 bites long, and twenty pylers with
 their twenty sockettes of brasle, and the
 knoppes and the whopes of syluer.
 And the breadth of the court which

is eastwarde shall haue fiftie cubites: hangings of fiftene cubites in the one side: and their pillars with theyr thre sockettes: and likewise on the other side shalbe hangings of fiftene cubites, with theyr thre pillars and sockettes. And in the gate of the Court shalbe a bayle of twentie cubites of yeralowe silke, purple, and scarlet, and white twined silke, wrought with needle worke: and foure pillars with their foure sockettes. All the pillars rounde about the court, shalbe whorped with siluer, and their knops shalbe of siluer, and their sockettes of brasse. The length of the court shalbe an hundred cubites, and the breadth fiftie, and the height five. And the hangings shall bee of white twined silke, and their sockettes of brasse. All the vessels of the habitation in all maner seruice, and the pinnes thereof: yea and all the pinnes also of the Court shall bee of brasse. And thou shalt commaund the children of Israel, that they geue the pure oyle Olive beaten for the light, to put it alway into the Lampes. In the Tabernacle of witness without the bayle which is before the witness shall Aaron and his sonnes dwell it, bothe eueninge and morninge before the Lord: and it shalbe a Statute for ever vnto the generations of the children of Israel.

The xxvij. Chapter.

And take thou vnto thee Aaron thy brother, and his sonnes with him, from amonge the children of Israel, that they maye minister vnto me: Aaron, Nadab, and Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, that they maye bee vnto glorie and beautie. And thou shalt speake vnto all that are wise hearted, and whom sooner I haue filled with the Spirit of wisdom: that they make Aarons rayment to consecrate him with that hee maye minister vnto mee. These are the garments which they shall make, a Brellap, Ephod, a Cu-

nicle, a Stroyte coate, a Myter, and a Girdle. These holy garments shall they make for Aaron thy brother and his sonnes, that they maye minister vnto me. And let them take golde, yeralowe silke, purple, scarlette, and white twined silke: They shall make the Ephod of golde, yeralowe silke, purple, scarlette, and white twined silke, with broyded woork. The twosides shall come together, and be closed vp in two edges therof. And the girdle of the Ephod shall bee of the same workmanship and of the same stuffe, euen of golde, yeralow silke, purple, scarlet, and white twined silke. And thou shalt take two Onix stones and graue in theym the names of the children of Israel: sixe names of them in the one stone, and the other sixe in the other stone: according to the order of their birth. After the woork of a stone grauer, and of him that graue signettes shalt thou graue the two stones with the names of the children of Israel: and shalt make theym to be sette in golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, that they maye be stones of remembrance vnto the childrenne of Israel. And Aaron shall beare their names before the Lord vpon his two shoulders for a remembrance. And thou shalt make hokes of gold, and two cheynes of fyne golde, linke woork and wethed: and fasten the wethed cheynes to the hokes. And thou shalt make the brestlap of iudgement with broyded woork, euen after the woork of the Ephod shalt thou make it: namely of gold, yeralowe silke, purple, scarlet, & white twined silk, shalt thou make it. Forwelsquare it shalbe and double, an hand bredth long, and an hand breadth brode. And thou shalt fill it with foure rows of stones. In the first row shalbe a Sardios, a Topas, & a Smaragde in the second row, a Rubie, a Saphir & a diamond: in the thirde Agozios, an Ichat, & a Matiss: in the fourth, a Curcas, Onix, & a Jaspis. And they shalbe set in golde in their inclosures.

And the stones shalbe grauen as signet-
D nettes be grauen, with the names of
 the childre of Israel, euen with
 twelue names, euery one with his
 name accordyng to the twelue tribes.
 And thou shalt make vpon the brest-
 lappe, two fastenynge cheynes of pure
 golde and wytchen woork. And thou
 shalt make likewise vpon the brestlap
 two ringes of golde: and put them on
 the edges of the brestlap, and put two
 wytchen cheynes of golde in the two
 ringes which are in the edges of the
 brestlap. And the other two endes of
 the two cheynes, thou shalt fasten in
 two close hokes, and put them vpon
 the shoulders of the Ephod, on the
 foreside of it. And thou shalt yet make
 two ringes of golde, which thou mai-
 est put in the two edges of the brest-
 lappe, euen in the borders thereof, to-
 warde the inside of the Ephod, ouer-
 agaynst it. And yet two other ringes
 of gold thou shalt make, and put them
 on the two sides of the Ephod, beneth
 ouer agaynst the brestlap, alowe wher
 the sides are toynd together vpon the
 brodered girdle of the Ephod. And
 they shall binde the brestlappe by his
 ringes vnto the ringes of the Ephod
 with a lace of pealowe silke, that it
 may lye close aboute the brodered gir-
 dle of the Ephod: and that the brest-
E lappe bee not loosed from the Ephod.
 And Aaron shall beare the names of
 the childre of Israel in the brestlap
 of iudgement vpon his hearte, when
 he goeth into the holie place for a re-
 membraunce before the Lord alwaye.
 And thou shalt put in the brestlap of
 iudgement. Urim and Thumin: and
 they shall be euen vpon Aarons heart,
 when he goeth in before the Lord: and
 Aaron shall beare the iudgemente of
 the childre of Israel vpon his heart
 before the Lord alwaye. And thou
 shalt make the tunicke vnto the E-
 phod altogether of pealowe silke. And
 there shall be an hole for the head in the
 middes of it, hauinge a bonde of wo-
 men woork rounde aboute the collar of
 it, (as it were the collar of a parlet)
 that it rent not, And beneath vpon the

hem, thou shalt make poungranates
 of pealowe silke, and of purple, and
 scarlette rounde aboute the hem, and
 belles of golde betwene them rounde
 aboute: and let there bee euer, a golden
 bell, and a poungranate, a golden bell
 and a pomgranate, rounde about by-
 vpon the hem of the tunicle. And Aa-
 ron shall haue it vpon him, when he
 ministrereth: and the sounde shall be heard
 when he goeth into the holy place be-
 fore the Lord, and when he cometh
 out, he shall not dye. And thou shalt
 make a plate of pure golde, and graine
 thereon, as signets are grauen: The
 holynesse of the Lord: and put it on a
 pealowe silke lace to be vpon the mys-
 ter, euen vpon the fore front of it. And
 it shall be vpon Aarons forehead: that
 Aaron may beare the signe of the holy
 thinges which the childre of Israel
 hallowe in all their holie giftes.
 And it shall be alwayes vpon his fore-
 head, for the reconciling of them be-
 fore the Lord. And thou shalt make a
 linnen coate, and thou shalt make a
 miter of linnen, and a girdle of neede
 woork. And thou shalt make for Aa-
 rons sonnes also cotes, girdles and bo-
 nets, glorious and beswift: and thou
 shalt put them vpon Aaron thy bro-
 ther, and on his sonnes with him:
 and shalt annoynt them, and fill their
 handes, and sanctifie them, that they
 may minister vnto me. And thou shalt
 make the linnen breeches to couer their
 priuities: from the loynes vnto the
 thies shall they reche. And they shall
 be vpon Aaron and his sonnes, when
 they come into the tabernacle of wit-
 nes, or when they come vnto the au-
 tare to minister in holynesse, that they
 beate no sinne, and so dye. And it shall
 be a lawe for euer vnto Aaron and his
 seede after him.

The xxiiij. Chapter.

This thing also shalt thou doo
 vnto them, when thou hals-
 west them to bee my priests:
 Thou shalt take a calfe, euen a pong
 ore, and two rammes that ar without
 blemish, and vnto the hynde and ca-
 lves of

kes of sweete breade, tempered with oyle, and wafers of sweete breade anoynted with oyle (of wheaten flour shalt thou make the) and put the in the maund, and bying them in the maund with the calfe and the two rammes. And bying Aaron and his sons vnto the doze of the tabernacle of witnesse, and washe them with water, and take the garmentes, and put vpon Aaron: the troyte cote, the tunicie of the Ephod, and the Ephod, and the byestlap: and girde them to him with the bordered girdle which is in the Ephod. And put the mytre vpon his heade: and put the holy crown vpon the mitre. Then shalt thou take the annoynsing oyle, and powze it vpon his head, and annoynt him. And bying his sonnes, and put albes vpon theym, and girde them with girdles, aswell Aaron as his sonnes. And putte the miters on theym, and the Priestes office shalbe theirs for a perpetuall lawe. And thou shalt fill the handes of Aaron and of his sonnes: and bying the calfe before the tabernacle of witnesse. And Aaron and his sonnes shall put their handes vpon the heade of the calf, & thou shalt kill him before the Lord, by the dooze of the tabernacle of witnesse. And take of the bloude of the calfe and put it vpon the boynes of the aultar with thy finger: and powze all the bloude beside the bothome of the aultare: and take al the fatte that couered the inwarde, and the kail that is on the liuer, and the two kidneys and the fat that is vpon them: and burne them vpon the aultar. But the flesch of the calfe, and his skin, and his dung shalt thou burne with fire, without the hoſte. It is a sinoffering. Thou shalt also take one ram, and Aaron and his sonnes shall put their handes vpon the head of the ram, and when thou haſte slaine the ram, thou shalt take his bloude, and sprinkle it round about vpon the aultare, and cutte the ram in peeces, and washe the inwarde of him, and his legges, and put them vnto the peeces and vnto his heade, and then burne

the whole ram vpon the aultar for a burnt offering vnto the Lord, and for a sweete sauoure and a sacrifice vnto the Lord. And take the other ramme, and Aaron and his sonnes shall putte their handes vpon his heade. Then shalt thou kill him, and take of his bloude, and put it vpon the tip of the righte eare of Aaron, and of his sonnes, and vpon the thumbe of their right handes, and vpon the great toe of theyr right foote, and sprinkle the bloude vpon the aultare round about. And thou shalt take of the bloude that is vpon the aultar, and of the annoynsing oyle, and sprinkle it vpon Aaron and his vestimentes, and vpon his sonnes, and vpon theyr garmentes with him. And he shalbe halowed and his clothes, and his sonnes, and their clothes with him. And thou shalt take the fat of the ram, and his rumpe, and the fatte that couereth the inwarde, and the kail of the liuer, and the two kidneys, and the fat that is vpon them, and the right shoulder: for the ram is a full offering: and a sinnell of breade, and a cake of oyle bread and a wafer out of the basket of sweete breade that is before the Lord: and put all vpon the handes of Aaron, and on the handes of his sonnes: and waue theym for a waue offering before the Lord. And agayne, thou shalt take it from of their handes, and burne it vpon the aultare for a burnt offering, to be a sauoure of sweetenes before the Lord: for it is a sacrifice vnto the Lord. And thou shalt take the byeste of the ramme of Arons consecration, & waue it for a waue offering before the Lord: and it shalbe thy part. And thou shalt sanctifie the byeste of the waue offering: and the shoulder of the heue offering, which is waued & breued by of the ra of the conuersatio, for Aaron & his sons. And it shalbe Arons & his sons by a statute for ever, of childre of Israel: for it is an heue offering: & an heue offering of childre of Israel & of their peace offerings. Their heue offerings is the lords. And holp garmentes of Aaron shalbe his sons after

Leui. 7. b

Leui. 8. c.

Leui. 1. b

Leui. 8. f.

him, to be anointed therein, & to fill their hands therein. And that sonne that is priest in his stead after him, shall put them on seven daies: when he cometh into the tabernacle of witness to minister in the holy place. And thou shalt take the ram of the consecration and seeth his fleshe in an holy place.

Leui. 8. g

And Aaron and his sonnes shall eat the fleshe of the ram, and the bread that is in the basket, euen by the doze of the tabernacle of witness: & they shall eat thereof, because the attonement was made therewith, to fill their hands, and to consecrate them: but a stranger shall not eat thereof, because they are holy. And of ought of the fleshe of the consecration or of the bread remayne vnto the morninge, thou shalt burne it with fyre, & it shall not be eaten, because it is holy. Therefore shalt thou do vnto Aaron and his sonnes, euen so, according to all thinges which I haue commaunded thee: seven dayes shalt thou fill their hands, and offer euery day a calfe for a sin offering, for to reconcile withal, that thou maist cleanse the altar when thou reconcilest vpon it, and thou shalt anointe it, to sanctifie it. Seven dayes thou shalt reconcile vpon the altar, and sanctifie it, and it shall be as an altar most holye.

Ex. 27. a

Currye one that toucheth the altar, lette him bee holpe. This is that which thou shalt offer vpon the altar: euen two lambes of one yeare olde, day by day continually: the one thou shalt offer in the morninge, and the other at euen. And with the one lambe a tenth deale of flour mingled with the fourth part of an hin of beaten oyle, and the fourth part of an hin of wine for a drinke offering. And the other lambe thou shalt offer at euen, and shalt do thereto accordinge to the meate offering and drinke offering in the morning: to be an odour of a sweete sauour and a sacrifice vnto the Lord. And let this be a continual burnt offering among your children after you before the doore of the tabernacle of witness before the Lord, where I will meete you, to speake

Leui. 1. a

Ex. 12. b

there vnto thee. There will I meete with the children of Israel, and will be sanctified in mine honour. And I will sanctifie the tabernacle of witness and the altar. And I will sanctifie also both Aaron and his sonnes to be my priests. And I will dwell among the childrenne of Israel: and will be their God. And they shall know that I am the Lord their God that brought them out of the lande of Egypt, for to dwell amonge them: euen I the Lord their God.

C. the xxx. Chapter.

And thou shalt make an altar to burne with incense: of Setherim woodde shalt thou make it, a cubite longe and a cubite broad: euen foote square shall it bee, and two cubites hye, the hornes thereof shall procede out of it: and thou shalt ouerlay it with fine golde, bothe the rooffe and the walles round about, and his hornes also: and shalt make vnto it a crowne of golde round about, and two golden rings on either side: euen vnder the crowne: that they may be as places for the bars to brare it with all. And thou shalt make the barres of Setherim wood, and couer them with golde. And thou shalt putte it before the vable that is by the arke of witness, before the merce seat that is vpon the witness, where I will meete thee. And Aaron shall burne thereon sweete incense euery morninge, when he doleth the lampes, euen then shall hee burne it: and likewise at euen when he setteth vpe the lampes, hee shall burne incense: and this incense shall bee perpetuallie before the Lord, throughout your generations. Yee shall putte noo strange incense thereon, or burnt sacrifice, or meate offering, neyther of wine anye drinke offering thereon. And Aaron shall reconcile vpon the hornes of it, once in a yeare with the bloude of the sin offering of reconcilinge: euen once in the yeare shall hee reconcile it thorough your generations. It is most holy vnto the Lord. And the Lord spake vnto Moses, sayinge: If thou takest the

Leu.
Ca.

Ca.

summe of the childzen of Israel after their number, they shal geue euery man a reconciling of his soul vnto γ Lord, when thou tellest them, that there be no plague amonge theym, when thou tellest them. And thus much shal euery man geue, that goeth into the number: halfe a sicke, after the sicke. of the sanctuary: a sicke is twentie half pence. In halfe sicke shal be the beue offering of the Lord. All that are numbyed fro twentie yere olde and aboue shal geue an beue offering vnto the Lord. The rich shall not passe, and the poze shall not go vnder halfe a sicke. But ye shal geue an beue offering vnto the Lord, that he may haue mercye vpon your soules. And thou shalt take the reconciling money of the childzen of Israel, and shalt put it vnto the vse of the tabernacle of witnesse: that it may be a memoriall vnto the childzen of Israel before the Lord, that he may haue mercye vpon your soules. And the Lord spake vnto Moyses, sayinge: Thou shalt make a laver of brasse, and his foote also of brasse, to wash withall, and shalt put it betwene the tabernacle of witnesse, and the altare, and put water therein. For Aaron and his sonnes shall washe their handes and their foete therein: euen when they go into the tabernacle of witnes, or when they go vnto the altare to minister and to burne the Lodes offeringe, they shall washe them selues with water, leaue they dye. And it shalbe an ordinance vnto theym for euer, both vnto him and his seede throughout their generations. And the Lord spake vnto Moyses, sayinge: Take vnto thee principall spices: of the most pure mirrue hundredth sicles, of sweete cynamon halfe so much, euen two hundred and fiftie sicles: of sweete calamus two hundred and fiftie: of cassia two hundred and fiftie, after the holy sicke: and of oyle olive an hyn. And thou shalt make of the oyle an holy opynmente, euen an opynmente compoynde after the crafte of the apocarye. And thou shalt annoint the tabernacle of witnes therewith, and the arke of witnes

and the table, and all his apparell, and the candlesticke, and all his apparell: and the altare of incense, and the altare of burnt sacrifice, with all his vessels, and the laver and his foote. And thou shalt sanctifie theym, that they maye be holpe: so that no man touche them, but they that bee halowed. And thou shalt annoint Aaron and his sonnes, and consecrate theym, that they may minister vnto me. And thou shalt speake vnto the childzen of Israel, sayinge: this shalbe an holy opynmente vnto me throughout your generations. Vpon mannes fleshe shal it not be powred, ne yther shall ye make any other after the making of it, for it is holy: and shalbe holy vnto you: who soeuer maketh like that, or who soeuer putteth anye of it vpon a stranger, shall perish from amonge his people. And the Lord sayde vnto Moyses: take vnto thee sweete spices, baulme, Onicha, sweete Galbanum: these spices with pure franchincence, of eche lyke muche, and make of them sweete smelling incense, after the craft of the apocarye, mingled together, pure and holpe. And beate it to powder, and put of it before the witnes in the tabernacle of witnesse, where I will meete thee. It shalbe vnto you mosse holpe. And see that ye make none after the making of that. It shalbe vnto you holpe for the Lord. Whosoever shall make like vnto that to smell thereto, shall perishe from among his people.

Exo. xxxi. Chapter.

And the Lord spake vnto Moyses, sayinge: beholde, I haue called by name Bezaleel, the sonne of Uri, the sonne of Iur of the tribe of Iuda. And I haue filled him with the spirite of God, in wisdom and vnderstanding, in knowledge and in all maner of woꝝke, to find out subtil feates, and to woꝝke in gold, siluer and brasse: and in the crafte to sette stones, and to graue in timber, and to woꝝke in all maner of woꝝkeman-shippe. And beholde I haue geuen him to his companion, Ahiaiah the son of Ahisamah of the tribe of Dan,

D

Exo. 35

Le. 7. b

Leu. 8. d

and in the heartes of all that are wise harted, haue I put wisdome to make all that I haue commanded thee, the Tabernacle of witnesse, the Arke of witnesse, and the mercysseate that is therupon: and all the ornaments of the Tabernacle, and the table and his ornaments, and the pure candlesticke with all his apparell, and the altare of incense: and the altare of burnt offerings, and all his vessels, and the laver with his foote. The vestimentes to minister in, and the holpe garments for Aaron the priest, & the garments of his sonnes to minister in, and the annoynting oyle: and sweete cense for the sanctuarie: according to all that I haue commanded thee, shall they doo. And the Lord spake vnto Moses, sayinge: speake vnto the children of Israel, and saye: In any wise see that ye kepe my Sabbothes: for it is a signe betweene me and you, in your generations, for to know that I the Lord am he that doth sanctifie you. Kepe my Sabboth therfore: for it is holy vnto you. He that defileth it, shall be slayne. For who soeuer worketh therein, the same soule shall be rooted out from among his people. Sixe dayes shall men worke: and in the seventh day is the Sabboth of the holy rest of the Lord. Whosoever doth any worke in the Sabboth day, shall dye: wherefore let the children of Israel kepe the Sabboth, that they obserue it throughout their generations, that it be an appoyntment for ever. For it is a signe betweene me and the children of Israel for ever. For in sixe dayes the Lord made heauen and earth: and in the seventh day he rested, and was refreshed. And when the Lord had made at ende of communinge with Moses vpon the mount Sinai, he gaue him two tables of witnes, euen Tables of stone, written with the finger of God.

The xxxii. Chapter.

And when the people saw that it was longe for Moses came downe out of the mountayne

they gathered them selues together vnto Aaron, and sayde vnto him: Why make vs goddes to go before vs: for of this Moses (the fellowe that brought vs out of the land of Egypt) we wote not what is become. And Aaron sayde vnto them: Plucke of the golden earringes whiche are in the eares of your wiues, your sonnes and of your daughters: & bring them vnto me. And all the people plucked off the golden earringes, whiche they had in their eares, and brought them vnto Aaron. And he receaued them of their handes, and fashioned it with a grauer, and made of it a calfe of molten metall. And they sayde: These be thy Gods, O Israel, which brought thee out of the lande of Egypt. And when Aaron saw that, he made an altar before it. And Aaron cried saying: Tomorrow is the hely day of the lord. And they rose vp in the morning, and offered burnt offerings, and brought peace offerings also. And the people sat them down to eate and drinke, and rose vp agayne to play. And the lord sayde vnto Moses: Go, get thee down: thy people which thou broughtest out of the lande of Egypt, haue marred al, they are turned at once out of the way, which I haue commanded them: for they haue made them a calfe of molten metall, and haue worshipped it, and haue offered thereto, saying: These be thy Goddes, O Israel, which haue brought thee out of the lande of Egypt. And the Lord sayde vnto Moses. I haue sene this people: and behold, it is a stiffnecked people: and now suffer me, that my wrath may waxe hote agaynst them, and consume them: and I will make of thee a mighty people. And Moses besought the Lord his God, & said: O Lord, why both thy wrath waxe hote agaynst the people, which thou hast brought out of a land of Egypt, with great power, and with a mighty hand? wherefore should the Egyptians speake and say: For a mischief did he bring them out, for to slaie them in the mountaynes, and to consume them from the

earth. Turne from thy fearch wrath,
 and turne from this euill (denied) a-
 gainst the people. Remember Abra-
 ham, Isaac, and Israel thy seruaun-
 tes: to whom thou swarest by thyne
 owne selfe, and saydest vnto them: I
 will multiplie, your seede, as the star-
 res of heauen: and all this land that I
 haue spoken of, wil I geue vnto your
 seede, and they shal inherite it for euer.
 And the Lord refrained him self from
 that euill, which he said, he woulde
 do vnto his people. And Moses tur-
 ned his backe, and went downe from
 the hill, and the two tables of wit-
 nesse were in his hande, and the same
 tables were written on both the lea-
 ues, and were the worke of God, and
 the writing was the writing of God
 grauen in the Tables. And whenne
 Iesua heard the noyse of the people,
 as they shouted, he sayd vnto Moses:
 There is a noyse of warre in the host.
 And he answered: It is not the crye
 of them that haue the masterye, nor of
 them that haue the worke: but I doo
 heare the noyse of them that sing. And
 it fortuned, as soone as he came nye
 vnto the host, he saw the calf, and the
 dauncing, and Moses wrath waxed
 hote, and he cast out the tables oute of
 his hands, and brake them beneth the
 hill. And he tooke the Calf which
 they had made, & burned it in the fire,
 and stampe it vnto powder, and stra-
 wed it in the water, and made the chil-
 dren of Israel drinke of it. And Mo-
 ses sayde vnto Aaron: What did this
 people vnto thee: for thou hast brought
 so great sin vpon them? And Aaron
 answered: Let not the wrath of my
 Lord waxe fearch, thou knowest the
 people that they are: euen set on mis-
 chief: for they sayde vnto me: Make
 vs Gods to go before vs: for we wot
 not what is become of Moses, the se-
 iow that brought vs out of the lande
 of Egypte. And I sayde vnto them:
 Let them that haue gold plucke it off,
 and bring it me: and I did cast it into
 the fire, and therof came out this calf,
 Moses therfore saw that the people
 were naked (and that Aaron hadde

made them naked vnto their shame a-
 mong their enemyes) and he wente &
 rode in the gate of the host, and sayde:
 If any man pertayne vnto the Lord,
 let him come vnto me. And all the sons
 of Levi gathered themselves together
 and came vnto him. And he sayd vnto
 them: Thus saith the Lord God of
 Israel: But euery man his sworde
 by his syde, and go in and oute from
 gate to gate, through the host, and slea
 euery man his brother, and euery man
 his compaignon, and euery man his
 neyghbour. And the children of Levi
 did as Moses had said. And there fell
 the same day, about thye thousand me.
 And Moses sayde: Fill your handes
 vnto the Lord this day, euery man v-
 pon his sonne, and vpon his brother,
 and that ther may be geuen you a bles-
 sing this day. And on the morowe it
 fortuned, that Moses sayde vnto the
 people: Ye haue sinned a great sinne.
 And now wil I go vnto the Lord:
 yf peradventure I may purchase an
 attonement for your sinne. Moses
 therfore went agayne vnto the Lord,
 and sayd: Oh this people haue sinned
 a greates sinne, and haue made theym
 gods of Gold. And now I pray thee,
 either forgiue them their sinne: or (if
 thou wilt not) wipe me out of thy
 booke, whiche thou haste written.
 And the Lord sayd vnto Moses: I
 will putte him out of my booke that
 hath sinned against me. And now go
 thou, bring the people vnto the place
 which I said vnto thee: behold mine
 angell shall go before thee. Neuerthe-
 later in the day, when I visite, I wil
 visite their sinne vpon them. And the
 Lord plagued the people, because they
 made the calfe which Aaron made.

The xxxij. Chapter.

And the Lord sayd vnto Mo-
 ses: Departe and goo hence:
 thou and the people, whiche
 thou haste brought out of the lande of
 Egypte, vnto the lande whiche I
 swaie vnto Abraham, Isaac, and
 Jacob, sayinge: Vnto thy seede will
 I geue it.

Exo. 23 I gene it, (and I will send an angel before thee, & will cast out the Canaanites, the Amorites, and the Hethites, the Pherezites, the Hivites, and the Jebusites) a land that floweth with milke and honey. For I will not go

Exo. 32 among you my selfe: for ye are a stiff-necked people: lest I consume thee in the way. And when the people heard this euill tidings, they sorrowed: and no man put on his best rayment. And the Lord spake vnto Moses: say vnto the childe of Israel: Ye are a stiff-necked people: I must come once suddenly vpon you, and make an ende of you. Therefore now put thy goodly rayment from thee, that I may know what to do vnto thee. And the childe

B of Israel layd their goodly rayment from them, euen by the mount of Hor. And Moses tooke the tabernacle, and pitched it without the hoste, a farre off from the hoste, and called it the tabernacle of witness.

And soo it came to passe, that every one which would pray vnto the Lord, went oute vnto the tabernacle of witness, which was without the hoste. And it fortuned, that whenne Moses went out vnto the Tabernacle, all the people rose vp, and stode euerie man at his tent doore: and looked after Moses, vntill he was gone into the tabernacle. And as sone as Moses was entred into the Tabernacle, the cloudy pillar descended, and stode at the doore of the Tabernacle, and he talked with Moses. And all the people sawe the cloudy pillar stand at the tabernacles doore: and they rose vp, and woozhipped euery man in his tente doore. And the Lord spake vnto Mo-

Exo. 33 ses: face to face, as a man speaketh vnto his frende: and he turned agayn into the hoste. And the child Josua his seruant, the sonne of Nun, departed not out of the tabernacle. And Moses sayd vnto the Lord: He, thou sayst vnto me: leade this people forth, and thou hast not shewed me, whom thou wilt sende with me. And thou haste said moreouer: I know thee by name, and thou hast also founde grace in my

sight: Now therefore if I haue founde fauour in thy sight, then shewe me thy way, that I may knowe thee: and that I maye finde grace in thy sight. And consider also, that this nation is thy people. And he sayd: My presence shall go with thee, and I will geue thee rest. He said vnto him: If thy presence goe not with mee, carpe vs not hence: for howe shall it be knowne here, that I and the people haue founde fauor in thy sight, but in that thou goest with vs. If thou go with vs, shall not I & thy people haue preeminence before all the people that are vpon the face of the earth? And the Lord saide vnto Moses: I will do this also that thou hast said: for thou hast founde grace in my sight, & I know thee by name. And he said: I beseech thee shewe me thy glory. And he said: I will make all my good go before thee, and I will be called in this name of Lord before thee, and will shewe merce, to whom I will shewe mercy, & will haue compassion on whom I will haue compassion. And he said furthermore: thou mayest not see my face, for there shal no man see me, and lue. And the Lord said: behold, there is a place by me, and thou shalt stande vpon a rocke: and while my glory goeth forth, I will put thee in a cleft of the rocke, and will put my hand vpon thee, while I passe by. And I will take away my hande, and thou shalt see my backe partes: but my face shall not be seene.

The xxxiij. Chapter.

And the lord said vnto Moses: Hewe two tables of stone, like vnto the first, and I will write vpon the the wordes that were in the first tables, which thou brakest. And be ready in the morning, & thou shalt come vp early vnto the mount of Sinai: and stand there with me in the top of the mount. But shal no man come vp with thee, neither let any man be sene throughout all the mount, neither let the shepe nor oxen feede before thee. And Moses beweeched the Lord

When he came downe from the mount. And Moses wist not that the skinne of his face shone in maner of an hoine while he talked with him. And Aaron and all the children of Israel looked vpon Moses: and behold the skin of his face shone, and they wer afrayd to come nye him. And whē he had called them, Aaron, and al the chiefe that were in the company came vnto him, and Moses talked with them. And afterwarde, all the children of Israel came nye, and he commaunded them al that the Lord had sayde vnto him in mount Sinai. And whē Moses had made an end of comēing with them,

2. cor. 3. d

2. cor. 3. e

• he put a coueringe vpon his face. And again, when Moses went in before the Lord, to speake with him, • he toke the couering of, until he came out. And he came out, and spake vnto the children of Israel that which he was commaunded. And the children of Israel sawe the face of Moses, that the skin of Moses face shone. And Moses put the couering vpon his face agayne, until he went in, to commun with him.

The xxx. Chapter.

And Moses gathered all the company of the childrenne of Israel together, and said vnto them: These are the wordes which the Lord hath commaunded that ye should do them: • Sixe dayes ye shall worke, but the seventh daye shall be vnto you the holy sabboth of the Lordes rest: whosoever doeth any worke therein shall dye. Ye shall kindle no fire throughout all your habitations vpon the Sabbath daye. And Moses spake vnto al the multitude of the children of Israel, sayinge: • This is the thing which the Lord commaunded, sayinge: Take from amonge you an heave offering vnto the Lord. Who so ever is of a willing heart, lette him bringe it for the heave offering of the LORD: Namely gold, silver, and brasse, and yelow silke, purple, scarlet, white silke, goates heare, and ramme skinned red, and taxus skins

Exo. 20 b

Exo. 25 a

new with Bethim woodde: oyle for light, and spices for the annoyntinge oyle, and for the sweete incense: And Onix stones, and stones to be sette in the Ephod, and in the byestlap. And let all them that are wise herted among you, come and make all that the Lord hath comaunded: the habitation with the tent therof, and his couering, and his ringes, and his borders, his barres, his pillars, and his sockets: the arke and the staves thereof, with the mercysate, and the bayle that covereth it: the Table and his barres, and all his vessels: and the shew brade, the candlesticke of light and his apparell, and his lampes with the oyle for the lighte: the cense altare, and his barres, the annoyntinge oyle and the sweete cense, and the hanginge of the dooze at the entringe in of the tabernacle: the altare of burnt sacrifice with the brasse gridiron, his staves and all his vessels: the laver and his foote, and the hanginges of the court, with his pillars, and their sockettes, and the hanginge in the dooze of the court, the pinnes of the habitation, & the pins of the court with their cordes: the ministring garmentes to minister in the holpe place, and the holpe vestimentes for Aaron the Prieste, and the vestiments of his sonnes, that they may minister in. And al the company of the children of Israel departed from the presence of Moses. And every one cam (as many as their heartes coaged them, & as many as they spirits made them willing) & brought a present for the Lord, to the making of the Tabernacle of witnesse, and for all his vases, and for the holpe vestimentes. And they came both men & women (even as many as were willing harted) & brought bracelets, and earringes, ringes, and chaynes, which Jewelles were all of golde: and all the men brought a waueoffering of golde vnto the Lord. And every man with whom was found yelow silke, purple, scarlet, white silke, and goates heare, and redde skinned of rammes, and taxus skinned, broughte them.

All that did heare by an oblation of gold and byasse, and broughte an heue offering vnto the Lord. And all men with whom was founde Bethim wood for any maner woowke of ministration, broughte it. And all the women that were wise hearted, did spin with their handes, and broughte the spun woowke both of yealow silke, purple, skarlet, and white silke. And all the women whom their owne heart moued, span goates heere wisely. And the Lordes brought Onix stones, and stones to be set in the Ephod, and in the byestlappe, and spice, and Oyle for light, and for the annoynting oyle, and for the sweete cense. And the children of Israell brought a willing offering vnto the Lord, both men and women, as many as hadde willinge heartes to bring, for all maner of woowkes which the Lord had commaunded to be made, by the handes of Moyses. And Moyses sayde vnto the children of Israell: beholde, the Lord hath called by name Bezalell the sonne of Uri the sonne of Iur of the tribe of Iuda, and hath filled him with the spirite of God, in wisdome & vnderstanding, in knowledge, and in all maner woowke, to finde out curious woowkes whiche are made in gold, siluer and byasse. In the craft of stones, to set them: and in caruinge of wood to make any maner of subtil woowke. And he hath put in his heart that he may teache: both he and Ahaliab the sonne of Ahisamache of the tribe of Dan. Them hath he filled with wisdome of heart, to woowke all maner of graue, and subtil, and nedle woowke, in yealow silke, and purple, in scarlet and white silke, and in wening: and to do al maner of woowk and subtil feates.

¶ The xxxvi. Chapter.

And Bezalell wroughte, and Ahaliab, and all wise hearted men, to whom the Lord gaue wisdom and vnderstanding, to know howe to woowke all maner woowke for the seruice of the Sanctuary, and all that the Lord had commaunded. And Moyses called Bezalell, Ahaliab, and all the wise hearted men, and such as

the Lord had genen wisdome vnto, and as many as their hearts couraged to come vnto that woowke to woowke it. And they receaued of Moyses all the present, which the children of Israell had brought for the woowke of the seruice of the Sanctuari, to make it. And beside that they broughte giftes vnto it every day in the morninge. And all the wise menne that wrought all the holy woowke, came every man from his woowke whiche they made, and spake vnto Moyses, saying: the people bring to muche, and moze then ynough, for the seruice and woowke which the Lord hath commaunded to be made. And then Moyses gaue a commandement, and they caused it to bee proclaimed throughout the hoste, saying: see that neyther man nor woman prepare any moze woowke for the present of the sanctuary: and so the people were forbidden to bring: for the stuffe they hadde, was sufficient for all the woowke, to make it, and to muche. All the wise hearted men therefore, and they that wrought for the habitation, made ten curtaines of white twined silke, yealow silke, purple, and scarlette: with pictures of brodered woowke made hee them. The length of one curtain was xxviii. cubites, and the breadth foure, and the curtaynes were all of one lise. And he coupled fise curtains by them selues, and other fise by them selues. And he made loupes of yealow silke a long by the edge of one curtain, euen in the seluedge of the couplinge curtayne. And likewise hee made on the side of the couplinge curtayne on the other syde. Fiftie loupes made hee in the one curtayne, and fiftie in the edge of the couplinge curtayne on the other side: and the loupes held one curtayne to another. And he made fiftie rings of gold, and coupled the curtayns one to another with the rings: and so it was made one dwelling place. And he made. xi. curtaynes of goates heare, to be a tente ouer the tabernacle. The length of a curtayne, had. xxx. cubites, and was. iiii. cubites broad, and they all clased of

Ex. 26. 2.

B

Ex. 31. 2.

qrs.

one side. And he coupled five curtains by them selues, and six by them selues, and he made fiftie loupes along by the bozder of the vtmost coupling curtain and fiftie in the edge of the other coupling curtaine. (That they might be ioyned together.) And he made fiftie ringes of brasle to couple the tent to-

Cgether, that it might be one. And he made a couering vpon the tent of ram skinner redde, and yet an other of tawny skins aboue that. And hee made

Ex. 26. c. standing boozdes for the tabernacle) of Sethim woodde. The length of a boozde was ten cubites, the breadth one cubite and a halfe. One boozd had two feete, wherety they were ioyned one to another. And thus made he for all the bozders of the tabernacle. And he made .xx. boozdes for the southsyde of the habitatio, and .xl. sockets of siluer, vnder the .xx. boozds, two sockettes vnder one bozde, for his two feete, and two sockettes vnder another bozde for his two fete (where the sockets of the sides end in the coznerns.) And for the other side of the dwelling, which is toward the north, he made twentie boozdes, and their fourtie sockettes of siluer, two sockettes vnder one boozde, and two sockettes vnder the other. And toward the west ende of the tabernacle. (That is to say) at that end of the tabernacle whiche enclineth toward the sea. He made sixe bozdes, & two other boozdes made he in the coznerns of the habitation, for eyther syde, & they were ioyned close beneath and aboue, with a clampe, and thus they didde to both the coznerns. And there wer. liiii. boozdes, and sixtene sockets of siluer, vnder every boozde two sockets. And he made barres of Sethim wood, fine for the bozdes of the tabernacle in the one side, and fine for the boozdes of the tabernacle in the ether side, & .v. barres for the bozdes of the habitation in the west end, (Toward the sea.) And he made the middest barre to shoote thorough the bozdes, euen from the one ende to the other, and ouerlayde the boozdes with golde, and made ringes of gold to thrust the barres through,

and covered the barres with golde. And he made an hanging of pealowe silke, purple scarlet, and white twyned silke, euen with pictures made he it of broyded woocke. And made therunto fower pillers of Sethim wood, and ouerlayd them with golde. Their knoppes were also of gold, and he cast for them fower sockets of siluer. And he made an hanging for the tabernacle doore: of pealowe silke, purple, scarlet, and white twyned silke of needle woocke. And the fine pillers of it with their knoppes, and ouerlayde the knoppes of them, and the houpen with golde. Their fine sockets also were of brasle.

Ex. xxxv. Chapter.

And Bezaleel made the arke of Sethim wood, two cubites and an half long, and a cubite and a halfe broad, and a cubite and a halfe hie, and ouerlayd it with fine golde within and without, and made a crowne of golde to it rounde about, and cast for it foure ringes of gold for the foure coznerns of it: two ringes for the one side, and two for the other, and made barres of Sethim wood, and covered them with golde, and put the barres in the ringes along by the syde of the arke to beare it withall. And he made the mercey seate. (That is to say, Goddes answering place) of pure golde: two cubites and a halfe was the length thereof, and one cubite and a halfe the breadthe: And he made two Cherubins of thicke golde vpon the two endes of the mercey seate. One Cherub on the one ende, and an other Cherub on the other ende. Euen of the mercey seate made he the Cherubines, namely in the endes thereof. And the Cherubins sprede oute their winges aboue an hie, and covered the mercey seate therewith. And their faces were one to another: euen to the mercey seate ward were the faces of the Cherubines. And he made the table of Sethim wood two cubites was the length thereof.

herof and a cubite the breadth, and a cubite and a halfe the height of it. And he overlaid it with fine golde, and made thereto a crowne of gold rounde about, and made thereto an hoope of an hande broad, rounde about, and made vpon the hoope a crowne of golde rounde about, and caste for it foure ringes of gold, and put the ringes in the foure corners, that were in the foure feete thereof. Then hard by the hoope were the ringes, into the which the barres were put, to beare the table withall. And he made the barres of Sethim wood, & couered them with golde to beare the table withall, and made the vessels (for the table) of pure golde: the dishes, spoones, flatte peece, and pottes to poure withall. And he made the candlesticke of pure golde: euen of one peece made hie the candlesticke. For his foote, his shafte, his cups, his knoppes, and his flowers were of one peece. Sixe bjaunches proceeding out of the sides therof, thre oute of the one syde, and thre oute of the other. And in one bjaunche thre cuppes made like vnto almonds with knoppes and flowers. And in another branch, thre cups made like vnto almonds with knoppes and flowers, and so throughout the sixe bjaunches, that proceeded out of the candlesticke. And vpon the candlesticke leise were foure cuppes after the fashion of almonds with knoppes and flowers: vnder euery two bjaunches a knop. And the knoppes and the bjaunches proceeded out of it, and it was all one peece of pure thicke golde. And he made his seuen lampes with the tongues and snuffers thereof, of pure gold. Then of an hundred weyght of pure golde, made he it with all the vessels thereof. And he made the cense altar of Sethim wood. The length of it was a cubite, and the breadth a cubite, for it was square, and two cubites hie, with hornes proceeding out of it. And he couered it with pure gold both the toppe and the sides thereof rounde about, and the hornes of it, and made vnto it a crowne of golde rounde about. And he made two

ringes of golde for it, euen vnder the crowne thereof, in the two corners of it, and in the two sides thereof to put barres in, for to beare it withall: and made the bars of Sethim wood, and overlaid them with golde. And he made the holy anointing oyle, and the swete pure incense, after the apotaries crafte.

The xxxij. Chapter.

And he made the burnt offering altar of Sethim wood, fine cubites was the length thereof, and fine cubites the breadth: euen so square, and three cubites hie. And he made vnto it hornes in the foure corners of it, proceeding out of it, and he overlaid it with brasse. And he made all the vessels of the altare: the cauldrons, shewels, basins, fleshhookes and colepannes. All the vessels therof made he of brasse. And he made a brasen gridiron of networke vnto the altare, rounde about, alowe, beneath, vnto the mids of the altare, & caste foure ringes of brasse, for the foure endes of the gridiron, to putte barres in. And he made the barres of Sethim wood, and couered the with brasse, and put the barres into the ringes in the foure corners of the altare, to beare it withall, and made the altare holowe within the boordes. And he made the lauer of brasse, and the foote of it also of brasse in the sight of them, that did watche at the doore of the tabernacle of witness. And he made the couerte on the fourth syde, and the hanginges of the court were of wythe twyned silke, hauing an hundred cubites. The pillars were twentie, and they brasen sockettes twentie. But the knoppes of the pillars, and they hoopes were of silver. And on the fourth syde the hanginges were an hundred cubites. Their pillars were xx. and their sockettes of brasse xx. But the knoppes and the hoopes of the pillars were of silver. On the west syde, were hanginges of fiftie cubites, ten pillars, and their ten sockettes (of brasse.) But the knoppes and the hoopes of the pillars, were of silver.

Exod. 37

Exod. 25

D

And

And toward the east side, were hangings of .l. cubites: the hangings of the one syde of the gate, were fiftene cubites longe, with thre pillars, and thre sockets. And of the other side of the court gate, were hangings also of .xv. cubits long, with thre pillars and thre sockets. All the hangings of the court round about, wer of white twined silke: but the socket of the pillars were of brasle: and the knops and the hoops of the pillars were of siluer, & the covering of the heades was of siluer, and all the pillars of the court were houped about with siluer. And the hanging of the gate of the court was needle worke, of pelow silke, purple, scarlet & white twined silk. .xx. cubits longe, and fine in the breadth, ouer agaynst the hangings of the Court. And their pillars were sosepe, & their foure sockettes of brasle, and the knops of siluer, and the heades overlaid with siluer, and houped about with siluer, and all the pinnes of the Tabernacle and of the court rounde about were of brasle. This is the sum of the habitation of witnes, as it was counted according to the commandment of Moyses for the office of the Levites by the hande of Ithamar sonne to Aaron the priest. And Bezaleel the sonne of Uri the sonne of Hur of the tribe of Iuda, made all that the Lord commanded Moyses, and with him was Oholiab sonne of Ahisamach of the tribe of Dan, a cunnigne grauer, and a woorker of needle worke in pelow silke, purple, scarlet, and white twined silke. All the golde that was occupied for al the worke of the holpe place was the golde of the waue offeringe, euen. xxxix. hundredth weyghte and seven hundredth and. xxx. sickles, according to the sickle of the Sanctuary. And the sum of siluer that came of the multitude, was. v. scope hundredth weyghte, and a thousande seven hundred and. lxxv. sickles after the sickle of the Sanctuary. For euerye manne an halfe weyghte, euen halfe a sickle after the sickle of the sanctuary, for all them that went to be numbyed from. xx. yere

side and aboute, euen for. vi. hundredth thousande and thre thousande and. v. hundredth and. i. menne. And of the. v. scope hundredth weyght of siluer, were cast the sockettes of the Sanctuary, and the sockettes of the bayle, an hundred sockettes of the fine scope hundredth weyght, an hundred weyghte to euery sockette. And of the thousande seven hundredth and. lxx. sickles, he made knoppes to the pillars, and overlaid the heades, and whooped them with siluer. And the brasle of the waueofferinge was. lxx. hundredth weyght, and two thousande and. liij. hundredth sickles. And therewith he made the sockettes to the dooze of the Tabernacle of witnesse, and the brasen altare, and the brasen gredyon for it, with all the vessels of the altar, and the sockets of the court rounde about, and the sockets for the court gate, and all the pinnes of the habitation, and all the pins of the court rounde about.

The xxxix. Chapter.

And of the pelow silke, purple and scarlet, they made the vestimentes of ministration to doo seruice in the holy place, and made the holy garmentes for Aaron, as the Lord commanded Moyses. And he made the Ephod of gold, pelow silke, purple, scarlet, and white twined silk. And they did beate the golde into thin plates, and cut it into wires: to worke it in the pelow silke, purple, scarlette, and in the fine white, with broyded worke. And they made two sydes for it, to close them by by the two edges. And the broyding of the girdle that was vpon it, was of the same stuffe, and after the same worke of golde, pelow silke, purple, scarlet, and twined white silke, as the Lord commanded Moyses. And they wrought Onix stones closed in ouches of gold, and grauen as signettes are grauen with the names of the chyldren of Israell, and put them on the shoulders of the Ephod, that they should be stones for a remembrance of the chyldren of Israell, as the Lord commanded Moyses

and he made the brestlap of cunning
wozke, and like the wozke of the E-
phod: euen of gold, yelow silke, pur-
ple, scarlet and twyned white silke.
It was .iiij. square: and they made the
brestlap double, an hand breadth long
and an hand breadth brode. And they
filled it with .iiij. rowes of stones.
The first rowe, a Sardios, a Topas,
and a Smaragdus: the seconde rowe,
a Rubie, a Saphir, and a Diamond:
in the thirde rowe, Agurios, an Achat,
and an Amatis: in the fourth rowe, a
Turcas, an Onix, and a Iaspis. And
they were closed in ouches of golde in
their inclosures. And the .xii. loanes
were grauen as signettes with the
names of the childzen of Israel: euery
stone with his name, accordyng to the
tribes. And they made vpon þ
brestlap two fastning cheynes of wyt-
then wozke and pure golde. And they
made two hookes of golde and two
golde rings, and put the two rings
in the two corners of the brestlapp.
And they put the two cheynes of gold
in the two rings, in the corners of the
brestlap: and the two endes of the two
cheynes they fastened in þ two hokes
and put them on the shoulders of the
Ephod vpon the forefront of it. And
they made two rings of golde, and
put them on the two corners of the
brestlapp vpon the edge of it whiche
was on the inside by the Ephod. And
they made two golden rings, and put
them on the two sides of the Ephod,
bereth on the foresyde of it, and ouer-
agaynste his sciozwe, aboue vpon the
breeching of the Ephod, and they strai-
ned the brestlapp by his rings vnto
the rings of the Ephod, with a lace
of yelow silke: that it might be vpon
the breeching of the Ephod, and that
the brestlap should not be lonked from
of the Ephod: as the Lord commaun-
ded Moyses. And he made the tunicle
vnto the Ephod of wouen wozke all
together of yelow silke, and there
was an hole in the middell of the tu-
nicle, as the collar of a parlet, with a
bande rounde about the collar, that it
shoulde not rente. And in the tunicle

they made hems with pomgranates,
of yelow silke, purple, scarlet & white
twyned silke. And they made little
bells of pure golde, and put them a-
mong the pomgranates rounde about
vpon the edge of the tunicle: a bel and
a pomgranate, a bel and a pomgranate
round about the hemmes of the tuni-
cle to minister in, as the Lord com-
maunded Moyses. And they made
cotes of fine white of wouen wozke
for Aaron and his sonnes, and a miter
of fine white, and goodly bonettes of
fine white, and linnen breeches of twi-
ned white, and a girdle of twyned
white, yelow silke, purple and scar-
let: euen of noble wozke, as the Lord
commaunded Moyses. And they made
the plate for the holie crowne of fine
gold, & wroze vpon it & grauen wozke
the holynes of the Lord: and tyed vnto
it a lace of yelow silke to fasten it
an hye vpon the myter, as the Lord
commaunded Moyses. Thus was all
the wozk of the habitation and of the
Tabernacle of witnessse finished. And
the childzen of Israel did accordyng
to all that the Lord had commaunded
Moyses: euen so did they. And they
brought the habitation vnto Moyses:
the tent and all his apparell, buttons,
borders, barres, pillars and sockettes,
the coueringe of rams skynnes red,
and the coueringe of taxus skynnes,
and the hanginge boyle, the Arke of
witnessse and the bars thereof, and the
mercyseate, the table and all the ves-
sels thereof, and the shewebreade: the
pure candlesticks, with the lampes
thereof: euen with the lampes to be
prepared and all the vessels thereof,
and the oyle for light: the golden an-
tаре, and the anoyntinge oyle, and the
sweete sence, and the hanginge of the
Tabernacle doore, and the brasen an-
tаре with his gridiron of brasse, his
barres, and all his vessels, the lauer
and his fode: the hanginges of the
courte, with his pillars and socket-
tes: the hanginge to the courte gate,
and his pynes and cordes, and all
the vessel of the seruice of the habi-
tation for the Tabernacle of witnessse:

the ministring vestimentes to serue in the holpe place, and the holpe vestimentes for Aaron the Priest, and his sonnes rayments to minister in according to all that the Lord commaunded Moyses: euen so the children of Israel made al the worke. And Moyses behelde all the worke, and see, they had done it euen as the Lord commaunded: euen so had they done, and Moyses blessed them.

The xl. Chapter.

AND the Lord spake vnto Moyses saying: In the firste daye of the firste moneth shalte thou sette vp the habitation and the Tabernacle of witnesse, and put therein the arke of witnesse, and couer the arke with the voyle, and bringe in the table, and apparell it according to the order thereof. And thou shalte bringe in the candlesticke, and light his lampes, and set the sensauitars of golde befoze the Arke of witnesse, and put the hangings at the doze of the habitation. And set the burnt-offeringe aulter befoze the doze of the habitation and tabernacle of witnesse, and set the laver betwene the tabernacle of witnesse and the aulter, and put water therein, & make the couer round about, and hange vp the hanginge at the court gate. And thou shalt take the annoynting oyle, and annoynt the habitation and all that is therein, and halowe it with all the vessels therof, that it may be holy. And thou shalt annoynt the aulter of burnt-offeringe and al his vessels, and sanctifie the aulter, that it maye be an aulter make holpe. And thou shalt annoynt also the laver and his fete, and sanctifie it. And thou shalt bring Aaron and his sonnes vnto the doze of the Tabernacle of witnesse, and wash them with water. And thou shalt put vpon Aaron the holy vestiments, and anoint him, and sanctifie him that he maye minister vnto me. And thou shalt bring his sonnes, and clothe them with garmentes, and annoynt them as thou diddest annoynt their father, that they maye minister

vnto me. For their annointing halbe an euerlastinge priesthood vnto them throughout their generations. And Moyses did according to all that the Lord commaunded him: euen so did he. Thus was the Tabernacle reared vp the firste daye in the firste moneth in the seconde yeare. And Moyses reared vp the Tabernacle, and fastened his sockettes, and sette vp the borders thereof, & put in the barres of it, and reared vp his pillars, and spred abroade the tente ouer the habitation, and put the coueringe of the tente an hye aboue it, as the Lord commaunded Moyses. And he toke the testimonye, and put it in the Arke, and set the barres to the arke, and put the mercy-seat an hye vpon the arke, and brought the arke into the habitation, and hanged vp the voyle, and conered the arke of witnesse, as the Lord commaunded Moyses. And he put the table in the tabernacle of witnesse in the southsyde of the habitation, (but withoute the voyle) and set the breade in order befoze the Lord, euen as the Lord had commaunded Moyses. And he put the candlesticke in the tabernacle of witnesse oueragains the table towarde the southside of the habitation, and set by the lampes befoze the Lord: as the Lord commaunded Moyses. And he put the golden aulter in the tabernacle of witnesse befoze the bail and brent sweete cense thereon, as the Lord commaunded Moyses. And he hanged vp the hanginge at the doze of the habitation, and set the burnt-offeringe aulter by the entringe in of the habitation of the tabernacle of witnesse, and offered burnt-offeringes and meate-offeringes thereon, as the Lord commaunded Moyses. And he set the laver betwene the tabernacle of witnesse and the aulter, and powred water therein, to walke withall. And Moyses, Aaron and his sonnes washed theyr handes and theyr feeles thereat: when they went into the tabernacle of witnesse, and when they went to the aulter they washed them selues, as the Lord commaunded Moyses.

Exo. 30

3

Am.

Am. 9c

And he reared vp the court rounde aboute the habitation and the altar, and set vp an hanginge at the court gate: and so Moyses finished the woork. And the cloude covered the tabernacle of witnesse, and the gloze of the Lord filled the habitation. And Moyses coulde not enter into the tabernacle of witnesse, because the cloude abode thereon, and the gloze of the Lord filled the habitation. (For the cloude had covered all.) And when the cloude was taken vp from the habitation, the children of Israel toke their iourneys throughtout their armies.

And when the cloude was not taken vp, they iourneyed not till it was taken vp, for the Lord was vpon the habitation by daye, and fire by night, in the sight of all the house of Israel throughtout all theyr armies.

The ende of the second

booke of Moyses, called in the Hebrue *Welleschemote*, and in the Latine, *Exodus*.

(.)

The thirde Booke of

Moyses called in the Hebrue *Variab*, and in the Latin *Leuiticus*.

The first Chapter.



And the Lord called Moyses, and spake vnto him oute of the tabernacle of witnesse saying: Speake vnto the children of Israel, and thou shalt say vnto them. If a man of you bringe a sacrifice vnto the Lord, ye shall bring your sacrifice from among these cattell, even from among the oxen

and the sheepe. If his sacrifice be an burnt offering, let him offer a male of the oxen without blemishe, and bring him (of his owne volunтары will) vnto the doze of the tabernacle of witnesse before the Lord. And he shal put his hande vpon the head of the burnt sacrifice, and it shalbe accepted for him to be his attonement. And he shall kill the calfe of the done before the Lord. And the Priestes Barons sons shall bring the bloude, and sprinkle it rounde about vpon the altar, that is by the doze of the tabernacle of witnesse. And then shal he lay the burnt offering, and hewe him in peces. And the sons of Aaron the priest shal put fire vpon the altar, and put wood vpon the fire. And the Priestes Barons sonnes shal lay the partes (euen the heade and the fat) vpon the wood that is on the fire in the altare. But the inwardes and the legges thereof shal he wash in water, and the priest shal burne all on the altar, that they maye be a burnt sacrifice for a sweete odour vnto the Lord. And if his sacrifice be of the flocks (namely of sheepe or goates) let him bring a male without blemishe for a burnt offering. And let him kill it on the northside of the altar before the Lord. And the Priestes Barons sons shall sprinkle the blood rounde about vpon the altar. And it shalbe cut in peces: eue with his head and his fat, and the priest shal put the vpon the wood that lyeth vpon fire on the altar. But he shal walke the inwardes and the legges with water, and the priest shal bring al together, & burne it vpon the altar for a burnt offering of a sweete savour vnto the Lord. If the burnt offering for the sacrifice of the Lord be of the fowles, he shal bring his sacrifice of turtle doves or of the yonge pigeons. And the Priest shal bring it vnto the altare, & wyng the necke a sider of it, and burne it on the altar. But the blad therof shal runne out vpon by the side of the altar. And he shal plucke away his crophe with his fethers, & cast them beside the altar on the easie part in the place of ashes.

G. ii.

And

Am.

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And he shall breake the winges of it, but plucke them not a sunder. And the Priest shall burne it vpon the altar, euen vpon the wood that is vpon the fire, that it may be a burnt sacrifice for a sweete savour vnto the Lord.

The.ii. Chapter.

The soule that will offer a meat offering vnto the Lord, the same offering shall be of fine flour, and he shall poure oyle vpon it, and put frankincense thereon, and shall bringe it vnto Barons sonnes the priestes. And he shal take therout his handfull of the flour, and of the oyle with all the frankincense, & the Priest shall burne it for a memoriall of him vpon the altar: to be an offering for a sweete savour vnto the Lord. And the remnaunte of the meateofferinge

shalbe Barons, and his sons, a thinge most holy of the sacrifices of the Lord. If thou bringe also a meateofferinge that is baken in the oven, lette it be a sweete cake of fine flour mingled with oyle, or an unleavened wafer annoynted with oyle. If thy meateofferinge be baken in the frynging pan, it shalbe of sweete flour mingled with oyle. And thou shalt mince it small, and poure oyle thereon, that it may be a meateofferinge. And if thy meateofferinge be a thinge broyled vpon the gridiron, then let it be of flour mingled with oyle.

And thou shalt bringe the meateoffring (that is made of these thinges) vnto the Lord, and shalt deliuer it vnto the Priest that he maye offer it vpon the altar, and the Priest shall take of the meateoffringe a memoriall, and shall burne it vpon the altar: that it maye be a burnt offering for a sweete sauoure vnto the Lord. And that whiche is left of the meateofferinge shalbe Barons and his sonnes. It is a thinge moste holye of the offerings of the LORD. All the meateofferings which ye shal bring vnto the Lord, shalbe made without leuen. For ye shall neither burne leauen nor honye many offerings of the Lord, Not-

withstanding ye shall bring the firstlings of them vnto the Lord: but they shall not come vpon the altar for a sweete savour. All the meateofferings also shalt thou season with salte: neyther shalt thou suffer the salte of the conuente of thy God to be lacking from thy meateoffering: but vpon all thine offerings thou shalt bringe salte. And if thou offer a meateoffering of the first ripe fruits vnto the Lord, thou shalt offer for a meateofferinge of thy first fruits, eares of corne dried by the fire, and corne beaten as meale. And thou shalt put oyle vpon it, and laye frankincense thereon, that it may be a meateoffring. And the priest shall burne parte of the beated corne, and part of that oyle with all the frankincense, for a remembrance. And it shal be a sacrifice vnto the Lord.

The.iii. Chapter.

And of his sacrifice be a peace offering, and he take it from among the droves, (whether it be a male or female) hee shall bringe suche as is withoute blemishe, before the Lord: and put his hande vpon the head of his offering, and kill it at the doore of the tabernacle of witness. And Barons sons the Priestes shall sprinkle the blood vpon the altar rounde about. And he shall offer somewhat of the peaceoffering to be a sacrifice vnto the Lord: euen the fat that is aboute the inwardes, and all the fatte that is about the inwardes: and the two kidneys, and the fatte that is on them and vpon the lynes, and the abundance that is on the liver shall he take away with the kidneys. And Barons sons shall burne them on the altar vpon the burnt sacrifice whiche is vpon the wood that is on the fire to be a burnt sacrifice for a sweete sauoure vnto the Lord. If he bring a peaceofferinge vnto the Lord from of the flocke, let him offer male or female: but without blemishe. And if he offer a sheepe for his sacrifice, he shall bringe it before the Lord, and put his hande vpon

his offeringes head, and kill it befoze the doze of the tabernacle of witness, and Aarons sonnes shall sprinkle the blood thereof rounde about the altar:

E And of the peaceoffring, let him bring a sacrifice vnto the lord: the fat thereof, and a rumpe altogether, which they shall take of, hard by the backe bone: and the face that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys, and the fat that is vpon them and vpon the loynes, and the aboundance that is vpon the lings shall be taken away with the kidneys. And the Prieste shall burne them vpon the altar, to be the foode of a sacrifice vnto the Lord. If his offering be a goat, he shall bring it befoze the Lord, and put his hande vpon the head of it, and kill it befoze the tabernacle of the couenant, and the sonnes of Aaron shall sprinkle the blood thereof vpon the altar round about. And he shall bring thereof, his offering, even a sacrifice vnto the Lord: the fatte that couereth the inwardes, and all the fatte that is vpon the inwardes, and the two kidneys, and the fat that is vpon them and vpon the loynes, and the aboundance vpon the lings shall he take away with the kidneys. And the Prieste shall burne the vpon the altar for the foode of the sacrifice: that all the fat may be a sweete savour vnto the Lord. It let it be a perpetuall statute for your generations throughout your dwellings, that ye eat neither fat nor blood.

Leuit. 3.

Leuit. 17.

Leuit. 19.

The. 11th. Chapter.

A And the Lord spake vnto Moses sayinge: speake vnto the children of Israel, and saye: If a soule sinne through ignorance, and hath done anye of those thinges which the Lord hath forbidden in his commandementes to be doone. As if the Priest that is annointed do sinne, (accordinge to the sinnes of the people) let him bringe for his sinne which he hath sinned a ponge oxe without blemish vnto the Lord for a sinne offering. And he shall bringe

the ponge oxe vnto the dooze of the tabernacle of witness befoze the Lord, and shall put his hand vpon the ponge oxe heade, and kill the ponge oxe befoze the Lord. And the Priest that is appointed shall take of the ponge oxe blood, and bring it into the tabernacle of witness, and the priest shall dippe his finger in the blood, and sprinkle thereof seven times befoze the Lord, even befoze the hanginge of the holy place. And he shall putte some of the blood befoze the Lord, vpon the hornes of the altar of sweete sence, which is in the tabernacle of witness, and shall poure all the blood of the ponge oxe vnto the bottom of the altar of burnt offering, which is at the dooze of the tabernacle of witness. And he shall take awaye all the fat of the oxe that is for sinne, the fat that couereth the inwardes, and all the fat that is aboute the inwardes, and the two kidneys, and the fat that is vpon them, and vpon the loynes and the aboundance of the liver shall he take awaye with the kidneys, as it was taken awaye in the oxe of the peaceoffring, and lette the Prieste burne them vpon the altar of burnt offering. But the skin of the ponge oxe, and all his fleshe, with his heade, and his legges, with his inwardes, and his donge, shall he beare out and carrie the ponge oxe altogether oute of the hooke vnto a cleane place, even where the ashes are pouzed out, and burne him there on wood in the fire: even by the place where the ashes are caste oute, shall he be burnt.

If the whole congregation of Israel sinne through ignorance, and the thinge be hid from their eyes, so that they haue committed anye of those thinges which the Lord hath forbidden to be done in his commandementes, and haue offended. When the sinne which they haue sinned in, is knowne, the congregation shall bringe a ponge oxe for the sinne, and bringe him befoze the Tabernacle of the witness, & the elders of the multitude shall put their handes vpon the

Ex. 29.

Leuit.

Leuit.

head of the pong ore before the Lord. And the pong ore shalbe layne before the Lord. And the Priest that is appointed shall bringe of his blood into the tabernacle of witnesse, and the Priest shall dippe his finger in the blood, and sprinkle it seven times before the Lord, even before the bayle.

D And shall put of the blood vpon the hornes of the altar, which is before the Lord in the tabernacle of witnesse, and shall poure all the blood vnto the botome of the altar of burnt offering which is before the doore of the tabernacle of witnesse, and shall take at his fatte from him, and burne it vpon the altar, and shall doo with this pong ore, as he did with the pong ore for sinne: euen so shall he do with this. And the Priest shall make an attonement for them, and it shalbe forgiven them. And he shall bringe this pong ore without the holte, and burne him as he burned the first. For it is an oblation for the sinne of the congregation. When a Lord sinneth, and committeth through ignorance anye of these thinges (whiche the Lord his God hath forbidden to be done in his commandementes,) and hath offended. And if this sinne be shewed vnto him whiche he hath done, he shall bring his offering: euen an hee goate without blemishe, and laye his hande vpon the head of the hee goate, and kill it in the place wher the burnt offering is vled to be killed before the Lord. For it is a sinne offering. And let the Priest take of the blood of the offering with his finger, and put it vpon the hornes of the burnt offerings altar, and poure his blood vnto the botome of the burnt offering altar, and burne all his fatte vpon the altar, as the fat of the peace offerings. And the priest shall make an attonement for him, as concerning his sinne, and it shalbe forgiven him. If one of the common

f people of the lande sinne through ignorance, and committe anye of the thinges which the Lord hath forbidden in his commandementes to be done, and so hath trespassed: If this

sinne which he hath sinned, come to his knowledge he shall bring for his offering, a hee goate from among the flockes, withoute blemishe for his sinne which he hath sinned, and laye his hande vpon the heade of the offering, and slea it in the place of burnt offerings. And the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offering altar, and poure al the blood vnto the botome of the altar, & shall take a waie all his fat, as the fat of the peace offerings is taken a waie. And the priest shall burne it vpon the altar, that it may be a sweete savour vnto the Lord, and the priest shall make an attonement for him, and it shalbe forgiven him. And if he bring a shepe for a sinne offering, he shall bring a female without blemishe, and laye his hande vpon the heade of the offering and slea it for a sinne offering in the place where they kill the burnt offering. And the priest shall take of the blood of the offering with his finger, and put it vpon the hornes of the burnt offering altar, and shall poure the blood thereof vnto the botome of the altar: And he shall take a waie all the fatte thereof, as the fatte of the shepe of the peace offering is wont to be taken a waie. And the priest shall burne it vpon the altar, that it may be the Lords burnt sacrifice, and the Priest shall make an attonement for his sin, that he hath committed, and it shalbe forgiven him.

The .v. Chapter.

Yf a soule sinne and heare the voyce of swearing, and is a witnesse: whether he hath seene or knowne of it, yf he haue not vttered it, he shall beare his sinne. Either if a soule touche anye vncleane thing: whether it be a carion of an vncleane beast, or of vncleane cattell or vncleane wormes, and is not ware of it: or holde, he is vncleane and hath offended. Either if he touche any vncleanness of man (whatsoever vncleanness)

clennesse it be that a man is wonte to be defyled withall) and is not ware of it, and cometh to the knowledge of it, he hath trespassed. Either if a soule swere and pronounceth with his lips to do euill or to do good (whatsoeuer it be) a man vseth to pronounce with an othe) and the thinge be hyd from hym, and cometh to the knowledge of it, and hath offended in one of these. And it shall come to passe that when he hath synned in one of these thynges, he shall confesse that he hath synned in that thinge. Therefore shal he bryng his trespass offering vnto the Lord, for his sinne which he hath synned. A female from the flocke, a lambe or a she goate, for a syn offering. And the priest shall make an attonement for him concerning his synne.

Leu. 12. 8
Nake, 2. 8

And if he be not able to bryng suche a sheepe, he shall bryng for his trespass which he hath synned, two turtle doves or two yonge pigeons vnto the Lord, one for a synne offering, and the other for a burnt offering. And he shall bryng them vnto the priest, whiche shall offer the synne offering firste, and wyngge the necke a sundre of it, but plucke it not cleane of. And he shall sprinkle of the bloude of the synne offering vpon the syde of the altar: and the residue of the blood shal be poyrde by the bottonne of the altar: for it is a synne offering. And he shall offer the seconde for a burnt offering as the manner is: and so shall the priest make an attonement for him (for the synne whiche he hath synned) and it shalbe forgiven him. And if he be not able to bryng two turtle doves or two yonge pigeons, then he that hath synned shall bryng for his offering: the tenth part of an Ephah of fine flour for a synne offering, but put none oyle theron, neyther put any frankincense thereto for it is a synne offering. And let the priest offer it, and the priest shall take his handfull of it, for a remembrance thereof, and burne it vpon the altar, to be a sacrifice for the Lord, it is a synne offering. And the priest shall make an attonement for him as touching his synne that he

hath committed in one of these, and it shalbe forgiven him. And the remnant shall be the priests, as a meate offering. And the Lord spake vnto Moyses, saying: If a soule trespass and synne through ignorance in thinges, that are consecrated vnto the Lord, lette him bryng for his trespass vnto the Lord a ram without blemish out of the flocke, valued in money at two sicles after the sicle of the sanctuary, & it maye be for a trespass offering. And he shall make amends for the harme that he hath done in the holy thinge, & let him put the fyfth part more thereto, and gaue it vnto the priest. And the priest shall make an attonement for him with the ram that is for the trespass, and it shalbe forgiven him. If a soule synne and commit anye of these thinges which are forbidden to be done by the commandments of the Lord: and wisse it not, and hath offended, he shall beare his synne, and shall bryng a ram without blemish out of the flocke that is esteemed to be worth a trespass offering, vnto the priest. And the priest shall make an attonement for him concerning his ignorance, wher in he erred and was not ware, and it shalbe forgiven him. This is the trespass offering, which he offered vnto the Lord for that trespass.

Exo. 30. 8

Chap. vi. Chapter.

And the Lord spake vnto Moyses, saying: if a soule sinne and trespass against the Lord, and deny vnto his neighbour that which was taken him to kepe, or that was put into his handes, or doeth violent robbery or wronge vnto his neighbour, or if he haue founde that which was lost, and denyeth it, and sweareth falsely, vpon whatsoever thing it be that a man doth, and synneth therein: If he haue so sinned or trespassed, he shall restore agayne that he tooke violently away, or the wronge which he dyd, or that which was deliuered him to kepe, or the lost thinge whiche he found, and all that about whiche he hath sworne falsely, he shall restore it

agayne in the whole summe, and shall adde the fifth parte moze thereto, and geue it vnto him to whom it pertaineth with the same daye that he offereth for his trespassse, and let him bringe for his trespassse vnto the Lord, a Ram without blemishe oute of the flocke (that is esteemed worth a trespassse offering) vnto the priest.

B And the priest shall make an attonement for him, before the Lord, and it shall be forgiven him, whatsoeuer thinge it be, that he hath done, and trespassed therein. And the Lord spake vnto Moyses, saying: commaunde Aaron and his sonnes, saying: this is the lawe of the burnt offering.

Exo. 29.

Exod. 28

The burnt offering shall be vpon the hearth of the altar all night vnto the morning, and the fyre shall be kindled on the altar. And the priest shall put on his linnen albe, & his linnen breeches vpon his fleshe, and take awaye the ashes vpon the whiche the fyre consumed the burnt sacrifice in the altar, and he shall put them besyde the altar, and put of his rayment, and put on other, and carry the ashes out without the hoost vnto a cleane place. The fyre vpon the altar shall burne still and neuer be put out. But the priest shall laye wood on it every day in the morning, and put the burnt sacrifice vpon it, and he shall burne thereon the fat of the peace offerings. The fyre shall euer burne vpon the altar, and neuer go oute.

Leui. 15.

Leui. 2.

This is the lawe of the meate offering: which Aarons sonnes shall bringe before the Lord, euen before the altar: and one of them shall take his handfull of the floure of the meate offering and of the oyle, and al the frankensence whiche is vpon the meate offering, & shall burne it vnto a remembrance vpon the altar for a sweete savour, euen a memoriall of it vnto the Lord. And of the rest thereof, shall Aaron and his sonnes eat: vnto the place that it be eaten in the holie place: euen in the court of the tabernacle of witness, they shall eat it. It shall not be baken with leuen. I haue geuen it vnto them for their portion of my sacrifices. It is

moste holy, as is the sin offering and trespassse offering. All the males amonge the children of Aaron shall eat of it: It shall be a statute for euer in your generations concerning the sacrifice of the Lord: lette every one that toucheth it be holy. And the Lord spake vnto Moyses, saying: this is the offering of Aaron and of his sonnes whiche they shall offer vnto the Lord in the daye when he is anointed: the tenth part of an Ephah of flour for a meate offering perpetuall: halfe in the morning, and halfe at night: In the frying panne it shall be made with oyle. And when it is fryed, thou shalt bringe it in, and the baken offerings of this oblation minced small, shalt thou offer for a sweete savour vnto the Lord. And the priest of his sonnes that is anointed in his steade, shall offer it: It is the Lordes due, for euer it shall be burnt altogether. For every meate offering that is made for the priest shall be burnt all together, and shall not be eaten. And the Lord spake vnto Moyses, saying: speake vnto Aaron, and vnto his sonnes and saye: This is the lawe of the synne offering. In the place where the burnt offering is kylled, shall the synne offering be kylled before the Lord, for it is moste holie. The Priest that offereth it, shall eat it: In the holie place shall it be eaten, euen in the court of the tabernacle of witness. No man touche the fleshe thereof, save he that is hallowed. And who so sprinkleth of the blood thereof vpon any garment, thou shalt washe it in the holie place, there as it is sprinkled vpon. But the earthen pott that it is sodden in, shall be broken. And yf it be sodden in a brasen pot, it shall be scowped, and rynsed in the water. All the males among the Priestes shall eat thereof, for it is moste holie. And nao synne offeringe, whose blood is brought into the tabernacle of witness to reconcile withall in the holie place, shall be eaten, but shall be burnt in the fire.

This is the lawe of trespassse-offeringe: it is most holy. In the place where they kill the burnt-offering, shall they kill the trespassse-offeringe also, & his blood shall be sprinkled rounde aboute vpon the altar. All the fat thereof shall they offer: the rumpe and the fatte thereof that couereth the inwards, and the two kidneys, and the fat that is on them and vpon the lynes: and the abundance that is on the liuer shall thou take away with the kidneys, and the priest shall burne them vpon the altar, to be a sacrifice vnto the Lord: for it is a trespassse offeringe. All the males amonge the priestes shall eate thereof in the holy place, for it is most holy. As the sinne offering is, so is the trespassse-offering, one lawe serueth for both, and it shall be the priestes that receiue it therewith. And the prieste that offereth any mans burnt-offeringe, shall haue the fatne of the burnt-offeringe whiche he hath offered. And all the meate offering that is baken in the oven, and that is dressed vpon the gredder, and in the frying pan, shall be the priestes that offereth it. And euery meate offering that is mingled with oyle, and that is bryed, shall pertaine vnto all the sonnes of Aaron, and one shall haue as muche as a nother.

This is the lawe of the peace offering, when it is offered vnto the Lord. If he offer it to geue thanks, he shall bryng vnto his thank-offeringe sweete bakes mingled with oyle, and sweete makers annoynted with oyle, and bakes mingled with oyle of fine flour-fryed. He shall bryng hys offeringe vpon bakes of leuened bread, for his peace-offeringes, to geue thanks: and of all the sacrifice he shall offer one for an heue offeringe vnto the Lord, and it shall be the priestes that sprinkle the blood of the peace-offeringes. And the fleshe of the thank-offeringe in his peace-offerings shall be eaten, the same day that it is offered. And let him lay by nothinge of it vntill the morrowe. But if he offer his sacrifice by reason of a vow, or of his owne

freewill, it shall be eaten the same daye that he offereth his sacrifice.

And yf ought remaine vntill the morrowe it may be eaten: but as much of the offered fleshe as remaineth vnto the thirde day, shall be burnt with fire. And if anye of the fleshe of his peace-offeringes be eaten in the thirde day, then shall he that offereth it, obayne no fauoure, neyther shall it be reckoned vnto him, but shall be an abomination. Therefore the soule that eateth of it shall beare his sinne. And the fleshe that toucheth any vncleane thinge shall not be eaten, but burnt with fyre: and all that be cleane, shall eate the fleshe. But yf any soule eate of the fleshe of the peace-offering that pertaineth vnto the Lord, hauinge his vncleaneesse vpon him: the same soule shall perishe from amonge his people. Whoeuer the soule that doth touche anye vncleane thinge, that is of the vncleaneesse of man, or of any vncleane beaste, or any abomination that is vncleane: and then eate of the fleshe of the peace-offeringe whiche pertaineth vnto the Lord, that soule shall perishe from his people. And the Lord spake vnto Moyses, sayinge: speake vnto the chyldren of Israel and say. Ye shall eate no maner fatte of oxen of shepe and of goates: neuer the later the fat of the beast that dyeth alone, and the fatte of that whiche is tozned with wilde beastes, shall be occupied in any manner of vse, but ye shall in no wise eate of it. For whoeuer eateth the fatte of the beaste of whiche men vse to bryng an offeringe vnto the Lord, that soule that eateth it shall perishe from his people.

Whoeuer, ye shall eate no maner of bloude, whether it be of foule or of beaste. Whatsoeuer soule it be that eateth anye maner of bloude, the same soule shall perishe from his people. And the Lord talked with Moyses, saying: speake vnto the chyldren of Israel and say: he that bringeth his peace-offeringe vnto the Lord, lette him bryng his gifte vnto the Lord of his peace-offeringe.

Leuit. 3.

Gen. 9.

Le. 17.

and. 19.

f. 12.

1. Re. 14.

D.

let his owne handes bringe the offerings of the Lord: euen the fat with the best shall he bring: that the best maye be waied for a waue offering before the Lord. And the priest shall burne the fatte vpon the alter, and the best shalbe Arons and his sonnes. And the right shoulder shall ye geue vnto the priest, for an heue offering, of your peace offerings. The same that offereth the blood of the peace offerings and the fatte, amonge the sonnes of Aaron, shall haue the righte shoulder for his parte, for the waue offering and the heu shoulder haue I taken of the children of Israel euen of their peace offerings, and haue geuen it vnto Aaron and vnto his sonnes: by a statute for euer of the children of Israel.

Num 18

This is the annoyntinge of Aaron & the annoyntinge of his sonnes in the sacrifices of the Lord, in the day whē he offered them to be priestes vnto the Lord. And these be the sacrifices whiche the Lord commaunded to be geuen them (in the daye of their annoyntinge) of the children of Israel, by a statute for euer in their generation. This is the lawe of the burnt offering and of the meat offering, and of the sacrifice for sinne and trespass, for consecration, and for the peace offering: which the Lord commaunded Moyses in the mount of Synai, when he commaunded the children of Israel to offre their sacrifices vnto the Lord in the wilderness of Synai.

The vij. Chapter.

Exo. 28. **A**D the Lord spake vnto Moyses saying: take Aaron and his sonnes with hym, and the vestures and the annoynting oyle, and a yonge oxe for sinne, and two rammes, and a basket with sweete breade: and gather thou all the congregation together vnto the doore of the tabernacle of witness. And Moyses did as the Lord commaunded him, and the people were gathered together vnto the doore of the tabernacle of witness.

And Moyses sayde vnto the congregation: this is the thing which the Lord commaunded to be done. And Moyses brought Aaron and his sonnes, and washed theym with water, and put vpon him the aibe, and girded him with a girdle, and put vpon him the tunicle, (of yealow spicke) and put the Ephod thereon, which he girded with the bordered gyrdell that was in the Ephod, and bounde it vnto him therewith. And he putte the bestslappe thereon and put in the bestslap, Urims & Thumim. And he put the myster vpon his head, and put vpon the myster (euen vpon the fore front of his face) the golden plate of the holy crowne, as the Lord commaunded Moyses. And Moyses toke the annoynting oyle, and annoynted the tabernacle, and all that was therein, and sanctified them, and sprinkled thereof vpon the aulter seuen tymes, and annoynted the aulter, and all his vessels, the lauer and his foote, to sanctifie them (with the oile.) And he poured of the annoynting oyle vpon Arons head, and annoynted him, to sanctifie him. And Moyses broughte Arons sonnes, and put albes vpon them and girded them with girdles, and put bonets vpon their heades: as the Lord commaunded Moyses. And he brought the yonge oxe for sinne. And Aaron and his sonnes put their handes vpon the heade of the yonge oxe that was for sin. And Moyses slewe him, and toke of the blood, which he put vpon the hornes of the alter round aboute with his finger, and purified it, and poured the blood vnto the bottom of the alter, and sanctified it, and reconpled it. And he toke all the fatte that was vpon the inwards, and the aboundance of the liuer and the two kidnepes, and their fat, and Moyses burned it vpon the aulter. But the yonge oxe and his hide, his fleshe and his dong, he burnt with fyre without the host as the Lord commaunded Moyses. And he brought the ram for the burnt offering, and Aaron and his sonnes put their handes vpon the head

of the ram, whiche Moses killed, and
sprinkled the bloude vpon the altar
rounde aboute, and Moses cutte the
ram in peeces and burnt the heade, the
peeces and the fatte, and washed the in-
wardes and the legges in water, and
Moses burnt the ram euery whit vpon
the altar, for a burnt sacrifice that
it mighte be a sweete sauoure, and
an offering vnto the Lord, as the lord
commanded Moses. And he brought
the other ram, namelye the ram
of consecration (of the Priestes) and
Aaron and his sonnes put their han-
des vpon the head of the ram: whiche
Moses slewe, and tooke of the blud
of it, and put it vpon the tippe of Aa-
rons right eare, and vpon the thombe
of his right hande, and vpon the great
toe of his right foot. And Moses
brought Aarons sonnes, and putte of
the bloude (of the ram) on the tip of
the right eare of them, and vpon the
thombes of their right handes, and vpon
the great toes of their right fete,
and Moses sprinkled the bloud vpon
the altar round about. And he toke
the fatte and the rumpe, and all the
fat that was vpon the inwardes, and
the aboundance of the liuer, and the
two kidneys with their fat, and the
right shouider. And out of the basket
of sweete breade that was before the
Lorde, he toke one sweete cake of oyled
bread, and one wafer, and putte them
on the fat, and vpon the right shouider
and put altogether vpon Aarons han-
des, and vpon his sonnes handes, and
waited it a waue offeringe before the
Lord. And Moses toke them from off
their handes, and burnt them vpon
the altar, euen vpon the burnt offering
altar: for it was the sacrifice of conse-
cration, for a sweete sauoure and a sa-
crifice vnto the Lorde. And Moses
tooke the brest & waited it for a waue-
offering before the Lorde, for it was of
the ram of the consecration, and it was
Moses part, as the Lorde commaun-
ded Moses. And Moses toke of the
anoyntinge oyle, and of the bloude
whiche was vpon the altar, and spin-
dled it vpon Aaron and vpon his be-

stimentes, vpon his sonnes and on
his sonnes bestimentes with him,
and sanctified Aaron, his bestures, &
his sonnes, and his sonnes bestures
with him. And Moses sayd vnto Aa-
ron and his sonnes: boyle the fleshe in
the doore of the tabernacle of witnes,
and there eate it with the breade that
is in the basket of consecration, as I
commaunded, saying: Aaron and his
sonnes shal eate it: and that which re-
mayneth of the breade, shall ye burne
with fire. And ye shall not departe
from the doore of the tabernacle of wit-
nesse seuen dayes, vntill the dayes of
your consecration be at an ende. For
vii. dayes shall he fill your hande as
he did this day: euen so the Lord hath
commaunded to doe, to reconcile you
withall. Therefore shall ye abide in
the doore of the tabernacle of witnesse
daye and night, seuen dayes long: and
keepe the waiche of the Lorde, and ye
shall not dye: for so I am commaun-
ded. And so Aaron and his sonnes did
all things which the Lord commaun-
ded by the hande of Moses.

Ch. ix. Chapter.

And it fortuneth that in the big-
day, Moses called Aaron and
his sonnes, and the elders of
Israel: and said vnto Aaron: take thee
a calfe, a yong one out of the broue, for
sinne, and a ram for a burnt offeringe:
both without blemishe, and bring the
before the Lorde. And vnto the chil-
dren of Israel thou shalt speake, say-
inge: take ye an he goate for sinne, and
a calfe and a lambe both two of a yere
olde, without blemishe for a burnt sa-
crifice, and an oxe and a ram for peace-
offerings, to offer before the Lord, and
a meat offering mingled with oyle, for
to daye the Lorde will appeare vnto
you. And they brought that (whiche
Moses commaunded) before the ta-
bernacle of witnesse, and all the con-
gregation came and stood before the
Lord. And Moses saide: this is the
thing which the Lorde commaunded
that ye should do: and the glorie of the
Lorde shall appeare vnto you.

Exo. 29.

B

And

Heb. 5. a And Moyses sayde vnto Aaron: go vnto the aultar and offer thy sacrifice for sinne, and make an attonement for thee and for the people: and thou shalt offer the offeringe of the people, to reconcile them, as the Lord commaunded. Aaron therefore wente vnto the aultar, and slew the calfe whiche he had for sinne. And the sonnes of Aaron brought the bloud vnto him, and he dypte his finger in the bloude and put it vpon the hornes of the aultare, and powred the bloud vnto the botome of the aultar. But the fat and the two kidneys and the aboundance of the liuer of the sinneofferinge, he burnt vpon the aultar as the Lord commaunded Moyses.

Leut. 4. b The fleshe and the hide he burnt with fire withoute the holte. And he slew the burnt offeringe, and Arons sonnes broughte vnto him the bloud, whiche he sprinkled rounde aboute vpon the aultare. And they brought the burnt offeringe vnto him with the peeces thereof, and the heade: and he burnt it vpon the aultar, and did washe the inwardes and the legges, and burnt them vpon the burnt offeringe on the aultar. And then he brought the peoples offeringe, takinge the goate that the people had for the sacrifice of sinne, and slew it, and offered it for sinne, as he did the first. And brought the burnt offeringe, and offered it as the maner was, and

Leut. 2. a brought the meate offeringe, and filled his hande thereof, and burnt it vpon the aultar, beside the burnt sacrifice of the morninge. He slew also the oxe and the ram for the peaceoffring, that the people hadde for them selues: and Arons sonnes brought vnto him the bloud whiche he sprinkled vpon the aultar rounde about, and tooke the fat of the oxe: and of the ram, the rumpe, and the fat that couereth inwardes, and the kidneys and the aboundance of the liuer: and they put the fatte vpon the breasts, and he burnt the fat vpon the aultar: but the breasts and the right shoulders Aaron waied for a waue offeringe before the Lord, as the Lord commaunded Moyses.

And Aaron lift vp his hande ouer the people, & blessed them, and came down from offeringe of the sinneofferinge, burnt offerings and peace offerings. And Moyses and Aaron wente into the tabernacle of witnesse & came out and blessed the people, and the glorie of the Lord appered vnto all the people. And ther cam a fire out from before the Lord and consumed vpon the aultar, the burnt offering, and the fat, which when all the people sawe, they gaue thanks, and fell on their faces.

Chap. x. Chapter.

Mad. Madab and Abihu, the sonnes of Aaron toke epyther one of the hyrcens, and put fire therein, and put sence ther vpon, and offered straunge fire before the Lord, which he commaunded them not, and there went a fire out from the Lord, and consumed them, and they died before the Lord. Then Moyses sayde vnto Aaron: this is it that the Lord spake, saying: I will be sanctified in them that come nye me, and before all the people I will be glorified. And Aaron helde his peace. And Moyses called Mitsael and Elapham the sons of Ozziel the vncle of Aaron, and said vnto them: come on, carpe youre brethren from the holie place oute of the holte. And they went to them, and caried the in their albes out of the holte, as Moyses had sayde. And Moyses sayde vnto Aaron, and vnto Elisazar, and Ithamar his sonnes: vncouer ye not youre heades, neyther rente youre clothes, leaste ye dye, and leaste wrath come vpon al the people. But let your brethren the hole house of Israel beweepe the burning which the Lord hath kindled. And goe not ye oute from the doze of the tabernacle of witnesse, leaste ye dye: for the anointinge oyle of God is vpon you. And they did as Moyses sayde. And the Lord spake vnto Aaron, saying: Thou shalt not drinke wine and stronge drinke, thou and thy sons that are with thee: when ye go into the tabernacle of witnesse, leaste ye dye. Let it be a lawe for ever throughout your generation,

and that ye maye (haue knoweledge to) put difference betweene holpe and vnholpe, betweene vncleane and cleane, and that ye maye teache the children of Israel, al the statutes which the lord hath spoken vnto them by the hand of **Moses.** And **Moses** saide vnto **Aaron** and vnto **Eleazar** and **Ithamar** his sonnes that were left: take the meateofferinge that remaineth of the sacrifices of the Lord: & eate it with out leue beside the altar: for it is most holy: ye shall eate it in the holy place, because it is thy duety and thy sonnes duety of the sacrifices of the Lord: for so I am commaunded. And the waue brest and heuershoulder shall ye eate in a cleane place: thou and thy sons and thy daughters with thee. For they be thy duety and thy sonnes duety geuen out of the peaceoffringes of the children of Israel. The heuershoulder & the wauebrest shall they bringe in with the sacrifices of the fat, to waue it before the Lord, and it shalbe thyne and thy sons with thee: by a lawe for euer as the Lord hath commaunded.

D And **Moses** soughte the goate that was offered for sinne, and see, it was burnt. And he was angry with **Eleazar** and **Ithamar** the sonnes of **Aaron** which were left aliv, saying: wherefore haue ye not eaten the sinne offeringe in the holpe place, seinge it is most holy: and God hath geuen it you to beare the sinne of the congregation, to make agrement for them before the Lord: Behold the blod of it was not brought in within the holy place. Ye shoulde haue eaten it in the holy place as I commaunded. And **Aaron** sayde vnto **Moses**: beholde, this day haue I offered their sinne offeringe and they burnt offeringe before the Lord, and it is chaunced me after this manner. And if I had eaten the sacrifice to day, shoulde it haue bene accepted in the sight of the Lord: And whē **Moses** hearde that, he was content.

Chap. xi.

A And the Lord spake vnto **Moses** and **Aaron**, and saide vnto them: speake vnto the children

of Israel, & say these are the beastes which ye shall eate, amonge all the cattell that are on the earth: whatsoeuer parteth the hoofe, and deuiderth it into two clawes, and chaweth cudde amonge the beastes, that shall ye eate. Neuerthelesse, these shall ye not eate, of them that chawe cud, and deuiderth the hooves: as is the camell, which chaweth cud, but he deuiderth not the hoofe, therefore is he vncleane vnto you, euen so the coney which chaweth cud, but deuiderth not the hoofe: he is therefore vncleane to you. And the hare though he chaweth the cud, yet because he deuiderth not the hoofe, he is therefore vncleane to you. And agayne, the swine, though he deuiderth the hoofe into two clawes, yet he chaweth not the cud. He is vncleane to you. Of their fleshe shall ye not eate, and their carcases shal ye not touche, but let them be vncleane to you. These shall ye eate of all that are in the waters: whatsoeuer hath finnes & scales in the waters, seas, and riuers, that shall ye eate. And all that haue not finnes and scales in the sea and riuers, of all that moue and lue in the waters, let them be abomination vnto you: Ye shall not eate of their fleshe, but abhorre their carcases. Let al that haue no finnes nor scales in the waters be abominable vnto you. These are they which ye shal abhorre among the foules, and that oughte not to be eaten, for they are an abomination. The Eagle, the goshauke, and the cozmozant, the vulture, and the kite, after his kinde, and all rauens after theyr kinde, the estriche, the night crowe, the cuckowe, and the Owle after his kinde, the falcon, the storcke, the grewe, the owle, the backe, the pellican, the pye, the heron, the Jay, after his kinde, the lapwing, and the swalowe. Let all foules that creepe and go vpon all foure, be an abomination vnto you. Yet these maye ye eate, of euery creeping thinge that hath winges and goo vpon foure feete, euen those that haue knees aboue vpon theyr feete, to leape withall vpon the earth, euen these.

Whiche of these of them ye maye eat. the Arbe
 • Scara after his kynde, the • Selaam after
 deus. his kinde, the • Hergol after his kind,
 • Locusta and the • Hagab after his kinde. All
 • Atta= other soules that moue and haue foure
 chus. fete, shall be abhominatiō vnto you.

In suche ye be vncleane, and whoso-
 euer toucheth the carcase of them, shall
 be vncleane vnto the euen: and who-
 soeuer beareth the carcase of theym,
 shall washe his clothes, and be vn-
 cleane vntill euen. And euery beaste
 that hath hoofe and denteth it not in-
 to two clawes, nor chaweth cud, such
 are vncleane vnto you: euery one that
 toucheth them shall be vncleane. And
 whatsoeuer goeth vpon his handes
 among all maner beastes that go on
 all foure fete, suche are vncleane vnto
 you: and who so dothe touche theyr

Leuit. 5. a.

Agge, 2. c.

carcasse. shall be vncleane vntill the
 euen. And he that beareth the carcasse
 of them, shall washe his clothes and
 be vncleane vntill the euen, for suche
 are vncleane vnto you. And let these
 also be vncleane to you amonge the
 thinges that crepe vpon the earth, the
 wasell and the mouse, and the toade,
 after their kinde, the hedgehogge, the
 skellio, the lacerte, the snake, and the
 moll: these are vncleane to you among
 all that crepe: whosoever doth touch
 them when they be deade, shall be vn-
 cleane vntill the euen. And whatsoe-
 uer any of the deade carcasses of them
 doth fall vpon, shall be vncleane: whe-
 ther it be vessell of wood, or rayment,
 or skin, or bagge, or whatsoeuer ves-
 sell it be that any worke is wrought
 in. And it must be plunged in the wa-
 ter, and it shall be vncleane vntill the
 euen, and so shall it be clenfed. I ma-
 ner of erthen vessell wherinto any of
 them falleth, shall be vncleane, with all

Leuit. 6. d

and, 15. b

that therein is: and. it shall be broken.
 And all maner meat also that is vsed to be
 eaten, if any such water come vpon, it
 shall be vncleane. And all maner drinke
 that is vsed to be dronke in all maner
 suche vessels, shall be vncleane: And
 euery thyng that their carcasse
 falleth vpon, shall be vncleane. Whe-
 ther it be oven or kettell, or it be bry-

ken. For they are vncleane, and shall be
 vnto you: neuerthelater, yet the foun-
 taines and welles and collection of
 waters shall be cleane still. And who so
 toucheth their carcasses, shall be vn-
 cleane. If the deade carcasse of any
 suche fall vpon any seede sowed to sow,
 it shall yet be cleane still: but and if any
 water be powred vpon the seede, and
 a deade carcasse fall thereon, it shall be
 vncleane vnto you. If any beaste of
 which ye maye eat, dye, and any man
 touche the dead carcasse thereof, he shall
 be vncleane vntill the euen. He that
 eateth of the deade carcasse of it, shall
 wash his clothes and be vncleane vn-
 till the euen. And he also that beareth
 the carcasse of it, shall wash his clo-
 thes and be vncleane vntill the euen.
 Let euery creeping thing that creepeth
 vpon the earth be an abhominatiō,
 and not be eaten.

Whatsoeuer goeth vpon the brest, and
 whatsoeuer goeth vpon foure, or that
 hath two fete among all creeping thin-
 ges, that crepe vpon the earth, of that
 see ye eat not, for they are abhomi-
 nable. Ye shall not make your soules ab-
 ominable with nothing that creepeth
 neyther make your selues vncleane
 with them: that ye shoulde be defiled
 thereby. For I am the Lord your God
 We sanctified therefore, and ye shall be
 holie. For I am holie: and ye shall not
 defile your soules with any maner of
 creeping thinge, that creepeth vpon
 the earth. For I am the Lord, that
 brought you out of the land of Egypt,
 to be your God: ye shall be holie there-
 fore for I am holie. This is the lawe
 of beastes and foules, and of euery li-
 ving creature, that moueth in the wa-
 ters, and of euery creature that cree-
 peth vpon the earth, that there maye
 be a difference betwene the vncleane
 and cleane, and betwene the beast that
 may be eaten, and the beast that ought
 not to be eaten.

The xii. Chapter.

And the Lord spake vnto
 Moyses: saying, speake vnto
 children of Israel & saye: if a
 woman hath conceived, and borne a

menchilde, she shall be uncleane seuen dayes: euen in like maner as when she is put a part in time of her naturall diseale. And in the eyght daye the fleshe of the childes. for skynne shall be cutte awaye. And she shall then continue in the bloude of her purifying three and thirtie dayes. She shall touch no halowed thing nor come into the sanctuary, untill the time of her purifyinge be oute. If she beare a maydechild, she shall be uncleane two weekes, as when she hath her naturall diseale. And she shall continue in the bloude of her purifying three scoze and sixe dayes.

And when the dayes of her purifyinge are out: whether it be for a sonne or for a daughter, she shall bring a labe of one yere old for a burnt offering, and a yonge pigeon or a turtill done for sinne vnto the doore of the Tabernacle of witnessse and vnto the Priest: who shall offer the ym before the Lord, and make an attonement for her, and shee shall be purged of the issue of her bloude. And this is the lawe for her that hath bozne a male or female. But and if she be not able to bring a lambe, she shall bring: two turtles or two yonge pigeons: the one for the burnt-offerings, and the other for sinne.

And the Prieste shall make an attonement for her, and shee shall be cleane.

The xij. Chapter.

And the Lord spake vnto Moses & Aaron saying: when there appereth a rising in any mans fleshe, eyther a scabbe, or a glisteringe white: and the plage of a leprosie, be in the skin of his fleshe, hee shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests, and the Priest shall loke on the soze in the skin of his fleshe. And when the heare in the soze is turned vnto white, and the soze also seme to be towar, the the skin of his fleshe it wilbe a plage of leprosie, and the priestes shall looke on him, and iudge him vncleane. If there be

but a white pleke in the skynne of his fleshe, and seme not to be towar then the skin, nor the heare thereof is turned vnto white, the Priest shall shut him by seuen dayes. And the Priest shall loke vpon him again the seuenth day: And if the plague seme to him to abide still, and the plague growe not in the skin, the Priest shall shut him by yet. vii. dayes mo. And the Priest shall loke on him agayne the seuenth day. Then if the plague be darker, and not growen in the skynne, the Priest shall iudge him cleane, for it is but a skirfe. And he shall wash his clothes, and be cleane. But and if the scabbe growe in the skin after that he is sene of the Priest, and iudged cleane, hee shall be sene of the Priest againe. If the Priest see that the scabbe be growen abroad in the skin, the Priest shall make him vncleane: for it is a leprosie. When the plague of the leprosie is in a manne hee shall be brought vnto the Priest, and the Priest shall see him. And if the risinge be white in the skynne, and haue made the heare white, and there be rawe fleshe in the soze, it wilbe an old leprosie in the skynne of his fleshe. And the Prieste shall make him vncleane, and shall not shut him by seeinge he is vncleane. If a leprosy breake out abroad in the skynne, and couer all the skynne, from his head to his fote, whersoeuer the Priest looketh, and the Priest looke vpon him. And if the leprosie haue couered all his fleshe, he shall iudge the plague to be cleane, because it is all turned into whitenesse, and hee shall be cleane. But and yf there be rawe fleshe on him: when he is sene, hee shall be vncleane. And the Priest shall see the rawe fleshe, and declare him to be vncleane. For the rawe fleshe is vncleane seing it is a leprosy. Or if the rawe fleshe departe agayne, and chaunge vnto white, hee shall come to the Priest, and the Priest shall see him, and behold: If the soze be chaunged vnto white (and couer the whole man) the Priest shall iudge the plague cleane and hee shall be cleane: the fleshe also in whose skin there

is a bile and is healed, and in the place of the bile, there appeare a white risinge, eyther a shining white & somewhat reddishe, it shall be seene of the Priest. And if when the Priest seeth him, it appeare lower then the skinne, and the heare therof be chaunged vnto white, the Priest shall iudge him vncleane: for it is a plague of leprosy, broken out of the bile. But and if the priest loke on it, and ther be no white heares therein, and if it be not lower then the skin, but be darker, the priest shall shut him vp. vii. dayes. And yf it spread abrode in the flesh, the Priest shall make him vncleane, seing it is a plague. But and if the spot stand still, and growe not, it is the printe of an hote pyle, and therfore the Priest shall declare him to be cleane. If there be anye fleshe, in whose skinne there is a hote burning, and the fleshe that burneth haue a white spot, somewhat reddishe or white, the Priest shall looke vpon it. And if the here in that bright spot be chaunged to white, and it appeare lower then the skinne, it is a leprosie broken out of the burning. And therfore the Priest shall iudge him vncleane, seing it is the plague of leprosie. But if the priest loke on it, and there be no white heare in the bright spotte, and be no lower then the other skin, but be darker, the Priest shall shut him vp seven dayes. And the Priest shall looke on him the seventh daye: And if it be growen abrode in the skinne, the Priest shall iudge him vncleane, seing it is the plague of leprosy. And yf the spot stand still in it and growe not in the skinne, but is darke, it is a risinge of the burninge, and the Priest shall therfore declare him cleane, seing it is the print of the burning. If a man or a woman hath a soze vpon the heade or the beard, the Priest shall see it. And if it appeare lower then the skin: and there be in it a yealow heare, and thin (more then it was wonte to be) the Priest shall iudge him vncleane, seing that the same fretting is a token of leprosie vpon the head or beard. And if the priest

loke on the soze of the print, & it seme not lower then the skin, and that the heare is not blacke, the priest shall shut vp the fretting soze seven dayes. And in the seventh day the priest shall loke on the soze: and if the soze be not growen, and there be in it no yealow heare, and the soze seme not lower then the skinne, he shall be shaven: but the place of the soze shall he not shane, and the priest shall shut vp the soze seven dayes mo. And in the seventh day the priest shall loke on the soze. And if the soze be not growen in the skinne, nor seme lower then the other skin, the Priest shall cense him, and he shall wash his clothes, and be cleane. But if the soze growe in the fleshe after his censing the priest shall loke on him. And if the soze be growen in the skin, the Priest shall not seke for yealow heare, for he is vncleane. But if hee see the printe stande still, and that there is blacke heare growen by therein, the soze is healed, and he shall be cleane, and the Priest shall declare him to be cleane. If there be white sportes in the skin of the flesh of man or woman, the priest shall looke vpon it. And if the spots in the skinne of their fleshe be somewhat darke and white withall, (hee maye be sure, that it is no leprosie) it is a freckle growinge in the fleshe: therfore is he cleane. And the man (whose heade is destitute of heare, wherby he is made balde) is cleane. And he that hath his heare out in his forehead, is forehead bald and cleane. If there be in the balde head or bald forehead a white reddishe soze scab, there is leprosie sprung vp in his bald head or bald forehead. And the priest shall loke vpon him and if the risinge of the soze be white reddishe in his bald head, or bald forehead after the manner of leprosie which is in the skinne of the fleshe, then he is a leperous man & vncleane. And the priest shall make him vncleane for the plague therof is in his head. The leper in whos the plague is, shall haue his clothes rent, & his heade bare, & shall put a covering vpon his lip, & shall be called vncleane & defiled.

And as long as the disease lasteth vpon him, he shall be defiled & vncleane, he shall dwell alone, euen withoute the host shall his habitation be. ¶ The cloth that the plague of leprosy is in, whether it be linnen or swollen, whether it be in the warp or woofe of linnen, or of swollen, either in a skinne or any thing made of skin, if the disease be pale, or somewhat reddishe in the cloth of skin: whether it be in a warp or woofe, or any thing that is made of skinne, then it is a plague of leprosy, & shall be shewed vnto the priest. ¶ The priest therfore shall see the plague, and that it be seuen dayes, and loke on the plague the seuenth day, which if it be increased in the cloth (whether it be in the warp or woofe, or in a skin) or in any thing that is made of skinne, it is the leprosy of a fretting soze: it is vncleane: and that cloth shall be burnt epyther warp or woofe, whether it be swollen or linnen, or any thing that is made of skinne, wherein the plague is, for it is a fretting leprosy, it shall be burnt in the fire. ¶ If the priest see that the plague is not growen in the cloth: either in the warp or woof, or in what soeuer thing of skinne it be, the priest shall commaunde them to walsh the thing, wherein the plague is, and he shall shut it by seuen dayes mo. And the priest shall looke on the plague agayne, after it is washed. And if the plague haue not changed his colour, and is spredde no further abroad, it is vncleane. ¶ Thou shalt burne it in the fyre, for it is fret inwarde in parte, or all together. And if the priest see that the plague is darker, after that it is washed, he shall rent it out of the cloth or out of the skin, or out of the warp or out of the woofe. And if it appeare any more in the cloth (epyther in the warp, or in the woofe, or in any thing made of skins) it is a waxing plague. ¶ Thou shalt burne the plague that is in it. Moreover, the cloth, either warp, or woof, or whatsoeuer thing of skin it be whiche thou hast washed, if the plague be departed therefrom, it shall be washed once agayne: and then shall it

be cleane. ¶ This is the law of the plague of leprosy in a cloth, whether it be swollen or linnen, either in the warp or woofe, or in any thing of skinnes, to make it cleane or vncleane.

The xliij. Chapter.

¶ And the Lord spake vnto Moyses, saying: ¶ This is the law of the leper in the daye of his cleansing: ¶ He shall be brought vnto the priest, and the priest shall go out without the hoste, and loke vpon him. And if the plague of leprosy be healed in the leper, then shall the priest commaunde that he whiche is to be cleansed, bring two liuing byrdes and cleane, and eade wood, and purple cloth, & plope. And the priest shall commaunde that one of the byrdes be killed in an earthen vessel, and vpon renning water. And he shall take the liuing birde, with the Edeze wood, the purple and the plope, and shall dippe them, and the liuing birde in the blood of the slayne bird vpon the renning water, & sprinkle vpon him (that muste be cleansed of his leprosy) seuen tymes, and cleanse him, and shall lette the liuing birde goe free into the feld. And he that is cleansed, shall walsh his clothes and haue of all his heare, and walsh him selfe in water, that he maye bee cleane. And after that shall he come into the hoste, and shall tarre without his Tente seuen dayes, but in the seuenth daye, he shall shawe of all his heare, namelye, his heade, his bearde, and his browes: euen all his heare shall be shauen of. And he shall walsh his clothes, and his fleshe in water, and he shall be cleane. In the epyghte daye he shall take two lambs without blemishe, and an ewe lambe of a yere olde without blemishe, and thre tenth deales of fyne flour for a meat offering mingled with oyle, and a log of oyle. And the priest that maketh him cleane, shall bring the man, that is to be made cleane, and those thinges, before the Lord, euen before the doore of the Tabernacle of witnesse. And the priest shall take one lambe,

and offer him for trespass, and the log of oyle, and waue them before the lord. And he shall sla the Lambe in the place where the synneoffring, and the burnt offering are slayne: euen in the holy place. For as the synneoffring is euen so is the trespass offering the priestes: seying it is moste holpe. And the Priest shall take of the bloude of the trespass offering, and put it vpon the tippe of the righte eare of him that is to bee clesed, and vpon the thombe of his righte hande, and vpon the great toe of his righte fote. The priest shall take of the log of oyle, and poure it into the palme of his lesse hande, and dippe his righte finger in the oyle that is in his lesse hande, and sprinkle of the oyle with his synger seuen tymes before the Lord. And of the rest of the oyle that is in his hande, shall the Priest put vpon the typpes of the righte eare of him that is for to bee clesed, and vpon the thombe of his righte hande, and vpon the great toe of his right fote, euen vpon the bloud of the trespass offering. And the remaunte of the oyle that is in the priestes hande, he shall poure vpon the heade of him that is for to be clesed: and the Priest shall make an attonement for him before the Lord. And the priest shall offer the synneoffring, and make an attonement for him that is to bee clesed, for his vncleannesse. And then shall he kill the burnt offering, and the priest shall offer the burnt offering, and the meate offering vpon the aultare, and the Priest shall make

Dan attonement for hym, and he shal be cleane. • If he be pooze, and can not get so muche, he shall take one Lambe for a trespass offering to waue it for his clesyng, and a tenth deale of fine flower myngled with oyle for a meat offering, and a logge of oyle, and two turtle bones or twoe ponge pigeons, such as he is able to get, whereof the one shall be for synne, and the other for a burnt offering. And he shall bringe theym the viii. daye for his clesyng vnto the Priest before the doore of the Tabernacle of witness before the Lord

And the Priest shall take the Lambe that is for the trespass, and the logge of Oyle, and waue theym before the Lord. And he shall kill the Lambe for the trespass, and the Priest shall take of the bloud of the trespass offering, and put it vpon the tippe of his righte eare that is to be clesed, and vpon the thombe of his right hande, and vpon the great toe of his righte fote. And the priest shall poure of the oyle into his righte hande, and the priest shall with his synger sprinkle of the oyle that is in his lesse hande, seuen tymes before the Lord. And the Priest shall put of the oyle that is in his hand vpon the tippe of the righte eare of him that is to be clesed, and vpon the thombe of his right hande, and vpon the great toe of his right fote: euen in the place where the bloud of the trespass offering was put. And the rest of the oyle that is in the priestes hande, he shall putte vpon the heade of him that is to be clesed: that he may make an attonement for him before the lord. And he shall offer one of the turtle doves, or of the ponge pigeons, such as he can get: the one for a synoffring, and the other for a burnt offering, with the meat offering. And the Priest shall make an attonement for him that is to be clesed, before the Lord. • This is the lawe of hym, in whom is the plague of Leprosy, & whose hand is not able to gette that which pertaineth to his clesyng: And the Lord spake vnto Moses and Aaron, saying: When ye be come vnto the Lande of Canaan, which I geue you in possession. And if I put the plague of Leprosy in a house of the lande of your possession, he that oweth the house shall come, and tell the Priest, saying: Ape thinge that there is as it were a Leprosy in the house. And the Priest shall commaunde them to emptye the house before the Priest goe into it to see the plague: that all that is in the house be not made vncleane, and then muste the Priest go in, to see the house. If the Priest also see, that the plague is in the walles of the house, and that

there be holow strakes pale or redde, which seeme to be lower thenne the wall it selfe, the Prieste shall goo oute at the house doores, and shut vp the house seuen dayes. And the Priest shall come agayne the seuenth daye, and if he see that the plague bee increased in the walles of the house, the Priest shall commaunde them to take awaye the stones. In whiche the plague is, and let them call theym into a foule place withoute the Citie, and he shall commaunde the house to bee scraped within rounde aboute, and poyse out the duske (that they scrape of) withoute the Citie into a foule place. And they shall take other stones, and put theym in the places of those stones, and other morter, to plaster the house withall. And yf the plague come agayne, and breake out in the house, after that he hath taken awaye the stones, and scraped the walles of the house, and after that he hath plastered the house anewe, the Priest shall come and see it. And if he perceaue, that the plague hath growen further in the house, it is a frettinge leprosie in the house. It is therefore vnclene. And he shall breake downe the house. And the stones of it, and the timber thereof, and all the morter of the house shall he carpe oute of the citie vnto a foule place. Moreouer, he that goeth into the house at the while that it is shutte vp, shall be vnclene vntill the euen. He that sleepeyth in the house, shall walsh his clothes, he likewise that eateth in the house, shall walsh his clothes. And yf the Priest come and see, that the plague hath spread no further in the house, (after that it is newe plastered) the Prieste shall iudge that howse cleane, because the plague is healed. And let him take to cleanse the house withall: two byrdes, Cedar wood, purple cloth, and ysope. And he shall kill one of the birdes in an earthen vessell, and vpon running water: and take the Cedar wood, and the ysope, and the purple with the liuing birde, and dippe theym in the bloude of the

slayne birde, and in the running water, and sprikle the house seuen tymes, and cleanse the house with the bloud of the birde, and with the running water, with the liuing birde, with the Cedar wood, and the ysope, and the purple cloathe. But he shall let the liuing bird flye out of the towne into the brode fieldes, and so make an attonement for the house, and it shall be cleane. This is the law that al maner plague of leprosie and breakeinge out, and of the leprosie of cloath and house: for a swelling, for a scabbe, and for a white blister. To teache when it must be made vnclene and cleane. This is the lawe of Leprosie.

Chc. xv. Chapter.

AD the Lorde spake vnto Moyses and Aaron, sayinge: Speake vnto the chyldren of Israell, and saye vnto theym: Who so ener hath a runninge issue out of his flesh, is vnclene by reason of that issue. And this shalbe the token of his vnclennesse in his issue: when he is vnclene. If his flesh runne, or if his flesh congele by the reason of his issue, then is it vncleannes. Every couche wheron he lyeth that hath the issue, is vnclene, and every thing wher on he sitteth, is vnclene: Whosoener toucheth his couche, shall walsh his clothes, and bathe him selfe in water, and be vnclene vntill the euen. And he that sitteth on any thing wheron he sat that hath the issue, shall walsh his clothes, and bathe himself in water, and be vnclene vntill the euen. He that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe him self in water, and be vnclene vnto the euen. If he also that hath the issue, spit vpon him that is cleane, he shall walsh his clothes, and bathe himself in water, & be vnclene vntill euen. And what howse harnesse soeuer he rideth vpon, that hath the issue, shall be vnclene. And who so ener toucheth any thing that was vnder him, shall be vnclene vnto the euen. And he that beareth any suche thinges, shall walsh his clothes,

Leuit. 6. d
E. 11. f

and bathe him selfe in water, and bee vnclane vnto the euen. And who so euer he toucheth that hath the issue, (and haue not firste washed his handes in water) shall wash his clothes, and bathe him selfe in water, and bee vnclane vnto the euen. ¶ The vessell of earth that he toucheth, which hath the issue, shalbe broken: and all vessels of wood shalbe rensed in water. When he also, that hath an issue, is cleansed of his issue, he shall number vii. dayes for his cleansing, and washe his clothes, and bathe his flesh in running water, and so shall he be cleane. And the viii. day he shall take to him two turtle doves, or two yonge pigeons, & come befoze the Lorde, vnto the doore of the Tabernacle of witnesse, and geue theym vnto the Priest. And the Priest shall offer them: the one for a sinoffring, and the other for burnt offering: and the Priest shall make an attonement for him befoze the Lorde, as concerning his issue. If any mans seede depart from him in his sleepe, he shall washe his flesh in water, and be vnclane vntill euen. And all the clothes and al the furre, wherin is such seede of sleepe, shall be washed with water, and be vnclane vntill the euen. And if he that hath suche an issue of seede, do lye with a woman, they shall both washe them selues with water, and be vnclane vntill euen. ¶ If a womans naturall course of blood do run, she shall be put aparte, vii. dayes: who soeuer toucheth her, shall be vnclane vnto the euen. And all that she lyeth vpon, in the time of her naturall disease, shall be vnclane like as euery thing also that she sitteth vpon, is vnclane. Whosoever toucheth her bed, shall washe his clothes, and bathe him selfe in water, and be vnclane, vnto the euen. And who soeuer toucheth any thing that she sat vpon, shall washe his clothes, and bathe himselfe in water, and be vnclane vnto the euen: so that whether he touche her couche, or any vessel wheron she hath sitten, he shall bee vnclane vnto the euen. And if a man lye with her, and her vn-

cleannesse come vpon him, he shall be vnclane, vii. dayes, and all the couche whereon he lyeth, shall bee vnclane. ¶ When a womannes bloude runneth long time: out of the time of her naturall course: or yf it runne beyonde her naturall course, let all the dayes of the yssue bee iudged vnclane, euen as the dayes of her naturall disease. And she shalbe vnclane. ¶ If her couches wheron she lyeth (as long as her yssue lasteth) shall be as her couche when she hath her naturall disease. And what soeuer she sitteth vpon, shall bee vnclane, as is her vnclannesse, when she is put a parte. And whosoever toucheth any of these, shalbe vnclane, and shall wash his clothes, and bathe him selfe in water, and be vnclane vnto the euen. And after that she is cleansed of her issue, he shal count her seuen days, and after that she shalbe cleane. ¶ In the viii. daye shee shall take vnto her two turtles or two yong pigeons, and bring them vnto the priest befoze the doore of the Tabernacle of witnesse. And the Priest shal offer the one for a sinoffring, and the other for a burnt offering: & make an attonement for her befoze the Lord, as concerning the issue of her vnclennesse. ¶ Therfoze shal he separate the children of Israel fro their vnclennesse, & they die not in their vnclannesse: if they defile my habitation that is among them. ¶ This is the law of him that hath a running issue, and of him whose seede runneth from him in his sleepe, and is defiled therein, and of her, that (for her naturall disease) is put a parte, and of whosoever hath a running issue, whether it be man or woman, and of him that lyeth with her, whiche is vnclane.

¶ The xxi. Chapter.

¶ And the Lord spake vnto Moses, after the deth of the two sonnes of Aaron, when they offered befoze the Lord, and died: And he sayde vnto Moses: Speake vnto Aaron thy brother, that he come not at all times into the holie place, within the baile befoze the mercyseate, which is vpon the arke, that he dye not. For

Leu. 18. c

Le. 8. b Will appeare in the cloude vpon the mercyseate. But with this thinge shall Aaron come to the holy place: with a bullocke for sinne, and with a ram for a burnt offering. He shall put the holpe linnen albe vpon him, and shall haue a linnen byche vpon his flesh, and shalbe girded with a linnen girdle, and put the linnen mytre vpon his head: These are holpe garmentes: therefore shall he walke his fleshe in water, when he doeth putte them on. And he shall take of the multitude of the childezen of Israel, two he goates for synne, and a ram for a burnt offering. And Aaron shall offer his bullocke for sinne, and make an attonement for him, and for his house. And he shall take the two goates, and present them before the Lord at the doore of the tabernacle of witnes. And Aaron shall cast lottes ouer the two goates: one lotte shall be for the Lord, and the other for the scapegoate. And Aaron shall bring the goate vpon which the Lordes lotte fell, and offer him for sinne. But the goate on which the lotte fel to scape, shalbe set alivie before the Lord, to reconcile with, and to let him goe (as a scape goate) free, into the wilderness. And Aaron shal bring his bullocke for synne, and reconcile for him selfe, and for his house: and shall kill his bullocke for sinne. And he shall take a censer full of burning coales out of the altar before the Lord, and shall fill his hande full of sweete cens, beate smal, and bring them with in the vayle, and put the cens vpon the fyre before the Lord, that the cloude of the cens may couer the mercyseate that is vpon the witnesse, and that he dye not. And hee shall take of the blood of the bullocke, and sprinkle it with his finger vpon the mercyseate eastward: and before the mercyseate shal be sprinkled of the blood with his finger seuen times. Then shall he kill the goate that is the peoples sinneoffering, and bringe his bloude within the vayle, and do with that bloude as he did with the bloude of the bullocke, sprinklyng it vpon the mercyseate, and before the

mercyseate. And he shall reconcile the holpe place from the uncleannes of the childezen of Israel, and from their trespasses in all their sinnes. And so shall he doo for the tabernacle of witnesse that is set amonge them, euermonge their uncleannes. And lette there bee no body in the tabernacle of witnesse when he goeth to make an attonement in the holy place vntill he come out. And lette him make an attonement for hym selfe and for his household, and for all the multitude of Israel. And he shall go out vnto the altar that is before the Lord, and reconcile vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the altar rounde about, and sprinkle of the bloude vpon it with his finger seuen tymes, and cleanse it, and halowe it from the uncleannes of the childezen of Israel. And when he hath made an ende of reconciling the holy place, and the tabernacle of witnes, and the altar, hee shall bringe the liue goate, and Aaron shall put both his handes vpon the head of the liue goate, and confesse ouer him all the misdoedes of the childezen of Israel, and all their trespasses, in all their sinnes, puttinge thym vpon the heade of the goate, and sende him away (by the hand of a contentent manne) into the wilderness. And the goate shall beare vpon him all their misdoedes vnto the wilderness, and he shall lette the goate goe free into the wilderness. And Aaron shall come into the tabernacle of witnesse, and put of the linnen clothes which he put on (when he went in into the holy place) and leaue thym there. And let him walke his fleshe with water in the holy place, and put on his owne rayment, and then come out, and offer his burnt offering and the burnt offering of the people, and make an attonement for him selfe, and for the people, and the fat of the sinne offering shall he burne vpon the altar. And he that carped south the goate to Azazel, shal wash his clothes, & bathe his fleshe in water, and then come into the

Le. 1. a

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Le. 9. b
10. a

the holste. And the bullocks which is for sinne, and the goat that is for sinne (whose bloods was broughte in, to cleanse the holy place) shall one carpe out without the holste to be burnt in the fyre with their skins, their fleshe and their dong: And he that burneth theym, shall walke his clothes, and bathe his fleshe in water, and thenne come into the host. And this shall be an ordinance for ever vnto you: that in the tenth daye of the seventh moneth ye humble your soules, and doo no woorkes at all, whether it bee one of your selues, or a stranger that sojourneth among you: for that day shall the Priests make an attonemente for you to cleanse you, and that ye may be clean from all your sinnes before the Lord. Let it be a Sabbath of rest vnto you, and ye shall humble your soules, by an ordynance for ever. And the priest that is annoynted, and whose hande was consecrated (to minister in his fathers steede) shall make the attonement, and shall put on the linnen clothes and holy vestmentes, and reconcile the holpe sanctuarie and the Tabernacle of witnesse, and shall cleanse the altare, and make an attonemente then, for the Priests, and for all the people of congregation. And this shall be an everlastinge ordynance vnto you, that he make an attonemente for the chyldren of Israel for all their sinnes once a yere: and he didde as the Lord commaunded Moyses.

Exo. 30b

The xxij. Chapter.

And the Lord spake vnto Moyses, saying: Speake vnto Aaron, and vnto his sonnes, and vnto all the chyldren of Israel, and say vnto them: This is the thing whiche the lord hath charged, saying: What man soeuer of the house of Israel killeth an ore, or lambe, or goate in the holste, or that killeth it oute of the holste, and bringeth it not vnto the doore of the tabernacle of witnesse, to offer an offering vnto the lord before the dwelling place of the lord, blood shall be imputed vnto that manne, as

though he had shedde bloude, and that man shall be rooted oute from amonge his people. Wherefore, when the chyldren of Israel bring their offerings, that they offer in the wyde felde, they should bring them vnto the Lord: euen vnto the doore of the Tabernacle of witnesse to the priest, to offer theym for peaceofferings vnto the Lord.

And the priest must sprinkle the blood vpon the alter of the Lord, whiche is before the doore of the Tabernacle of witnesse, and burne the fat for a sweete sauour vnto the Lord. And let them no more offer their offerings vnto deuilles, after whom they have gone a whooring. This shall be an ordynance for ever vnto them in their generations. And thou make saye vnto them: Whatsoeuer man it be of the house of Israel, or of the strangers, which so iourne among you that offeth a burnt offeringe or sacrifice, and byngeth it not vnto the doore of the Tabernacle of witnesse to offer it vnto the Lord, that man shall perishe from amonge his people. And whatsoeuer man it be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of bloude, I will set my face agaynst that soule that eateth bloude, and will destrope him from amonge his people: for the lyfe of the fleshe is in the bloude, and I haue geuen it vnto you vppon the altare, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therefore I sayde vnto the chyldren of Israel: Lette no soule of you eate bloude. Nepther let any stranger that sojourneth among you, eate bloude. And whatsoeuer man it be of the chyldren of Israel, or of the strangers that sojourn amonge you, which hunteth, and catcheth any beast or fowl that may be eaten, let him powre out the bloude thereof, and carter it with earth: for the lyfe of all fleshe is in the bloud of it, therefore I sayde vnto the chylderne of Israel: ye shall eate the bloud of no manner of fleshe, for the lyfe of all fleshe, is the bloude thereof: whosoener eateth it,

for she is thy mothers next kinswoman. Thou shalt not discouer the secretes of thy fathers brother: that is, thou shalt not go into his wife, whiche is thine aunte. Thou shalt not discouer the secretes of thy daughter in lawe. For she is thy sonnes wife: **Leu. 20. c** therefore shalt thou not discouer her secretes. • Thou shalt not vnbeale

the secretes of thy brothers wife, for
that is thy brothers paramour. Thou
shalt not discover the paramours of the
wife and her daughter, neither shalt
thou take her sonnes daughter, or her

Gen. 29
 thou take her younger daughter, of her
 daughters daughter, to discover their
 secretes. For they are her next kins,
 and it were wickednes. • Thou shalt
 not take a wife and her sister also, to

Repe her, that thou wouldest vncouer **Leu. 15. 5**
 her secrettes as longe as she liueth. • **Eze. 22. 2**
 Thou shalt also not goe vnto a wo-
 man to vncouer her priuitie, as longe
 as she is out a part for her. **Leu. 22. 6**

Thou shalt not lye with
hy neyghbours wife, to defile her
with seede. Thou shalt also not geue
of thy seede to offer it vnto Moloch: ne

her shalt thou defile the name of thy Rom. 1 6
 God. I am the Lord. • Thou shalt Rem. 20 b
 not lye with mankinde as with wo- Deu. 29 8
 mankinde, for it is abomination : • D
 Thou shalt lye with no manner of •

eaſe to defile thy ſelfe therewith, ne-
ther ſhall any woman ſtande before a
caſt to lye downe thereto, for it is an
abomination. Ye ſhal not defile your

lines in any of these things, where
all the nations are defiled whiche
I cast out before you : Where through
the lande is defyled, and I will by=
exterminate the wickednesse thereof from

ut her inhabitants. Ye shall kepe ther
oye mine ordynauces, and my iudge
mentes, and cominitte none of these Act. 200

abominations, neither anye of you,
nor any straunger that sojourneth
amonge you (for al these abominati-
ons haue the men of the lande done,
whiche were there before you and the

ende is defiled.) Shall not the lanta
pe we you out also (if ye defile it) as
it spured out of people's mow before you
H. lit. For

For whosoener shall commit anye of these abhominations, the same soules that commit them, shall perishe from amonge their people. Therefore shall ye kepe my watche, that ye commit not one of these abhominable customes whiche were committed before you: and that ye defile not your selues ther in. I am the Lord your God.

The .xix. Chapter.

AND the Lord spake vnto Moses, saying: Speake vnto al the multitude of the children of Israel, and say vnto them: Ye shalbe holpe, for I the Lord your God am holy. Ye shall feare euery mā his father & his mother, and kepe my Sabbothes: I am the Lord your God. Ye shall not turne vnto ydoles, nor make you Gods of metall: I am the Lord your god. If ye offer a peace offering vnto the Lord, ye shall offer it that ye may be accepted. It shalbe eaten the same daye ye offer it, and on the morrowe. And if ought remaine vntill the third day, it shalbe burnt in the fire. And if it be eaten the thirde day, it is vncleane, and not accepted. He that eateth it, shal beare his sinne, because he hath defiled the halowed thing of the Lord, and that soule shall perishe from amonge his people.

When ye reape downe the ripe corne of your lande, ye shall not reape down the bruiest border of your field, neyther shalt thou gather that whiche is lesse behinde in thy harueste. Thou shalt not plucke in all thy vinegarde cleane, neyther gather in the grapes that are ouerscaped. But thou shalt leaue them for the poore and stranger.

I am the Lord your God. Ye shall not scale, neyther lye, neyther deale falsely one with an other. Ye shall not sweare by my name in bayne: neyther shalt thou defile the name of thy God. I am the Lord. Thou shalt not do thy neyghbour wrong, neyther robbe him violently, neyther shalt the workemans labour abide with thee vntill the morning. Thou shalt not curse the deaffe, neyther put a

stomblinge blocke before the blinde: but shalt feare thy God. I am the Lord. Ye shall do no vnrighteousnes in iudgement. Thou shalt not fauor the poore, nor honoꝛ the mighty, but in righteousness shalt thou iudge thy neyghbour. Thou shalt not goe vp and downe as a priuie accuser among people, neither shalt thou stand against the blood of thy neyghbour: I am the Lord. Thou shalt not hate thy brother in thine heart, but shalt in anye wise rebuke thy neyghbour: that thou beare not sinne for his sake. Thou shalt not auenge thy selfe, nor bee mindefull of wrongs agaynst the children of my people, but shalt loue thy neyghbour euen as thy selfe. I am the Lord. Ye shall kepe mine ordinances. Thou shalt not let cattel gender with a contrarpe kinde, neyther sowe thy field with mingled seede, neyther shalt thou put on any garment of linnen and wollen. Whosoener lyeth and meddeth with a woman, that is a bondmayde, neuertheless appoynted to a husband, but not redeemed, nor freedom geuen her, she shalbe scourged with a lathern whippe, and they shall not die, because she was not free. And he shall bzing for his trespass vnto the Lord, before the doore of the Tabernacle of witnesse, a ramme for a trespass offering. And the Priest shall make an attonement for him with the ramme, which is for the trespass before the Lord, concerning his sinne, whiche he hath doone, and the sinne whiche he hath done, shalbe forgiven him. When ye come to the land, and haue planted all manner of trees conuenient to be eaten of, ye shall put away the foreskin of euery one with the fruite thereof: euen .iii. yeare shall they be vncircumcised vnto you, and shall not bee eaten of. But in the fourth yeare, all the fruite of them shall be holy and commendable to the Lord. In the fift yeare shall ye eate of the fruite of them, that ye may gather in the increase of them. I am the Lord your God. Ye shall not eat hyppon blood, neyther shall ye

ble witchcraftes, nor obserue times.
 • Ye shall not rounde the lockes of
 your heads, neyther shalt thou marre
 the tates of thy bearde. Ye shall not
 rent your flesh for any soules sake, nor
 print any markes vpon you: I am the
 lord. • Thou shalt not make thy daugh-
 ter common: that thou wouldest cause
 her to be an whoore: least the lande also
 fall to whozdom, & be ful of wicked-
 nesse. Ye shall keepe my Sabborbes,
 and feare my Sanctuarie: I am the
 Lord. Ye shall not regarde them that
 wooke with spirites, • neyther seeke
 after sothsayers to be defiled by them:
 I am the Lord your God. • • Thou
 shalt rise vp before the forehead, and
 reuerence the face of the olde man, and
 dread thy God. I am the Lord. If a
 stranger sojourn with thee in your
 land, ye shall not vex him. • But the
 stranger that dwelleth with you, shall
 be as one of your selues, & thou shalt
 love him as thy self: for ye were stran-
 gers in the lande of Egypt. I am the
 Lord your God. Ye shall doo no vn-
 righteousness in iudgement, in met-
 yard, in weyghte or in measure. True
 balances, true weyghtes. A true E-
 pha, and a true hin, shall ye haue. I
 am the lord your God, which brought
 you out of the lande of Egypt. • Ther-
 fore shall ye obserue all my ordina-
 ces, and all my iudgements, and doo
 them. I am the Lord.

¶ The xx. Chapter.

After the Lord spake vnto Mo-
 ses, sayinge: • This shalt thou
 say to the chyldren of Israel,
 whosoener he be of the chyldre of Israel
 or of the strangers that dwell in Is-
 rael, that geureth of his seede vnto
 • Moloch, let him be slayne: the peo-
 ple of the lande shall stone him. And
 I will set my face agaynst that man,
 and will destroye him from amonge
 his people: because he hath geuen of
 his seede vnto Moloch, for to despye
 my sanctuarie, and to pollute my holy
 name. And though that the people of
 the lande, hyde theyr eyes from the
 man that geureth of his seede vnto Mo-
 loch, and kill him not, I will put my

face against that man, and against his
 kinned, and will destroye him, and all
 that goe a whoozinge after him, to
 committe whozedom with Mo-
 loch, from amonge theyr people. • If a
 soule tourne him selfe after suche as
 wooke with spirites, and after soth-
 sayers, to go a whoozing after them,
 I will put my face against that soule,
 and will destroye him from amonge his
 people. Sanctify your selues therfore
 • and be holy, for I am the Lord your
 God, kepe ye mine ordinaunces, and doo
 them. I am the Lord, which both
 sanctifie you. • Whosoener hee be, that
 curseth his father or his mother, lette
 him die: for he that curseth his father
 and mother, his bloude be vpon him
 • And the man that breaketh wedlocke
 with an other mannes wife: euen he
 that breaketh wedlock with his nei-
 hours wife: let him be slayne, both
 the aduoutre and the aduoutresse.
 And the man that lieth • with his fa-
 thers wife, & vncouereth his fathers
 secretes, lette theym both dye, theyr
 bloude be vpon them. • If a man lye
 with his daughter in lawe, let them
 dye both of them: they haue wrought
 abomination, theyr bloude bee vpon
 them. • If a man also lye with mans
 kinde, after the manner as with wo-
 mankinde, they haue bothe commit-
 ted an abomination: lette theym dye.
 Their bloude be vpon them. And, If
 a man take a wife and her mother al-
 so, it is wickednesse. They shall bee
 burnt with fire, both he and she, that
 there bee no wickednesse amonge
 you. And, If a man lye with a beast,
 let him dye, and ye shall slea the beast
 also. If a woman go vnto any beast,
 and lye downe therto: • Thou shalt kill
 the womā, and the beast also, let them
 dye, their bloude be vpon them. If a man
 take his sister, his fathers daughter,
 or his mothers daughter, and see her
 secretes, and we his secretes. It is a
 shamefull thinge. They shall perishe
 in the sight of theyr people, he hath
 vncouered his sisters secretes, he shall
 beare his sinne. • If a man lye with
 a woman hauing her naturall disca-

and vncover her secretes and open her fountain, & she also open the fountayne of her bloude: they shall both perishe

from amonge theyr people. • Thou shalt not vncover the secretes of thy

Fathers Sister, nor of thy Mothers sister. For hee that doeth so

shall vncover his nexte kin, they shall beare their misdoinge. If a man

lie with his vncles wife, and vncover his vncles secretes: they shall beare

their sinne, and shall dye childlesse. If a man take his brothers wife, it is an vncleane thinge, he hath vncovered his brothers secretes, they shall beare

childlesse. Ye shall keepe therefore all mine ordinaunces and all my iudgements, and doo theym: that the lande whither I bring you to dwell therein speake you not oute. Ye shall not walke in the manners of this nation,

which I cast out before you. For they committed all these things, • and therefore I abhorred theym. But I haue sayde vnto you: ye shall enioye their lande, and I will geue it vnto you to possesse it, euen a lande that floweth with milke and hony. I am the Lord your God, whiche haue separated you from other nations, • and therefore shall he put difference betweene cleane beastes and vncleane, betweene vncleane soules and cleane. Ye shall not despyle your soules in beastes and soules, and in all maner creeping thinges that the grounde bringeth forth, which I haue separated from you, as vncleane. Therefore shall ye be holpe

vnto me, for I the Lord am holy, and haue sanctured you from other nations that ye shoulde be mine. If there be a man or woman that worketh with a spirite, that is a southsayer, let them dye. Whene shall stoane theym with stones, their bloud bee vpon them.

¶ The .xxi. Chapter.

¶ And the Lord saide vnto Moyses: speake vnto the Priestes the sonnes of Aaron, and say vnto them: Let none be despyled vpon a soule amonge his people: but vpon his kinsfellow, that is nye vnto him: vpon his father, and his mother, vpon

on his sonne & daughter, and his brother, and on his sister a mayde that is nye vnto him, whom no manne hath knowne, vpon her shall he be despyled.

But hee shall not be despyled vpon him that hath ancharitie amonge his people, to pollute him selfe for him.

Let them not make • baldnesse vpon their heade, nor shawe off the locke of their bearde, nor make any markes in their flesh.

They shall be holpe vnto their God, and not pollute the name of their God: for the sacrifices of the Lord which are as the bread of their

God they do offer: therefore they shall be holpe. Let them not take a wife that is an aduoutrisse, or polluted, nor put from her husbände, for suche a one is holpe vnto his God.

Thou shalt sanctifie him therefore, for hee offereth by the breade of thy God: he shall therefore be holpe vnto thee: for I the Lord which sanctifie you, am holpe.

If a Priestes daughter fall to playe the whoore, shee polluterh her father: therefore must she be burnt with fyre.

He that is the hye priest amonge his brethren, vpon whose heade the anoynting oyle was powred, and that consecrated his hand to put on • bestimantes, shall not vncover his heade,

nor rent his clothes, • neyther go to anye deade bodie, nor make himselfe vncleane on his father or his mother,

neyther shall go out of the sanctuarie, neyther pollute the holpe place of his God, for the crowne of the anoynting oyle of his God, is vpon him.

I am the Lord. • He shall take a maide vnto his wife: but a widowe, a deuorced woman, or an harlotte, shall he not marie. But shall take a mayde of his owne people to wife.

Neyther shall hee despyle his seede amonge his people: for I am the Lord which sanctifie him. And the Lord spake vnto Moyses, sayinge: speake vnto

Aaron, and saye: whosoener of thy seede in their generations hath anye defozmitie, let him not ppeare for to offer breade vnto his God.

For whosoener hath any blemishe: shall not come neere: as if he be blinde or lame,

oz that hath a brysted nose, oz that hath anye misshapen member, oz is broken footed, oz broken handed, oz haue no heare on his eye browes, oz haue a werbe oz other blemishe in his eyes, oz be mangie oz shauide, oz hath his stones broken. No man that hath a blemishe, and is of the seede of Aaron the Priest, shall come nye to offer the sacrifice of the Lord. When he hath a deformitie, let him not preece to offer the bread of his God. Lette him eate the bread of his God: euen of the most holy and of the holy: Surely let him not go in vnto the vople, nor come nye the altar, when he is deformed, that he pollute not my sanctuary, for I am the Lord that sanctifie them. And Moses told it vnto Aaron and to his sonnes, and vnto al the childzen of Israel.

The .xxii. Chapter.

Ad the Lord spake vnto Moses, saying: Speake vnto Aaron and his sonnes, that they be separated from the holy thinges of the childzen of Israel, and that they pollute not my holpe name in those thinges which they halloze vnto me: I am the Lord. Say vnto them: Who soeuer he be of all your seede amonge your generations after you, that goeth vnto the holy thinges, which the childzen of Israel halowe vnto the Lord, hauing his uncleannesse vpon him: that soule shall perishe from oute of my sight. I am the Lord. What man soeuer of the seede of Aaron is a lepre oz hath a runninge issue, he shall not eate of the holpe thinges vntill he be cleane. And who so toucheth any man that is uncleane ouer the soule of the deade, oz a man whose seede runneth from him in his sleepe, oz whosoever toucheth any womne, whereby he may be made uncleane, oz a man, of whom he maye take uncleannesse (whatsoeuer uncleannesse he hath) the same soule that hath touched anye suche, shall bee uncleane vntill euen, and shall not eate of the holpe thinges, vntill hee haue washed his fleshe with water. And when the sunne is downe

he shall be cleane, and shall afterwarde eate of the holpe thinges: for as muche as it is his foode. Of a beast that dyeth alone, oz is rente with wyld beasts (whereby he may be defiled) he shall not eate. I am the Lord. Lette them kepe therfoze mine ordeinaunce, least they for the same, lade sinne vpon them, and dye for it, yf they defile it. I the Lord sanctifie them. There shall no stranger eate of the holy thing neyther a guest of the Priest, neither shall an hyred seruaunt eate of the holy thinge. But if the Priest dye anye soule with money, he shall eate of it, like as he that is bozne in his house shall they eate of his breadde. If the Priestes daughter also be married vnto a straunger, she maye not eate of the halowed heane offerings.

Notwithstandinge, yf the Priestes daughter be a widowe oz deuorced, and haue no chyld, but is returned vnto her fathers house agayne, shee shall eate of her fathers bread, as well as she didde in her yowthe. But there shall no straunger eate thereof. If a man eate of the holpe thinges vntowittingly, he shall put the fyfthe parte thereof vnto, and geue it vnto the Priest with the halowed thinge. And the Priestes shall not defile the holy thinges of the childzen of Israel, whiche they offer vnto the Lord, to lade them selues with misdoing, & trespass whyle they eate their holpe thinges, for I the Lord do halowe them.

Ad the Lord spake vnto Moses, saying: Speake vnto Aaron and his sonnes, and vnto al the childzen of Israel, and saye vnto them: Whatsoeuer bee of the house of Israel, oz straunger in Israel, that will offer his sacrifice for all his bowes, and for all his freewill offerings whiche they will offer vnto the Lord for a burnt offering, ye shall offer (to reconcile your selues) a male without blemish of the oren, oz of shepe, oz of the goates. But whatsoeuer hath a blemish, that shall ye not offer, for ye shall gette no fauoure therewith. And who so euer bringeth a peace offering vnto the

Lord,

Loꝛde (according as he is appointed) of a boꝛe, of a freewill offering, in oꝛ of sheepe, that is without defozmitie he shalbe accepted. There shal be also no blemishe therein: blind or broken, or wounded, or haue a wen, or be mangie or scabbed. Ye shall not offer suche vnto the Loꝛde, nor put an offering of any suche vpon the altar vnto the Loꝛde. In oꝛ of a shepe that hath any member out of proportion mayest thou offer for a freewill offering, but for a boꝛe it shall not be accepted. Ye shal not offer vnto the Loꝛd that which is bꝛoofed, or broken, or plucked out, or cut away, neyther shal ye make anye suche in your lande, neyther of a straungers hande shall ye offer bꝛeade vnto your God of anye suche. Because their corruption is in theym, and they haue defozmitie in theym selues, and therefore shal they not be accepted for you. And the Loꝛde spake vnto Moyses, saying: when an oꝛ of a shepe, or a goate is brought foorth, it shal be seuen daies vnder the damme. And from the viii. day foorth, it shalbe accepted, for a sacrifice vnto the Loꝛde. And whether it be oꝛ of shepe, he shall not kyll it, and her yong both in one day. Whe ye will offer a thankoffring vnto the Loꝛd, offer it y he may be accepted. And the same daye it muste be eaten vp, so that ye leaue none of it vntill the morowe. I am the Loꝛde. Therefore shall ye kepe my commandmentes and do them. I am the Loꝛd. Neither shal ye pollute my holy name, but I will be halowed amonge the children of Israel. I am the Loꝛd which halowe you, and that brought you out of the land of Egypt, to be your God: I am the Loꝛde.

The xxij. Chapter.

And the Loꝛd spake vnto Moyses, saying: Speake vnto the children of Israel: and saye vnto them: These are my feastes, euen the feastes of the Loꝛd, which ye shall call holy conuocations. Sixe dayes ye shall worke, but the seventh daye is the Sabbath of reste, an holy con-

uocation: so that ye do no worke therein, it is the Sabbath of the Loꝛde, in all your dwellings. These are the feastes of the Loꝛde, euen holy conuocations, whiche ye shall proclayme in their seasons. In the foure and twenty daye of the fyfte moneth at euen is the Loꝛdes Passouer. And on the fyfteenth daye of the same moneth, is the feaste of swete bꝛeade vnto the Loꝛde: seuen dayes ye muste eate vnleuened bꝛeade. In the firste daye ye shall haue an holy conuocation: ye shall do no laborious worke therein. But ye shall offer sacrifices vnto the Loꝛde throughout these seuen dayes, and in the seventh daye is an holy conuocation: ye shall doo no laborious worke therein. And the Loꝛde spake vnto Moyses, saying: speake vnto the children of Israel, and saye vnto them. When ye be come into the lande (whiche I geue vnto you) and reape doꝛne the harvest thereof, ye shall bringe a sheafe of the fyfte fruites of your harvest vnto the Priest, whiche shall haue the sheafe before the Loꝛde to be accepted for you: and euen the morowe after the Sabbath, the priest shall waue it. And ye shall offer that daye when ye haue the sheafe, an he lambe without blemishe of a yere olde, for a burnt offering vnto the Loꝛd and the meate offering thereof, shall be made of two tenth deales of fyne flower mingled with oyle, to bee a sacrifice vnto the Loꝛde for a swete sauoure: and the drinke offering thereof, shall be of wyne, euen the fourth deale of an hin. And ye shall eate neither bꝛeade, nor parched corne, nor fumentie, nor newe corne, vntill the selfe same daye that ye haue brought an offering vnto your God. Let this be a lawe for euer in youre generations, and in all your dwellings. And ye shall counte from the morowe after the Sabbath: euen from the daye, that ye broughte the sheafe of the waue offeringe, seuen Sabbathes complete: Euen vnto the morowe after the seventh Sabbath, shall ye number fyfte dayes.

And yee shall bringe a newe meat offering vnto the Lord. And ye shall bringe out of your habitations two sconces made of two tenth deales of fine floure, and that are made with leuen for first frutes vnto the Lord. And ye shall bringe with the breade seven lambes without defoult of one yere of age, and one yong ox, and two rammes, whiche shall serue for a burnt offering vnto the Lord with meate offerings, and their drinke offerings, to bee a sacrifice for a sweete sauour vnto the Lord. Then ye shall offer an hee goate for a sin offering, and two lambes of one yere old for a peace offering. And the priest shall waue theym with the breade of the first frutes before the Lord, and with the two lambes. And these holpe thinges of the Lord, shall bee the Highfestes. And ye shall prayse the same daye, that it may be an holy conuocation vnto you: ye shal do no laborious woorkes therein: let it bee a lawe for euer in all your dwellinges, and in all your generations. And when yee reape downe your harveste, thou shalt not make cleane riddance of the fiede, neyther shalt thou make a npe after gathering of thy harveste: but shalt leaue it vnto the poore, and the stranger. I am the Lord your God. And the Lord spake vnto Moyses, sayinge: Speake vnto the children of Israel, and saye. In the seventh moneth, in the firste daye of the moneth shall yee haue reste, euen the remembrance of blowinge, an holpe conuocation: ye shall doo no laborious woorkes therein, but offer sacrifice vnto the Lord. And the Lord spake vnto Moyses, sayinge: the tenth daye also of the selfe seventh moneth is a daye of reconcilinge, therefore shall it be an holy conuocation vnto you, and ye shal humble your soules, and offer sacrifice vnto the Lord. Ye shall doo no woorkes the same daye, for it is a daye of reconcilinge, to make an attonement for you before the Lord our God. For what former soules it be that humbly not than selfe that daye, he

shall bee destroyed from amonge his people. And what former soules do any maner woorkes y day, & same soules will I destroye from amonge his people. Ye shall doo no maner woorkes therfore: let it be a lawe for euer in your generations & in your dwellings. Let it be vnto you a Sabbath of rest, and ye shall humble your soules in the ninth day of the moneth at euen: from euen to euen that ye rest in your Sabbath. And the Lord spake vnto Moyses, sayinge: speake vnto the children of Israel, and saye: the fiftenth day of the same seventh moneth is the feast of tabernacles, seven dayes vnto the Lord. The firste daye is an holy conuocation: yee shall doo no laborious woorkes. Seven dayes ye shall sacrifice vnto the Lord, and in the eyghte daye shall be an holpe conuocation vnto you, and yee shall offer sacrifices vnto the Lord. It is the collection, and yee shall doo no laborious woorkes therein. These are the feastes of the Lord, whiche ye shall call holpe conuocations, for to offer sacrifice vnto the LORD, burnt offeringe, meate offeringe, peace offeringe and drinke offerings, euerye daye his due sacrifice beside the Sabbathes of the Lord, and besyde your giftes, besyde your bowes, and all your free will offerings whiche ye geue vnto the LORD. Moreover in the fiftenth day of the seventh moneth when ye haue gathered in the fruite of the lande, ye shall keepe holpe daye vnto the LORD seven dayes. The firste daye shall be as a Sabbath: like wise in the eyght daye shall be the rest of the Sabbath. And yee shall take you in the firste daye the frutes of goodlye trees, brynches of palm trees, and the bowes of thicke trees, and willowes of the brooke, and shall reioyce before the LORD your God seven dayes. And yee shall keepe the feast vnto the Lord seven dayes in the yere. It shall be a lawe for euer in your generations: that ye may kepe it in the seventh moneth. Ye shall dwell in boothes seven

Ann. 29
2 Es. 5. e
2 Mac. 16.

Ann. 19 b
Ann. 24 b

Ann. 29 a

Ann. 15 f

dayes: euen all that are Israelites bozne, shall dwell in boothes, that your children after you may knowe, howe that I made the children of Israel to dwell in boothes, when I brought them out of the lande of Egypt: I am the Lord your God. And Moses spake vnto the children of Israel concerning the feastes of the Lord.

The .xxiij. Chapter.

Exo. 270

And the Lord spake vnto Moses, sayinge: • commande the childreanne of Israel that they bring vnto thee, pure oyle of sene beaten for lightes, to cause the lampes to burne alwaye: withoute the vail of witnessse: in the tabernacle of witnessse shall Aaron dresse them both euening and morninge before the Lord alwayes. Lette it be a lawe for euer in your generations, thee shall dresse the lampes vpon the pure candlesticke before the LORD perpetuallie. And thou shalt take sene floure, and bake twelue walleis thereof, two tenth deales shalbe in one walleisell. And thou shalt set them in twoe rowes, sixe on a rowe vpon the pure table before the Lord, and putte pure frankincense vpon the rowes, that they maye be breade of remembraunce and an offringe to the Lord. Euery Sabbath he shall put them in rowes before the lord euermore: of the chil-

Re. 218
Leu. 24.b

dren of Israel that they bee offered for an euerlastinge couenaunte. • And they shall bee Arons and his sonnes whiche shall eate them in the holpe place. For they are mooste holy vnto him of the offerings of the LORD by a perpetuall statute. And the sonne of an Israelitische wife, whose father was an Egyptian, went oute among the childreanne of Israel. And this sonne of the Israelitische wyfe and a man of Israel, stroue together in the holse. And the Israelitish womans sonne • blasphemed the name of the LORD and cursed, and they broughte him vnto Moses, his mothers name was Salomith, whiche

Exo. 20b
Leui. 5.a

was the daughter of Dibze, of the tribe of Dan: and • they put him in swarde, that the minde of the Lord might be shewed them. And the Lord spake vnto Moses, sayinge: bringe the cursed speaker withoute the host, and let all that hearde him, put theyr handes vpon his heade, and lette all the multitude stone him. And thou shalt speake vnto the children of Israel sayinge: whosoener curseth his God, shall beare his sin. And he that blasphemeth the name of the Lord, let him bee slayne, and all the multitude shall stone him to death. Whether he be bozne in the land or a straunger, when he blasphemeth the name of the Lord, let him be slaine. And • he that killeth anye man, let him dye the death. And he that killeth a beast, let him make him good soule for soule. And if a man mayme his neyghboure, as hee hath done, so shall it be done to him: broke for broke, • eye for eye, and toth for toth: euen as he that maymed a man, so shall he be maymed agayn. And he that killeth a beast, let him paye for it: and he that killeth a man, let him dye. Ye shall haue one manner of lawe: euen for the straunger as well as for one of youre selues, for I am the Lord your God. And Moses told the children of Israel, and they brought him, (that had cursed) out of the host, and stoned him with stones. And the children of Israel did as the Lord commanded Moses.

The .xxv. Chapter.

And the Lord spake vnto Moses in mounte Sinai, sayinge: speake vnto the childre of Israel, and saye vnto them: when ye be come into the land which I geue you the lande shall rest, and keepe Sabbath vnto the LORD. • Sixe yeares thou shalt sowe thy fields, & sixe yeare thou shalt cutte thy vineyard, and gather in the fruite thereof. But the seventh yere shall be a Sabbath of rest vnto the lande. The Lord Sabbath it shalbe: thou shalt neither sow, nor cut the vineyard. That which groweth of it one accord thou

Exo. 4

thou shalt not reape, neither gather the grapes that thou hast lefte behind for it is a yere of reſte vnto the lande. And the reſt of the lande ſhalbe meate for you:emen for thee, for thy ſeruaunt and for thy mayde, for thy hired ſeruaunt, and for the ſtranger that ſojournereth with thee: and for thy cattell, and for the beaſtes that are in the land, ſhall all the encrease thereof be meate. And thou ſhalt number ſeven **B** Sabbathes of yeres vnto the euen, ſeventimes ſeven yere: and the ſpace of the ſeven Sabbathes of yeres wil be vnto the nine and fortieth yere. And when thou ſhalt make a trumpe blowe in the tenth day of the ſeuenth moneth euen in the day of attonement ſhall ye make the trumpe blowe, that ſound out all your lande. And thou ſhalt haſowe that yere: euen the fiftieth yere, and proclaime libertie throughout the land vnto all the inhabitants thereof, for it ſhall be a yere of iudelye vnto you, and ye ſhall retourne: every man vnto his poſſeſſion, and every man vn to his kindred againe. A yere of iudelye ſhall that fiftieth yere be vnto you. Ye ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather the grapes that are leſt. For that yere of iudelye ſhalbe holy vnto you: but ye ſhall eate of the encrease thereof out of the ſilde. In the yere of this iudelye ye ſhall retourne every man vn to his poſſeſſion againe. If thou ſell leſt ought vnto thy neighbour, or byeſt of thy neighbours hande, ye ſhall not diſſeue one another: but according to the numbꝛe of yeres after the iudelye yere thou ſhalt bye of thy neighbour, and according vnto the numbꝛe of yeres, and of the frutes, he ſhall ſell vnto thee. Accordinge vnto the multitude of yeres, he ſhall encrease the pꝛyſe thereof; and according to the ſcawncle of yeres, he ſhall miniſhe the pꝛyſe of it: for the number of frutes both he ſell vnto thee. • Diſſeue not **C** therefore every man his neighbour: but thou ſhalt feare thy God. For I am the Lorde your God: wherefore, ye ſhall doe after mine ordynances

and kepe my lawes, and do them, and ye ſhall dwell in the lande in ſafetie. And the lande ſhall geue her fruite, & ye ſhall eate your fill, and dwell therein in ſafetie. And if ye ſhall ſaye: what ſhall we eate the ſeventh yere, for we ſhall not ſowe, nor gather in oure encrease? I will ſende my bleſſing vpon you in the ſixte yere, and it ſhall bringe forth fruite for three yeres: and ye ſhall ſowe the eyght yere, and eate yet of olde coꝛne vntill the nine yere: euen vntill her frutes come, ye ſhall eate of olde ſtoare. The lande ſhal not be ſolde to be waſt: for • the lande is myne, and ye be but ſtrangers and ſoourners with me. In all the lande of your poſſeſſion, ye ſhall graunte a redemption for the land. • If thy brother be waxed poore, and hath ſolde awaye of his poſſeſſion, and if any of his kinne come to redeme it, let him bye out that which his brother ſolde. And if he haue noo man to redeme it; let his hande get as much as may be ſufficient to bye it out againe, and let him counte howe longe it hath bene ſolde, and deliuered the reſt vnto the man to whom he ſolde it, that he may retourne to his poſſeſſion againe. But and if his hande cannot get ſufficient to reſtoꝛe to the other againe, then that which is ſolde ſhall remayne in the hande of him that hath bought it, vntill the yere of iudelye: and in the iudelye it ſhall come oute, and he ſhall retourne vnto his poſſeſſion againe. And if a man ſell a houſe or a dwellinge within the walles of a citie, he may bye it out againe within a whole yere after it is ſolde: euen anye daye of the yere ſhall he redeme it againe. But and if he bie it not oute againe within the ſpace of a ful yere, then the houſe that is in the walled citie ſhalbe ſtabliſhed, and be his owne that boughte it, and his ſuccellours after him, and ſhall not go oute in the iudelye. But the houſes of villages which haue no walles rounde aboute them, are counted as the field of the countrey, & therefore they may be bought out agayne, and ſhall retourne in the iudelye.

Pla. 24

Ruth. 4
Iere. 32

Notwithstandinge, the Cities of the Leuites, and the houses of the Cities of their possession, maye the Leuites redeeme at all seasons. And yf a man purchase ought of the Leuita, the house that was sold, and the cite of theyr possession shall goe out in the yeare of iubilte: for the houses of the cities of the Leuites, ar their possession among the children of Israel. But the felde of the suburbe that is beside their cities, may not be sold, but is their perpetuall possession. If thy brother be waxen poore, and fallen in decay with thee, thou shalte relieue him, both the stranger and sojourner, that he maye lyue with thee. And thou shalt take none vsurpe of him, or hauntyage. But thou shalt feare thy God, that thy brother maye lyue with thee. Thou shalt not geue him thy money vpon vsurp, nor lende him thy cozne for increase. I am the Lord your god, which brought you out of the lande of Egypt to geue you the lande of Canaan, & to be your God. ¶ If thy brother that dwelleth by thee, be waxen poore, and be sold vnto thee, thou shalt not compell him to the bondage of seruantes: but as an hired seruant, and as a sojourner, he shall be with thee, and shall serue thee, vnto the yere of Iubilte, & then shall he departe from thee bothe he and his children with him, and shall returne vnto his owne kinned againe, and vnto the possession of his fathers: for they are my seruantes, whiche I brought out of the land of Egypt, and shall not therfoze be sold as bondemen. Thou shalt not reygne ouer him cruelly, but shalt feare thy god. Thy bondseruant and thy bondmaide which thou shalt haue, shall be of the heathen that are round about you: of them shal ye purchase seruantes and maydes, and of the children of the strangers that are sojourners among you, and of their generations that are with you, whiche they begat in your lande. These shall be your possession, and ye shall take them as inheritance for your children after you, to possesse them, they shall be your bondemen for euer, But ouer your

brethren the children of Israel, ye shal not reygne one ouer another cruelly. If a sojourner or stranger waxe rich by thee, and thy brother that dwelleth by him, waxe poore, and sell him selfe vnto the stranger or sojourner by thee, or to any of the strangers kinne: after that he is sold, he may be redeemed againe: one of his brethren (that will) eether his vncle, or his vncles sonne, may bye him out, or any that is nye of kinne vnto him of his kinredde, may redeeme him: eether if his hande can get so much, he may be loosed. And he shal reckon with him that boughte him, from the yere that he was sold in, vnto the yere of Iubilte, and the price of his bying shall be valued, according vnto the number of yeares. As an hired seruant shall he be with him. If there be yet many yeres behind according vnto them, let him geue agayne for his deliuerance, of the money that he was bought for. If there remaine but fewe yeres vnto the yere of Iubilte, let him count with him agayne, and accordeinge vnto his yeares geue him againe for his redemption, and he shall be with him yere by yere, as an hired seruant, and the other shall not reygne cruelly ouer him in thy sight. If he be not redeemed thus, he shall go out in the yere of Iubilte, bothe he and his children with him: for the children of Israel are my seruantes, which I brought out of the lande of Egypt. I am the Lord your God.

The .xxvi. Chapter.

Y^e shall make you no ydolles, nor grauen Image, neyther reare you vp anye stone, neyther shall ye set vp any ymage of stone in your land to worship it: for I am the Lord your God, ye shal kepe my Sabboths, and feare my sanctuarie, for I am the Lord. If ye walke in mine ordinaunces and kepe my commandementes, and doo them, I will send you rayne in the right season, and the lande shall yelde her increase, and the trees of the felde shall geue their fruite, And the threshing shall reach

Ex. 22. d.

Deu. 13. d

Exe. 12. e

Ex. 21. a.

Deu. 15.

unto the swine harness, and the swine
harness shall reach unto so long time,
and ye shall eat your bread in plen-
teousnes, and dwell in your lande pre-
sensibly. And I will sende peace in the
land, and ye shall slee without anye
man to make you afraide. And I will
ridde euill beastes out of the lande, and
there shall no swearde go throughout
your lande. And ye shall chase your
enemies, and they shall fall before you
vpon the swearde. And sine of you
shall chase an hundred, and an hundred
of you shall put ten thousand to flight;
and your enemies shall fall before you
vpon the swearde. For I will haue
respecte vnto you, and make you en-
crease and multiplie you, and set vpon
my covenant with you. And ye shall
eat olde store, and carpe out olde for
the newe. And I will make my
dwelling place amonge you, and my
soule shall not loth you, I will walke
amonge you, and will be your God, and
ye shall be my people. I am the Lord
your God, which brought you out of
the land of Egypt, that ye should not
be thers bondmen, and I haue broken
the chaynes of your yoke, & made you
go by right. But and ye will not
harken vnto me, nor will not do after
these commandementes: And ye
shall despise my statutes, epyther
ye your soue abhorre my lawes, so that
ye will not do all my commandemen-
tes, but break my appoyntment, I
also will do this vnto you. For I
will bringe vpon you fearefullnesse,
swellinge of bodye, and the burning
agryue to consume your cire, and gen-
ter soe we of heere. And ye shall loose
your side in bayle, for your enemies
shall take it. And I will set my face
against you, and ye shall fall before
your enemies, and they that hate you
shall raigne ouer you, and ye shall see,
when no man followeth you. And ye
ye will not yet for all this harken vnto
me, then will I punish you seven
times those for your sinnes, and will
breake the pyde of your stubbertnesse.
And I will make your heauy as yron,
and your earth as brasse: And your la-

bourne shall be spent in wayne. For your
land shall not geue her increase, ney-
ther shall the trees of the lande geue
their fruite. And ye shall walke contrary
vnto me, and will not harken vnto me
I will bringe seven times mo plagues
vpon you, according to your sinnes. I
will also sende in wilde beastes vpon
you, which shall rob you of your chil-
dren, and destroy your cattel, and make
you fewe in number, and cause your
hye wayes to growe vnto a wilder-
nesse. And ye ye maye not be reformed
by these thinges, but shall walke con-
trary vnto me, then will I also walke
contrary vnto you, & will punish you
yet seven times for your sinnes. And
I will sende a sweard vpon you, that
shall asenue my testament. And when
ye are gathered together within your
cities, I will sende the pestilence a-
monge you, and ye shall be deliuered in-
to the hande of the enemye. And when
I haue broken the staffe of your head
tenne wytes shall take your bread in
one enen, and they shall deliuer you
your breade agayne by wyghte. ye
shall eate and not be satisfied. And ye
ye will not yet for all this harken vnto
me, but shall walke against me, I
will walke contrary vnto you also in
indignation, and will chastise you se-
uen times for your sinnes. And ye
shall eate the flesh of your sons, and the
flesh of your daughters shall ye de-
uoure. I will destroy your hye places,
and rote out your images, and caste
your cathedres vpon the bodyes of
your ydoles, & my soule shall abhorre
you. And I will make your cities de-
solate, and bringe your sanctuarye
into naught, and wil not ingel the sweet-
nesse of your odours. I will bringe
the lande vnto a wilderness, and your
enemies which dwell therein, shall
wonder at it. And I will strawe you
amonge the heathen, and will drawe
out a sweard after you, and your lande
shall be waste, and your cities desolate.
And when shall the lande enjoy her
bothes, as long as it hath boye, and
ye shall be in your enemies lande: then
shall the lande rest, and reioyce

D

Dee. 5. c
Mich. 60

4. Re. 6 g
E

in her Sabbathes. As long as it lyeth voyde it shall rest, because it did not rest in your Sabbathes, when ye dwelte vpon it. And vpon them that are left alpyne of you, I will send a sayntenelle into their heartes in the lande of their enemies: and the sound of a shakynge tente shall chase them, and when they see the sworde, they shall say: no man folowynge vpon them. They shall fall one vpon another, as it were before a sworde, euen no man folowynge vpon them, and ye shall haue no power to stande before your enemies. And ye shall perishe amonge the heathen, and the lande of your enemies shall take you by. And they that are left of you, shall pine awaye in their vnrightheousnesse, euen in their enemies lande and in the misdeedes of their fathers shall they consume. And they shall confesse theyr misdeedes, and the misdeedes of theyr fathers for their trespass, whiche they haue trespassed against me, & for that also that they haue walked contrarie vnto me. Therefore, I also will walke contrarie vnto them, and wyll byng them into the lande of their enemies. And then at the lease wyll they be circumcised heauens shall be tamed, and they shall make an attonement for their misdeedes. And I will remember my covenante, with Jacob; and my bonds with Isaac, and myr appointment with Abraham will I remember, and will thinke on the land.

Deu. 4.6
The lande shall be leste of them, and shall enioye her Sabbathes while the yerth waite without them. And they shall make an attonement for theyr misdeedes, because they despised my lawes, and because they coule refuse mine ordemanes: And yet for al that when they be in the land of their enemies, I will not sette them awaye, neyther will I abhorre them, to destroy them utterly, and to breake mine appointment with them: for I am the Lord thy God. I will for theyr sakes remember the covenante made vnto their fathers whom I brought out of the lande of Egypt in the sight

of the heathen, that I mighte be their God: I am the Lord. These are the ordemanes, and iudgements, and lawes which the Lord made betwene him & the chyldren of Israel in mount Synai, by the handes of Moyses.

The xxij. Chapter.

And the Lord spake vnto Moyses saying: speake vnto the chyldren of Israel, and saye vnto them: If any man will geue a singuler bowe vnto the Lord accordynge to the value of the soules, the value of the male from twentie years olde vnto sixtie shalbe fyfte sicles of syluer, after the weight of sanctuary. And yf it be a female, the value shalbe thirte sicles. And from fyne years to twentie, the male shalbe set at twente sicles, and the female at ten sicles. And from a moneth vnto fyne years, the male shalbe set at fyne sicles of syluer, and the female at thre. And he that is fyfte yeare olde, and above, shalbe valued at fyne sicles, and the woman at ten. But if he be too poore so to be sette, he shall presente hym selfe before the Priest, and the Priest shall value hym, accordynge as the hande of him that bowed is able to get, euen so that the Priest value hym. If it be a beaste of which men byng an off: ringe vnto the Lord: all that any man geth of such vnto the Lord shalbe counted holpe. He shall not alter it or chaunge it: a good for a bad, or a bad for a good. And yf he chaunge beaste for beaste, then hath he samed beaste, and it also wherwith it was chaunged shalbe holpe. If it be any maner of vnelow beaste, of which men do not offer a sacrifice vnto the Lord, he shall set the beaste before the Priest, and the Priest shall value it, whether it be good or bad. And as the Priest setteth it, so shall it be. But if he will bye it againe, he shall geue the fyfte parte moore above that it was set at. If any man dedicate his house, to be holpe vnto the Lord, the Priest shall set it whether it be good or bad.

and in the Daye hath set it; so shall the holie be. And when he that sanctified it, shall redeeme his house, letta him geue the fiftie parte of the money that it was iudged at thereto; and it shalbe his.

If a man halowe a pece of his enherited lande vnto the Lord: it shall be sette accordinge to the seede thereof.

If he haue an homer of Barley it shal be sette at fiftie sicles of siluer. If he halowe his fiele immediately from the yeare of Iubilee, it shall be worth accordinge as it is esteemed.

But and if he halowe his fiele after the Iubilee, the Prieste shall recken the money accordinge to the number

D of the yeares that remayne vnto the yeares of Iubilee followinge, and thereafter it shalbe lower set. If hee that consecrated the fiele, will redeme it agayne, let him put the fiftie parte of the pice that it was sette at therevnto, and it shalbe his. And if he will not redeme the fiele, but selleth the fiele to another man, hee that bowed may redeme it nomore. But when the fiele goeth out in the yeare of Iubilee, it shalbe holy vnto the Lord: euen as a fiele that is bittere put away, and it shalbe the Priestes possession.

If a man sanctifie vnto the Lord a fiele whiche he hath bought, and is not of his inheritance, the Prieste shal reken vnto him what it is worth vnto the yeare of Iubilee, and he shal geue the pice that it is sette at, the same daye as a thing consecrated vnto the Lord. And in the yeare of Iubilee, the fiele shall retourne vnto him, of whom he bought it: euen vnto him whose inheritance of lande it is. And all setting shalbe accordinge to the sicle of the Sanctuarye. One sicle conteyneth twentie halfepens.

But the fiftie bozne of the beastes that is appointed vnto the Lord, may no man sanctifie: whether it be ox

or sheepe, for it is to the Lord already.

If it be an vncleane beast, he shall redeeme it, and it is set at, and geue the fiftie parte whereto: Or, if it be not redeemed, it shalbe solde, according to the value. For withstandinge no dampned thinge that a man putteth fro him, and dedicateth vnto the Lord of all his good (whether it be man or beaste, or lande of his inheritance) maye be solde or redeemed: for euery thinge so putte away, is moste holie vnto the Lord. Let no dampned thing that a man separateth, be redeemed, but bye the deathe. Euery tythe of the lande which is of the seede of the land or of the fruite of the trees, is to the Lord, and is sanctified vnto the Lord. And yf a man will redeme oughte of his tythes, let him adde the fiftie parte thereto. And euery tythe of ore and of shepe, and of euery beast that goeth vnder the rod, euen euery tenth shalbe holy vnto the Lord. He shall not loke if it be good, or bad, nor chaunge it. Els if he chaunge it, both it, and that it was chaunged withall, shalbe halowed vnto the Lord, and maye not be redeemed.

These are the commandementes which the Lord commanded by Moyses vnto the children of Israel in Mounte Sinai.

The ende of the thirde booke of Moyses, called in the Hebrew, Matthea, and in Latine Leuiticus.

I.ii.

The

The fourth booke of Moyses

called in the Hebrew language נומרי, and in Latine Numeri.

The first Chapter.



And the Lord spake unto Moyses in the wilderness of Sinaï, in the Tabernacle of witness, the firste daye of the seconde moneth in the

seconde yere after they were come out of the lande of Egypt, sayinge: take yee the summe of all the multitude of the children of Israel, after their kindredes and householde of their fathers, with the number of their names; all that are males, heade by heade, from twenty yere and above, euen all that go forth to the warre in Israel, thou and Aaron shal number the thoroughoute their armie, and with you shal be men of every tribe, whereof every one is heade man of the house of his fathers. And these are the names of the men shal stand with you: of the tribe of Ruben, Eliazar, the sonne of Sedeur; of Simeon, Selumell the sonne of Hur; Gad of Gada, Nahelson, the sonne of Amiadab; of Issachar, Nathaniel, the sonne of Zuar; of Zabulon, Eliab, the sonne of Helon. Amonge the children of Joseph: of Ephraim, Elisama, the sonne of Amihud; of Manasse, Gamaliel, the sonne of Pedasur; of Ben Iamin, Abihon, the sonne of Gedeon; of Dan, Hizzai, the sonne of Ammi; Gad: of Gad, Sagiel, the sonne of Ocran; of Eshai, the son of Deguel. Of Nephthali, Ahira the son of Enan.

These were of great fame in the congregation, Loques of the tribes of their fathers, and heades ouer thousandes in Israel. And Moyses and Aaron toke these men (which are expressed by their names) and gathered all the congregation together, the first daye of the seconde moneth, and they

were reckened throughout their kindredes and houses of their fathers by name from twenty yere and above, heade by heade. As the Lord commanded Moyses, euen so he numbered the in the wilderness of Sinaï, And the children of Ruben, Israel eldest sonne throughout their generations, and their kindredes, and houses of their fathers in the number of names, heade by heade (all males from twenty yere and above) as many as did go forth to the warre, the number of them that were of the tribe of Ruben, was. xlii. thousande and five hundred.

Of the children of Simeon throughout their generations and their kindredes, and houses of their fathers, the summe of them in the number of names, heade by heade, all the males from twenty yeres and above, who forer might go forth to the warre, the summe of them that were of the tribe of Simeon, lix. thousande and three hundred.

Of the children of Gad throughout their generations and their kindredes and householde of their fathers, the number of the names from. xx. yere and above, all that went forth to the warre, the number of them that were of the tribe of Gad, was. xlii. thousande, six hundred and fiftie.

Of the children of Juda throughout their generations and their kindredes and houses of their father, the number of names from. xx. yere and above, all that were able to go forth to the warre, the number of them that were of the tribe of Juda, was. lxxvi. thousande and six hundred.

Of the children of Issachar throughout their generations and their kindredes and houses of their fathers: the number of names from twenty yere and above, whiche went all forth to warre, the number of them that were of the tribe of Issachar, was. lxxx. thousande and lxxx. hundred.

Of the children of Zabulon, throughout their generations and their kindredes, and houses of their fathers,

Exo. 30b
Nu. 26a
2 Re. 24b

the number of names from twenty yere and aboue, whiche were able to go fourth in the hoste: The number of them that were of the tribe of Zabulon, was. lviij. thousande and foure hundred.

Of the children of Joseph: Namely, of the children of Ephraim throughout their generations and their kynredes and houses of their fathers, the number of names from twenty yeres and aboue, all that went out to the warre: the number of them that were of the tribe of Ephraim was. xli. thousande and fyue hundred.

Of the children of Manasse throughout their generations, and their kynredes and houses of their fathers, the number of names from twenty yere olde and aboue, all that went out to the war: The number of them that were of the tribe of Manasse was. xxxij. thousande and ij. hundred.

Of the children of Ben Iamynne throughout their generatjons, and their kynredes and houses of their fathers, the number of names from xx. yere and aboue, all that went fourth to the warre: the number of them that were of the tribe of Ben Iamin was xxxv. thousande and. iij. hundred.

Of the children of Dan throughout their generations and kynredes and houses of their fathers: the number of names from twenty yere olde and aboue, all that went fourth to the war: The number of them that were of the tribe of Dan was. lxxij. thousande and seven hundred.

Of the children of Isser throughout their generations and their kynredes and houses of their fathers, the number of the names from twenty yeres and aboue, all that went out to warre: The number of them that were of the tribe of Isser was. xli. thousande and fyue hundred.

Of the children of Nephtali: throughout their generations and their kynredes and houses of their fathers, the number of names from twenty yeres and aboue, all that might go fourth to the warre: The number of them that were

of the tribe of Nephtalye, was. llij. thousande and foure hundred.

These are the summes which Moyses and Aaron numbred, and the pynces of Israel: those which were men, which were euery one ouer the house of their fathers. And all the numbers of the children of Israel, throughout the houses of their fathers, from twenty yere and aboue, all that went fourth to the warre in Israel, dyewe all vnto the same of. sixe hundred thousande and thye thousande, fyue hundred and fifty. But the Levites after the tribes of their fathers were not numbred amonge them.

And the Lord spake vnto Moyses, sayinge: Thou shalt not number the tribe of Lewi, neither take the summe of them from amonge the children of Israel. But thou shalt appoynt the Levites ouer the habitation of wytnesse and ouer all the vessels thereof, and ouer all thinges that are in it. Yea, they shal beare the tabernacle and all the vessels therof, & they shall minister in it, and shall dwell round about the tabernacle. And when the tabernacle goeth fourth, & Levites shall take it downe: and when the tabernacle is to be pitched, they shall set it vp: and yf any stranger come nye, he shall dye. And the children of Israel shall pytche their tentes, euery man in his owne companie, and euery man vnder his owne bannerd throughout their hostes. But the Levites shal pitche rounde about the tabernacle of witnesse, that there be no wyach vpon the congregatjon of the children of Israel, and the Levites shall kepe the watche of the tabernacle of witnesse. And the children of Israel did according to all that the Lord commaunded Moyses, euen so did they.

The. ij. Chapter.

And the Lord spake vnto Moyses and Aaron, saying: euery man of the children of Israel shall pytch vnder his owne bannerd and vnder the armies of their fathers houses: on the other side and rounde about the tabernacle of witnesse shall

Exo. 12 f
Nu. 11 a

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they pitch. On the east syde toward the risinge of the sunne, shall they of the stander of the hoste of Juda pitch throughout their armies: And Nathanson the sonne of Aminadab was captaine of the sonnes of Juda. And his hoste and the number of them, lxxiij. thousand & sixe hundred. Nexte unto hym shall they that be of the trybe of Issachar pitch: and Nathanaell the sonne of Zuar was captaine of the children of Issachar: his hoste and the summe of the number thereof, liij. thousande and foure hundred. And then the trybe of Zabulon: and Eliab the son of Helon, captayne over the children of Zabulon and his hoste and the number of them, lviij. thousand and. liij. hundred: so that the whole number of the whole hoste of Juda are an hundred thousand. lxxxvi. thousand and foure hundred throughout their armies: and these shall go before. On the southside shall the stander of the host of Ruben kepe throughe their companies: and the captayne over the sonnes of Ruben, was Elizur the sonne of Sedeur. And his hoste and the number of them, xli. thousande and fyue hundred. And laste by him shall the trybe of Simeon pitch, and the captayne over the sonnes of Simeon, was Salumiell the sonne of Juri Sadai, and his hoste and the number of them, lix. thousande and three hundred. And the trybe of Gad also, and the captayne over the sonnes of Gad, was Eliasaph the sonne of Deguell: And his hoste and the number of them, xlv. thousand. vi. hundred and fiftie. All that were numbyed with the tribe of Ruben: an hundred thousande. ii. thousand, foure hundred and fiftie throughout their armies, and they shall go in the seconde place. And the tabernacle of witnesse shall go with the hoste of the Levites, in the myddes of the hostes: And as they lye in theyr tentes, enon so shall they procede in their iourney, every man in his degree, and vnder theyr owne standerde. The westsyde shall the standerde of the hoste of Ephraim

kepe with their armies, and the captayne over the sonnes of Ephraim, was Elisama the sonne of Amihud: His host and the number of them, xl. thousande and fyue hundred. And laste by hym, shall the tribe of Manasse, and the captayne over the sonnes of Manasse was Gamaleel the sonne of Pedazur. His hoste and the number of them, xxxij. thousand. ij. hundred. And the tribe of Ben Jamin also: and the captayne over the sonnes of Benjamin was, Ividan the son of Gedeon. His host and the number of them, xxxv. thousand and foure hundred. All that were appointed with the hoste of Ephraim were an hundred. M. viij. M. and an hundred throughout their armies, and they shall go in the thirde place. The stander of the hoste of Dan shall kepe the northside with their armies: & the captayne over the children of Dan, was Hiezzer the sonne of Ammi Sadai. His hoste and the number of them, lxij. thousand. viij. hundred. And last by him shall the tribe of Aser pitch: and the captayne over the sonnes of Aser was Dagiel the sonne of Ocran. His host and the number of them, xli. thousand and. b. hundred. And the trybe of Nephthali also, and the captayne over the children of Nephthali: was Phleora the sonne of Enan. His hoste and the number of them, lliij. M. and. liij. hundred. All they that were appointed with the host of Dan, was an hundred. M. lviij. M. and. vi. hundred. And they shall go himmost with their standerdes. These are the summes of the children of Israel throughout the houses of their fathers: enon all the numbers that pitched throughout their hostes, sixe hundred thousande, three thousand. b. c. and fiftie. But the Levites were not numbyed among the children of Israel as the Lorde commanded Moyses. And the children of Israel did according to all that the Lorde commanded Moyses, for so they pitched with their standerdes, and so they journeyed throughout their kindredes, and throughout the householde of their fathers.

The. iij. Chapter.

These are the generations of Aaron and Moses, in the day that the Lord spake with Moses in the mount Sinai, and these are the names of the sonnes of Aaron: Nadab the eldest sonne, Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron which were appointed, whose hand was consecrated to minister. And Nadab and Abihu dyed before the Lord, when they offered strange fire before the Lord in the wilderness of Sinai, and had no children. And Eleazar and Ithamar ministered in the sight of Aaron their father. And the Lord spake unto Moses, saying: bring the tribe of Levi, and let them be before Aaron the Priest, that they may serve him, and wait upon him and upon all the multitude, before the Tabernacle of witness to do the service of the habitation. They shall kepe all the apparell of the tabernacle of witness, and wait upon the children of Israel to doo the service of the habitation. And thou shalt geue the Levites unto Aaron and his sonnes, for they are gotten and deliuered unto him of the children of Israel. And thou shalt appoynt Aaron and his sonnes to waite on the Priests office: and the stranger that commeth nye, shall be hanged. And the Lord spake unto Moses saying: behold, I haue taken the Levites from amonge the children of Israel. for all the first borne that openeth the matrix amonge the children of Israel, and the Levites shall be mine: because all the first borne are mine: for the same daye that I smote all the first borne in the lande of Egypt, I halowed unto me all the first borne in Israel, bothe man and beaste, and mine they shall be: I am the Lord. And the Lord spake unto Moses in the wilderness of Sinai saying: Number the children of Levi after the houses of their fathers in their kinredes. All that are males, from a moneth olde

and above shalt thou number. And Moses numbred them, according to the commaundement of the Lord, and as he had commaunded. And these were the childrenne of Levi in their names: Gerson, and Cahath, and Merari. And these are the names of the children of Gerson in their kinredes: Libni and Hermi. The sonnes of Cahath in their kinredes: Amram, Jesehar, Hebzon and Oziel. And the sonnes of Merari in their kinredes: Maheli and Musi. These are the kinredes of the Levites, accordinge to the houses of their fathers. And Gerson came the kinred of the Libnites and the kinred of the Hermites. These are the kinredes of the Gersonites. And the summe of them (after the number of all the males from a moneth olde and above) was seuen thousande and five hundred. And the kinredes of the Gersonites shall pitch behinde the habitation westwarde. The captayne and moste aunciente of the house of the Gersonites, was Eliasaph the sonne of Laeli. And vnder the keeping of the children of Gerson in the tabernacle of witness was the habitation and the tente, the covering thereof, and the hanginge of the doze of the tabernacle of witness, and the hanginges of the courte, and the curtayne of the doze of the courte, which is rounde about the Tabernacle, and the altar, and the coardes of it for all the service thereof. And of Cahath came the kinred of the Amramites, and the kinred of the Jeseharites: the kinred of the Hebzonites, and the kinred of the Ozielites. These are the kinredes of the Cahathites. And the number of all the males from a moneth olde and above, was eynht thousand and sixe hundred. And these shall kepe thinges that are to be kepte in the hoyle place. And the kinredde of the childrenne of Cahath shall pitch on the Southside of the Tabernacle. The captaine and most aunciente of the house of the kinred of the Cahathites, was Elisaphan the son of Oziel, and vnder their keepinge

Exo. 6. 2.

was the arke, the table, the candlestick and the altars, and all the vessels of the sanctuary that they minister in, and the bayle, and what soeuer belonged to the ministracion thereof. And Eleazar the son of Aaron the High Priest, was captayne ouer all the captaynes of the Levites, and had the ouersight of that wayped vpon the sanctuary. And of Merari came the kindred of the Mahelites, and the kindred of the Musites. These are the kindredes of Merari.

And the summe of theym accordinge to the number of all the males, from a moneth old and aboue, was six thousand and two hundred. The captaine and the most auncient of their house, that were of the kindred of Merari, was Zuriel the sonne of Abihael: and these shall picche on the northside of the tabernacle. And vnder the custodie of the sons of Merari shalbe the borders of the dwelling, & the barres, pillars and sockettes thereof, all the vessel therof, and all that serueth thereto, and the pillars of the court rounde aboute with theyr sockettes, their pinnes and their cordes. But on the forefront of the habitation befoze the Tabernacle of witness eastward, shal Moyses and Aaron and his sonnes picche, and wayte to kepe the sanctuary, and to kepe the children of Israel. And the stranger that commeth

type shalbe slayne. And the whole sum of the Levites whiche Moyses and Aaron numbred, at the commaundement of the Lord throughout theyr kindredes) euen all the males from a moneth olde and aboue) was. two & twentie thousand. And the Lord sayd vnto Moyses: Number all the first borne that are males among the children of Israel (from a moneth olde and aboue) and take the number of their names. And thou shalt appointe the levites to me (for I am the Lord) for all the first borne of the children of Israel, and the cattell of the Levites, for all the first gendered of the cattell of the children of Israel. And Moyses numbred as the Lord commaunded him, all the first borne of the children

of Israel. And all the first borne males rehearsed by their names, from a moneth olde and aboue, accordyng to their number, were two and twenty thousand, two hundred, threescore and thirtene. And the Lord spake vnto Moyses sayinge: take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine. I am the Lord. And for the redeeming of the two hundred and threescore and thirtene, (whiche are more then the Levites in the first borne of the children of Israel,) take five sicles of euery heade, after the weyght of the Sanctuary, the sicle containinge twente halpence. And geue the money where with the odde number of them is redeemed, vnto Aaron and his sonnes. And Moyses toke the redemption money, of the ouerplus that were more then the Levites: of the first borne of the children of Israel, take he his money: euen a thousand, three hundred and threescore and fivesicles, after the sicle of the Sanctuary. And Moyses gaue the money of them that were redeemed, vnto Aaron and his sonnes, accordyng to the word of the Lord, euen as the Lord commaunded Moyses.

The. iiii. Chapter.

And the Lord spake vnto Moyses and Aaron sayinge: Take the summe of the children of Cahath from among the sons of Levi, after their kindredes & houses of their fathers, (from xxx. yere and aboue vntill fiftie) all that are able to go forth to the warre: for to do the worke in the tabernacle of witness. The office of the children of Cahath in the Tabernacle of witness, is moste holpe. And when the host remoueth, Aaron and his sonnes shall come and take downe the bayle, that hangeth betweene, and wrape the Arke of witness in it: and shall put thereon a covering of Carias skin, and shall spreade vpon it a clothe that

is altogether of yelow silke, and put in the barres thereof. And vpon the shewe table, they shall spred abroad, a cloth of yelow silke, and put thereon the dishes, spones, flatpeeces, and pottes to powze with, and ther shalbe breade thereon continuallye: and they shall spred vpon them a couering of purple, and couer the same with a couering of taxus skinner, and put in the barres thereof. And they shal take a clothe of yelow silke, and couer the candlesticke of lighte, with his lampes, tonges, and snuffers, and all the oyle vessels whiche they occupy about it, and they shall put both it, and all the vessel thereof within a couering of taxus skinner, and put it vpon a barre. And vpon the golde altar they shall spred a cloth of yelow silke, and couer it with a couering of taxus skinner, and put in the barres thereof. And they shall take all the thinges (whiche they occupye to minister within the holy place) and put a cloth of yelow silke vpon them, and couer them with a couering of taxus skins, and put them on a barre. And they shall take swaye the ashes from the altar, and spred a purple cloth thereon, and put vpon it all the vessels thereof that they minister withall: euen the colepannes, the fleshehookes, the hoziels, the basens and the other vessels of the altar, and they shall spred vpon it a couering of taxus skins, and put in the barres of it. And when Aaron and his sonnes haue made an ende of coueringe the holy thinges, and all the vessels of the sanctuary (agaynst that the host remoue) then the sonnes of Cahath shall come in for to beare, but they shal not touch any holy thing least they dye. And this is the charge of the sons of Cahath in the Tabernacle of witness. And to the office of Eleazar the sonne of Aaron the priest, pertaineth the oyle for the lighte, the sweete cense, the dayly meatoffering, & the anoyntinge oyle, and the ouersight of all the Tabernacle, and of all that therein is, both in the sanctuary, and in all the vessels thereof: And the

Lozde spake vnto Moyses and Aaron, sayinge: Ye shall not destroye the Tribe of the kinredde of the Cahathites, from amonge the Leuites. But thus doo vnto theym, that they maye liue and not die, when they goo vnto the moste holy thinges: Let Aaron and his sonnes goo in, and take theym downe, to euerye one after his seruice, and after his charge. But let them not goo in to see when the holy thinges are folden vp, least they dye. And the Lozde spake vnto Moyses, sayinge: Take also the summe of the children of Gerson, throughout the houses of their fathers, and throughout their kinredes: from xxx. yeare and aboue, vntill fiftie, shalte thou number theym, all that are able to go forth to the warre for to doo seruice in the Tabernacle of witness. And this is the seruice of the kinred of the Gersonites, to serue and to beare. They shall beare the curtaynes of the dwellinge, and the rousse of the Tabernacle of witness, his coueringe, and the couering of taxus skinner, that is on hye aboue vpon it, and the hanging of the doze whiche is in the Tabernacle of witness: and the hanginge that is in the entringe in of the gate of the court rounde about the dwelling, and the altar, with the cordes, and all the instrumentes that serue vnto theym, and all that is made for to serue them. At the mouth of Aaron and his sons, shall the seruice of the children of the Gersonites be done, in all their charges, and in all their seruice, and ye shall numbre vnto them all their burthens to kepe. And this is the seruice of the kinred of the children of Gerson in the Tabernacle of witness, and their watche shalbe vnder the hande of Ithamar, the sonne of Aaron the Priest: And thou shalt numbre the sonnes of Merari after theyr kinredes, & after the houses of their fathers: from thirtie yeeres and aboue vnto fiftie, shalte thou number them, euerye one that is able to go forth to the warre, to do the seruice of the Tabernacle of witness. And

this is the charge & they must wayte
 vpon, according to all their seruice in
 the Tabernacle of witness. The boz-
 des of the dwelling, with the barres,
 pillars, and sockettes thereof, and the
 pillars that are rounde aboute the
 court, with their sockettes, pinnes,
 and cordes, and with all the instrumen-
 tes of it, for all their seruice. And by
 nameye shall reckon the thinges that
 they must wayte vpon to beare. This
 is the seruice of the kinredde of the
 sonnes of Merari, accordinge to all
 their office in the tabernacle of wit-
 nesse vnder the hande of Ithamar the
 sonne of Aaron the High Priest. And Mo-
 ses and Aaron and the princes of the
 multitude numbred the sonnes of the
 Cahathites, after their kinredde and
 houses of their fathers: from thirte
 yeare and aboue vnto fiftie, all that
 were able to go forth to the warre, to
 doo seruice in the Tabernacle of wit-
 nesse. And the numbres of them tho-
 roughout their kinredde were two
 thousande, seuen hundred and fiftie.
 This is the number of the kinredde
 of Cahath: namely, all that might doo
 seruice in the Tabernacle of witness,
 which Moses and Aaron did numbre
 accordinge to the commandemente
 of the Lord by the hande of Moses.
 These are the numbres of the sonnes
 of Gerson throughout their kinredde
 & houses of their fathers, from thir-
 te yeare vnto fiftie, all that were
 able to go forth to the warre, for to do
 seruice in the Tabernacle of witness.
 And the numbres of them throughe-
 out their kinredde, and houses of
 their fathers, were two thousand, sixe
 hundred and thirte. This is the
 number of the kinredde of the sonnes
 of Gerson, of all that didde seruice in
 the Tabernacle of witness, whiche
 Moses and Aaron didde number ac-
 cordinge to the commandemente of
 the Lord. And these are the numbres
 of the kinredde of the sonnes of Me-
 rari, throughout their kinredde, and
 houses of their fathers, from thirte
 yeare vnto fiftie: all that wente
 forth to the warre, and serued in the

Tabernacle of witness. And the nu-
 bers of them after their kinreds were
 three thousande and two hundred.
 This is the summe of the kinredde
 of the sonnes of Merari, which Mo-
 ses and Aaron numbred accordinge to
 the word of the Lord, by the hande of
 Moses. And so all the numbres of the
 Levites, whiche Moses, Aaron and
 the Lordes of Israel numbred, after
 their kinredde and householdes of
 their fathers, from thirte yeare vnto
 fiftie, euery one that came to do
 his office and seruice, and to beare his
 burthen in the Tabernacle of witness
 were (when they were numbred,)
 eyght thousande, sixe hundred and
 fourescore. Accordinge to the worde of
 the Lord did (Aaron) number them
 by the hande of Moses, euery one
 accordinge to their seruice and charge
 and accordinge to their offices: as the
 Lord commanded Moses.

The. v. Chapter.

And the Lord spake vnto Mo-
 ses, sayinge: commande the
 children of Israel, that they
 • put out of the hoste, euery leper and
 euery one that hath an issue, & whoso-
 euer is defyled vpon a soule. Both
 male and female shal ye put out: euen
 out of the hoste shall ye put them, that
 they defile not the tentes among whi-
 che I dwell. And the children of Is-
 rael did so, and put them oute of the
 hoste, euen as the Lord spake vnto
 Moses, so did the children of Israel.
 And the Lord spake vnto Moses, say-
 ing: speake vnto the children of Is-
 rael: whether it be • man or woman.
 If they haue committed anye sinne
 that a man doeth, and haue trespassed
 agaynste the Lord, that soule hath
 done amisse: Therefore they shall
 knowledg their sinne, whiche they
 haue done, and let him restore agayn
 the hurte that he hath done in the hole
 and put the fist part of it more thereto,
 and geue it vnto him whom he hath
 trespassed agaynst. But and if there
 be not a man to restore the hurt vnto,
 nor a kinsman of his, let the trespass
 be made good vnto the Lord, and it

shalbe the Priestess, beside the ram of the attonement wherby an attonement shalbe made for him. And every beneoffering that is made of the holpe thinges of the children of Israel whiche they bring vnto the priest shalbe his, and every mans halowed thinges shalbe his: and whatsoeuer any man giveth the Priest, it shalbe his. And the Lord spake vnto Moyses, saying: Speake vnto the children of Israel and say vnto them: If any mans wife goe asyde, and trespass agaynst him, so that another man lie with her flesh, and it be hidde from the eyes of her husbande, & is not come to lighte that she is defiled, and there is no witnesse agaynst her, neyther she taken with the maner, and the spirite of ielousie cometh vpon him, so that he is ielouse ouer his wife which is defiled: or if the spirite of ielousie come vpon him, so that he is ielouse ouer his wife which is undefiled, the let the man bring his wife vnto the priest, and bring with her an offering for her, the tenth part of an Ephah of Barley meale, but let him poure none oyle vpon it, nor put frankensence thereon: for it is an offering of ielousie, an offering for a remembrance, causing the sinne to be thought vpon. And the Priestess shall bring her and set her before the Lord, and let him take holy water in an earthen vessel, and of the dust that is in the floure of the habitation, and put it into the water. And let the Priest set the woman before the Lord, and vncouer the womans heade, and put the memoriall of the offering in her handes whiche is the ielousie offering, and the Priest shall haue bitter and cursed water in his hande, and the Priest shall charge her, and saie vnto the woman. If no man haue lien with thee, neyther hast thou gone asyde to uncleannes without thy husbande, then haue thou no harme of this bitter and cursed waters. But and if thou hast gone asyde behinde thine husbande, and art defiled, & some other man hath lye with thee beside thine husbande, (and the Priest shall charge the woman with an horrible

curse, and the Priestess shall saie vnto the woman) the Lord make thee to be an abomination and a curse among the people: when the Lord doth make thy thy rotte, and thy belly swell: These cursed waters go into the bowels of thee, that they may make thy belly swell, and thy thy rotte, and lette the woman say, Amen, Amen. And let the Priestess wryte these curses: And when they be cleansed lette him cast them into bitter waters, and geue the woman those bitter & cursed waters to drinke, that those cursed and bitter waters may enter into her. And then the priest shall take the ielousie offering out of the womans hande, and waue it before the Lord, and bring it vnto the altar, and the priest shall take an handfull of the offering for a memoriall, and burne it vpon the altar, and then make the woman drinke the waters: and when he hath made the woman drinke the waters (if she be defiled, and haue trespassed agaynst the husbande:) then shall the cursed and bitter waters go into her, and her belly shall swell, and her thy shall rotte, and that woman shalbe a curse among her people. And if the woman be not defiled, but is cleane, she shall haue no harme, but shall conceaue and beare. This is the lawe of ielousie, when a wife goeth asyde behinde her husbande, and is defiled, or when the spirite of ielousie cometh vpon a man, and he be ielouse ouer his wife, doth bring her before the Lord: And the Priest shall do accordinge vnto all this lawe, and the man shalbe guiltlesse, and the woman shall beare her sinne.

A The. vi. Chapter. The Lord spake vnto Moyses, saying: speake vnto the children of Israel, and saie vnto them, when euer man or womanne doth separate thym selves to bowe a bowe of an abshopper, and appoint thym selves vnto the Lord, he shall separate him selfe from wyne and stronge drinke, and shall drinke no vinegre: of wyne, or of stronge drinke, nor shall drinke whatsoeuer is

And. 23.
Amos. 24.

pressed out of grapes: and ate no fresh grapes neither yet tyled. As long as his abstinence endureth, shall he eat nothing that is made of the vine tree, or of the cornels, or of the huske of the grape. And as long as he boweth, and

B is separated, there shall no rasure come upon his heade: but untill his dayes be out, in the which he separateth him selfe vnto the Lord, he shall be holy, and shall let the lockes of his heare grow. As long as he consecrateth him selfe vnto the Lord, he shall come at no dead bodie: he shall not make him selfe vncleane at the death of his father, mother, brother or sister: because that the bowe of the abstinence of his God is vpon his heade. All the dayes of his abstinence he is holie vnto the Lord. And if it fortune that anye man by chaunce dye sodenlye before him, the

Act. 18. b

heade of his abstinence shall be despyled, and he shall + haue his heade the daye of his cleansing: euen the twentieth daye he shall haue it. And the eighth day he shall brynge two turtles or two yong pigeons to the priest, before the doore of the tabernacle of witness. And the Priest shall offer the one for sinne, and the other for a burnt offering, and make an attonement for him as concerning that he sinned vpon a soule, and shall halowe his head the same daye, and he shall consecrate him selfe vnto the Lord (the time of his abstinence) and shall bryng a lambe of a yere olde for trespass: but the daies that were before are lost, because his abstinence was despyled. This is

C the lawe of the absteyner, when the time of his abstinence is out, he shall be brought vnto the doore of the tabernacle of witness, and he shall brynge his offering vnto the Lord: an hee lambe of a yere olde without blemishe for a burnt offering, and a hee lambe of a yere olde without blemishe for synne, a ram without blemishe also for a peace offering, and a basket of sweete breade, euen calke of fine flour mingled with oyle, and sweeters of sweet bread annointed with oyle with their meate offerings and

drinke offerings. And the Priest shall bryng him before the Lord, and offer his sinne offering and his burnt offering, and shall offer the ram for a peace offering vnto the Lord, with the baskette of sweete breade, and the priest shall offer also his meate offering and his drinke offering. And he shall shawe the heade of the absteyner in the doore of the tabernacle of witness: as when the heade of his abstinence, and shall take the heare of his sober head, and put it in the fire, which is vnder the peace offering. And the Priest shall take the sodde shoulder of the ram and one sweete cake out of the basket, and one sweete water also, and putte them vpon the hands of the absteyner (after he hath shawen his abstinence of) and the Priest shall (take them of him, and) waue them before the Lord. And these holie thynges shall be the

priests with the waue brest and hee shoulder: and then the absteyner may drinke wine. This is the lawe of the absteyner which hath bowed his offering vnto the Lord for his consecration: Besydes those thynges that his hande can gette, according to the bowe which he bowed, euen so he muste do after the lawe of his abstinence. And the Lord spake vnto Moses, saying: Speake vnto Aaron and his sonnes, saying: of this wife ye shall blesse the children of Israel, and saye vnto them. The Lord blesse thee, and kepe thee. The Lord make his face shine vpon thee, and be mercifull vnto thee. The Lord be with thee by his countenance vpon thee, and geue thee peace. And they shall put my name vpon the children of Israel, and I will blesse them.

The vij. Chapter.

AND it so cometh in that daye, when Moses had set by the habitation, and annointed and sanctified it, and all the apperell thereof, the alter also and all the vessels thereof, and had annointed them and sanctified them, then the Priests of

Israel heads offer the houses of their fathers which were the Lodges of the tribes, standing in their offices, offered and brought their sacrifice before the Lorde: six covered charrettes and xii. oxen: one charret for two Lodges, and for one, an ox, and they brought them before the habitation. And the Lorde spake unto Moses saying: take is of them, that they may be to do the service of the Tabernacle of witness, and thou shalt give them unto the Levites, to every man according unto his office. And Moses took the charrettes and the oxen, and gave them unto the Levites, two charrets & four oxen, he gave unto the sons of Gerson according unto their office. And, iii. charrets, and eyght oxen he gave unto the sonnes of Merari (according unto their offices) under the hand of Jethamar the sonne of Aaron the priest. But unto the sonnes of Gath he gave none, because they had had them office of holy things, which they did bear upon shoulders. And the princes offered for the dedicatinge of the altar (in the day that it was anointed) & brought their sacrifices before the altar. And the Lorde sayde unto Moses: The princes that bring their offerings, every day one prince, for the dedicatinge of the altar:

And so on the first day did Nathab the sonne of Amnahab of the tribe of Juda, offer his sacrifice: And his offeringe was a silver charger, of an hundred and xxx. sicles: a silver boule of lxx. sicles after the wright of the sanctuary: and they were both full of fine wheaten flour mingled with oyle for a meatoffering: a sponne of ten sicles of golde, full of sence, a bullocke, a ram, a lambe of a yere olde for a burnt offeringe: an hee goate for a sinneofferinge: and (for a peaceofferinge) two oxen, fine rammes, fine hee goates, and fine lambes of a yere olde: this was the gift of Nathab the sonne of Amnahab. The second day of Nathanael the sonne of Zuar, captayn over Israel, did offer. And he offered for his gift: a silver charger of an hundred &

thirtie sicles: a silver boule of seuentie sicles after the sicle of the sanctuary: bothe full of fine flour mingled with oyle for a meatoffering: a golden sponne of ten sicles, full of sence, a bullocke, a ram, a lambe of a yere olde for a burnt offering, and an hee goate for sinne: and (for a peaceofferinge) two oxen, fine rammes, fine hee goates, fine lambes of one yere olde. This was the offeringe of Nathanael the sonne of Zuar. The third day, Eliab the sonne of Helon captayne of the children of Zabulon did offer. And his gift was: a silver charger of an hundred and thirtie sicles: a silver boule of seuentie sicles after the sicle of the sanctuary, and both were full of fine flour mingled with oyle for a meatoffering: a golden sponne of ten sicles full of sence: a bullocke, a ram, a lambe of a yere olde for a burnt offering, an hee goate for sinne: and (for a peaceofferinge) two oxen, fine rams, fine hee goates, fine lambes of one yere olde. This was the offeringe of Eliab the sonne of Helon. The fourth day, Elizur the sonne of Sedeur captayne of the children of Ruben bidde offer. And his gift was: a silver charger of an hundred and thirtie sicles: a silver boule of seuentie sicles, after the sicle of the sanctuary, and they were bothe full of fine flour mingled with oyle, for a meatoffering: a golden sponne of ten sicles full of sence: a bullocke, a ram, a lambe of a yere olde for a burnt offering, an hee goate for sinne: and (for a peaceofferinge) two oxen, fine rams, fine hee goates, and fine lambes of one yere olde. This was the offeringe of Elizur the sonne of Sedeur. The fifth day, Helumiel the sonne of Zuar, Sabai captayne of the children of Simeon, offered. His gift was: a silver charger of an hundred and thirtie sicles, a silver boule of seuentie sicles: after the sicle of the sanctuary, and they were both full of fine flour mingled with oyle for a meatoffering: a golden sponne of x. sicles full of sence, a bullocke, a ramme, a lambe of a yere old, for a burnt offering: an hee goate for sinne: and for a peaceofferinge, two

The offeringe of Eliab.

The offeringe of Elizur.

The offeringe of Helumiel.

Offerings.

Numeri.

Offering Of

open, five rammes, five hee goats, five
lambs of a yeare olde. This was the
Offering of Helumiel, the sonne of Ju-
The of- ri Sabai. • The sixte daye, Elialaph
feringe of the sonne of Deguell captayne of the
Elialaph children of Gad, offered. His gift was
a siluer charger of an hundrede and
thirtie sicles, a siluer boule of seuen-
te sicles after the sicke of the Sanctu-
arye, both full of fine floure mingled
with oyle for a meateofferinge: a gol-
den spone of ten sicles full of censse, a
bullocke, a ram, a lambe of a yeare old
for a burnt offering, an hee goat for sin.
And for a peaceoffering two oxen, five
rammes, five hee goats, five lambs of
one yeare old. This was the offering
of Elialaph the sonne of Deguell.

The offering of Elisama, The seventh day, Elisama the sonne of Amind captaine of the childzen of Ephraim offered. And his sacrifice was a siluer charger of an hundred and thirtie sicles, a siluer boule of seuentie sicles after the sicle of the Sanctuary, both full of fine floure mingled with oyle, for a meato offering, a golden spone of ten sicles, full of cense: a bullocke, a ram, a lambe of a yere olde for a burnt offering: an hee goat for sin: and for a peace offering, two oxen, five rams, five hee goates, five lambes of a yere olde. This was the offeringe

The of-
feringe of
Gamaliel
ell.

The of- • The ninth day, I bidden the sonne of
ferringe of Gedroni captayne of the childen of
Ibidan, Ben Jamin offered. And his gift was
a silver charger of an hundrede s. xxx.
sicles, a silver boll of. lxx. sicles, after

sicke of the Sanctuary both full of fine
 flour mingled with oyle for a meate
 offering, a golden spoone of ten sicles,
 full of cens: a bullocke, a ram, a lambe
 of one yere olde for a burnt offering:
 on her goate for sin: and for a peace of-
 fering two oxen, five rammes, five hee
 goates, five lambes of one yere olde.
 This was the offering of Abidan the
 sonne of Gedoni. • The tenth daye
 Thiezer the sonne of Immi Sabai,
 captayne of the children of Dan offer-
 ed. And his offeringe was: a silver
 charger of an hundred and thirtie si-
 cles: a silver boule of secentie sicles
 after the sicke of the Sanctuary, both
 full of fine flour mingled with oyle,
 for a meate offering: a golden spoone
 of ten sicles full of cens: a bullocke, a ram,
 a lambe of a yere olde for a burnt of-
 fering: on her goate for sinne: and for a
 peace offering two oxen, five rammes,
 five hee goates, five lambes of a yere
 olde.

This was the offeringe of Abiezer the sonne of Benni Sabai. The eleuenth daye, Dagiel the sonne of Ocran captayne of the children of Isr, offered. And his offering was a siluer charger of an hundred and thirtie sicles: a siluer boule of seuentie sicles, after the sicle of the Sanctuary, both full of fine floure mingled with oyle for a meateoffring: a golden spoones of tenne sicles, full of cense, a bulloche, a ram, a lambe of a yere olde for a burnt offering, an hee goate for sinne, and for a peacoffring: two open, five rammes, five hee goates, five lambes, of one yere olde. This was the offeringe of Dagiel the sonne of Ocran.

• The twelfth day, Thira the sonne of Enan, captayne of the children of Nephtali offered. And his offering was: a silver charger of an hundred and thirtie sicles: a silver bosome of thre score and tenne sicles, after the sicle of the Sanctuarie, bothe full of fine flour mingled with oyle for a meate offering: a golden spoone of ten sicles, full of cens: a bullocke, a ram, a lambe of one yeare olde for a burnt offering: an hee goats for sinne: and

for a peaceoffering: two oxen, five rammes, five he goates, five lambes of one yere olde. This was the offering of **A**hira, the sonne of Enan. This was the dedication of the altar in the daye when it was annoynted: vnto the whiche was broughte of the princes of Iſraell twelue chargers of ſyluer, twelue ſyluer bowles, twelue ſpones of gold: every charger contayning an hundred and thirtie ſickles of ſiluer, every bowle threſcore and ten. And al the ſiluer beſell conceyned two thouſande and foure hundred ſickles after the ſickele of the Sanctuary. And the golden ſpones were twelue, full of cens, contayning ten ſickles a peece, after the ſickele of the Sanctuary, ſo that all the golde of the ſpanes, was an hundred and twenty ſickles. All the bullockes for the burnt offering, were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meate offering: and the hee goates for ſinne, twelue. And all the oxen for the peaceofferinge, were ſoſwe and twentie, the rammes ſyrtie, the hee goates threſcore, the lambes of a yere olde ſixtie. This was the dedication of the altar, after that it was annoynted. And when Moſes was gone into the tabernacle of witneſſe, to ſpeke with him, he heard the voyce of one ſpeakinge vnto him from of the mercyſeate, that was vppon the arke of witneſſe. be-
 ſware the two, che-
 rubins, and he
 talked with
 him.

The. liij. Chapter.

AND the Lord ſpake vnto Moſes, ſaying: ſpeake vnto Aaron, and ſaye vnto him: whenne thou puttelt on the lampes, the ſame ſeven lampes ſhall geue lighte towards the forefront of the candleſtiche: And Aaron vpdde even ſo, and lighted the lampes towards the forefront of the candleſtiche, as the Lord com-

manded Moſes, and the ſwoke of the candleſtiche was of ſyſſe golde, both the ſhaft and the ſlowes therof: accordinge vnto the viſion whiche the Lord had ſhewed Moſes: euen ſo he made the candleſtiche. And the Lord ſpake vnto Moſes, ſaying: take the Leuites from amonge the childzen of Iſraell, and cleaſe them. But thou ſhalt thou do vnto them, when thou cleaſeſt them: ſprinkle water of puri- fying vppon them, and let them make a raſure to ranne a longe vpon all the ſleſhe of them, and lette them waſhe their clothes, and ſo make them ſelues cleane. Then lette them take a bul- locke with his meate offeringe: euen ſyne ſlowe myngled with oyle: and another bullocke ſhalte thou take for ſinne. And when thou doeſt bringe the Leuites befoze the tabernacle of witneſſe, thou ſhalt gather the whole multitude of the childzen of Iſraell together, and bringe the Leuites be- foze the Lord, and the chy- liden of Iſraell ſhall put their hands vppon the Leuites. And Aaron ſhall waue the Leuites befoze the Lord, for a waue offeringe of the childzen of Iſ- rael, that they may execute the mini- ſtration of the ſeruite of the Lord. And the Leuites ſhall put their hands vppon the headdes of the bullockes, and thou ſhalt offer the one for ſynne: and the other for a burnt offeringe, vnto the Lord, that thou may- eſt make an attonemente for the Le- uites. And thou ſhalt ſet the Leuites befoze Aaron and his ſonnes, and waue them for a waue offering befoze the Lord. And thus thou ſhalt ſepe- rate the Leuites from amonge the chil- dzen of Iſraell, and the Leuites ſhall be myne: after that ſhall the Leuites goo in, and do the ſeruite of the taber- nacle of witneſſe. And thou ſhalte cleaſe them and waue them, for they are geuen and deliuered vnto me from amonge the childzen of Iſrael, for ſuch as open every wombe: euen for the firſt borne of all the childzen of Iſrael. I taken them vnto me: for all the firſt borne of the chy- liden

dyn of Iſraell are mine bothe manne
and beaſt: ſence the daye that I ſmote
euery ſpyte bozne in the lande of E-
gypte, I ſanctified them for my ſelfe,
and I haue takenne the Leuites, for
all the ſpyte bozne of the children of
Iſraell, and haue genen the Leuites
as a giſte vnto Aaron, and his ſonnes
from amonge the children of Iſraell,
to do the ſeruiſe of the children of Iſ-
raell, in the Tabernacle of witneſſe, to
make an attonement for the children of
Iſraell, that there be no plague among
the children of Iſraell, if the children
come nye vnto the holy thinges. And

P

Moſes and Aaron and al the congre-
gation of the children of Iſraell dyd
with the Leuites, according vnto all
that the Lorde commaunded Moſes
concerning the Leuites: euen ſo dyd
the children of Iſraell vnto them.
And the Leuites were purified, and
waſhed their clothes. And Aaron
ſwaue them befoze the Lorde, & made
an attonement for theym, and cleaſed
them. After that went the Leuites in
to do their ſeruiſe in the Tabernacle
of witneſſe, befoze Aaron & his ſonnes
as the Lorde had commaunded Moſes
concerning the Leuites, euen ſo they
did vnto them. And the Lorde ſpake
vnto Moſes, ſaying: this is it that
belongeth vnto the Leuites: from
xxv. yere bpwarde they ſhall go in, to
waite vpon the ſeruiſe of the Taber-
nacle of witneſſe, & from the age of fif-
tye yere, they ſhall ceaſe waiting
vpon the ſeruiſe therof, and ſhall ſerue
no more: but ſhall miniſter vnto their
brethren in the tabernacle of witneſſe
to waite, but ſhall do no more ſeruiſe.
This therefore ſhalt thou do vnto the
Leuites in their waiche.

Num. 48

The .ix. Chapter.

And the Lorde ſpake vnto Mo-
ſes in the wilderness of ſi-
nai, in the firſt moneth of the
ſeconde yere, after they were come
out of the lande of Egypte, ſaying: let
the children of Iſraell offer Paſſe-
ouer in his ſeaſon: euen the .xiii. day of

this moneth: at euen, let them kepe it
in his ſeaſon, according to all the ce-
remonies of it, and according to all the
maners thereof. And Moſes ſpake
vnto the children of Iſraell, that they
ſhoulde offer Paſſeouer, and they of-
fered paſſeouer the .xiii. day of the firſt
moneth at euen in the wilderness of
ſinai, according to all that the Lorde
commaunded Moſes, euen ſo did the
children of Iſraell. And certaine men
were deſiled vpon the ſoule of man,
that they mighte not offer Paſſeouer
the ſame daye. And they came befoze
Moſes and Aaron the ſame day. And
the men ſayde vnto him: we are deſi-
led vpon the ſoule of man: wherefore
are we kepte backe that we maye not
offer an offering vnto the Lorde in the
due ſeaſon, among the children of Iſ-
raell? And Moſes ſaide vnto them:
ſtande ſtill, and I will heare what
the Lorde will commande concerning
you. And the Lorde ſpake vnto Mo-
ſes, ſaying: ſpeake vnto the children
of Iſrael and ſay: If any man among
you or your children after you be de-
cleane by the reaſon of a coarſe, or in
the way farre from you, and will offer
Paſſeouer vnto the Lorde: the .xiii.
daye of the ſeconde moneth at euen let
them offer it, and eaſe it with ſonne
bread and ſowze herbes: let them leave
none of it vnto the morninge: nor
breake anye bone of it: But according
to all the ordinances of the Paſſe-
ouer let them offer it. But the man that
is cleane and is not in a tourney, and
yet was negligent to offer Paſſeouer
the ſame ſoule ſhall periſhe from his
people, becauſe he brought not the of-
fering of the Lorde in his due ſeaſon:
that man ſhall beare his ſynne. And
if a ſtraunger dwell amonge you, and
will offer Paſſeouer vnto the Lorde,
according to the ordeynature of Paſ-
seouer and maner thereof, he ſhall offer
it thus.

**Ye ſhall haue one lawe bothe for the
ſtraunger, & for him that was borne
at home in the lande. And the ſame
daye that the Tabernacle was reared
vpe, a cloud covered the habitation**

**Exo. 128
Leu. 21. b
Num. 28
Deu. 16.**

Which was a Tabernacle of the wit-
nesse: and when there was vpon the
habitation, as it were the similitude
of fyre vntill the morninge. So it
was alwaye, the cloude covered it by
day, & the similitude of fyre by night.
And when the cloude was taken vp
from of the tabernacle, then the chil-
dren of Israel iourneyed: and where
the cloude abode, there the children of
Israel pitched their tentes. At the
mouth of the Lord the children of Is-
rael iourneyed, and at the mouth of
the Lord they pitched. And as longe
as the cloude abode vpon the habita-
tion they lay still: and when the cloude
caried still vpon the habitation longe
time, the children of Israel kept the
watche of the Lord, and iourneyed
not. And it chaunced, that when the
cloude abode a fewe dayes vpon the
habitation, they abode in their tentes
accordinge to the commaundement of
the Lord: and they iourneyed also at
the commaundement of the Lord.

D And it happened, that when the
cloude abode vpon the habitation, from
even vnto the morning, and was ta-
ken vp in the morning, then they ior-
neyed. Whether it was by daye or by
night, that the cloude was taken vp
they iourneyed. Or if the cloude layed
two daies or a month, or a long sea-
son vpon the habitation, and remained
theron, the children of Israel abode
still, and iourneyed not. And as soone
as the cloude was taken vp, they ior-
neyed. At the mouth of the Lord, they
rested in the tentes, and at the com-
maundement of the Lord, they ior-
neyed keeping the watch of the Lord
at the commaundement of the Lord
by the hande of Moyses.

Chapter.

A And the Lord spake vnto Mo-
ses, saying: Make thee two
Trompettes of silver: of an
whole piece shalt thou make them,
that thou mayest blowe them, to call the
congregation together, and when the
host shall iorney. Therfore shall they

blow with them, that all the multi-
tude may resort to thee before the doore
of the tabernacle of witnesse. And yf
they blow but one trompet, then the
princes which are heade ouer the
thousandes of Israel shall come vnto
thee. But yf ye trompe, the hostes
that lye on the east partes, shall go for-
warde. And yf ye trompe the seconde
time, the hoste that lye on the south-
side shall take their iourney: for they
shall trompe wherue they take their
iourney. But when the congregation
is to be gathered together, they shall
blow onely and not trompe. And the
sonnes of Aaron the priest shall blow
with their trompettes, and ye shall haue
them as a lawe for euer in your gene-
rations. And yf ye go to warre in
your lande agaynst your enemies that
beere you, ye shall blow with the trom-
pettes: and ye shall be remembred before
the Lord your God, to be saued from
your enemies. Also in the day of your
gladnes, and in your feast dayes, and
in the beginning of your monethes,
ye shall blow the trompettes ouer your
burntsacrifices and peaceofferings,
that they maye be a remembrance for
you before your God. I am the
Lord your God. And it came to passe
the twentieth day of the second month
in the seconde yeare, that the cloude
was taken vp from of the habitation
of witnesse. And the children of Is-
rael tooke their iourney out of the de-
sert of Sinai, and the cloude rested
in the wilderness of Pharan. And
the Lord tooke their iourney at the
mouth of the Lord, by the hande of
Moyses. In the first place wente
the standarde of the booke of Juda,
accordinge to their armes: whose
captayne was Phahaton, the sonne
of Amiadab. And ouer the booke
of the Tribe of the childrene of Is-
sachar, was Nathanaell the sonne of
Zuar. And ouer the booke of the tribe
of the children of Zabulon, was E-
liab the sonne of Helon. And the ha-
bitation was taken downe: and the
sonnes of Gerson and Merari wente
to carrye the tabernacle.

And the hoste of Ruben went forth with theire banner and armyes, whose captaine was Eliazur the sonne of Sedeur. And ouer the hoste of the tribe of the children of Simcon was Samaliell the sonne of Suri Sadai. And ouer the hoste of the tribe of the childerene of Gad was Eliasaph the sonne of Deguell. The Cahathites also went forwarde, and bare the sanctuary, and the other wyde sette by the habitation agaynst they came. And the standerde of the hoste of the childerene of Ephraim wente forth according to their armie, whose captayne was Elisama the sonne of Amud. And ouer the hoste of the tribe of the sonnes of Manasse, was Gamaliell the sonne of Hebazur. And ouer the hoste of the tribe of the sonnes of Benjamin was Abidan the sonne of Gedeon. And the standerde of the hoste of the childerene of Dan came forth (hauing all the hostes together) throughout their armie: whose captayne was Ahiezer, the sonne of Numi Saddat. And ouer the hoste of the Tribe of the children of Aser, was Daguell the sonne of Ochzan. And ouer the hoste of the tribe of the childerene of Naphtali, was Ahira, the sonne of Enan. These are the leaders of the children of Israel throughout their armie: and thus the hostes removed. And Moyses saide vnto Hobab the sonne of Raguell the Midianite, whiche was Moyses father in lawe: We go into the place of whiche the Lord sayde: I will geue it you, Come thou therefore with vs, and we will doo thee good: for the Lord hath promised good vnto Israel. And he answered him: I will not goe, but will departe to mine owne land, and to my kinred. He sayde: Oh naye, leave vs not, for thou knowest sure mansions in the wilderness, and thou hast bene to vs in steed of eyes. And yf thou go with vs, loke what goodnesse the Lord sheweth vnto vs, the same will we the same doo thee. And they departed from the mount of the Lord three daies iorney: and the Arke

of the testament of the Lord went before them in the these daies iorney, to searche oute a resting place for them. And the Lord made a shadowe for them throughout the cloude by daye, when they wente oute of the tentes. And it fortuneth, that when the Arke wente forth, Moyses saide: Rise by Lord, and let thine enemies be scattered: and let them that hate thee, flee before thee. And when the Arke rested, he sayde: Returne O Lord, vnto thee many thousands of Israel.

The xi. Chapter.

And it fortuneth, that whenne the people hadde sinned, it was a displeasure in the eyes of the Lord. And whenne the Lord heard it, his countenance was prouoked to wrath, and the fyre of the Lord burnt among them, and consumed them that were the bittermoste of the hoste. And the people cryed vnto Moyses. And when Moyses made intercession vnto the Lord, the fyre quenched. And the name of the place was called Taberah, because the fyre of the Lord burnt among them. And the rascall people that was among them, fell a lusting, and turned themselves, and went (euen as didah) to the children of Israel) and sayde: Who shall geue vs fleshe to eate? we remember the fleshe whiche we did eate in Egypte, for naughte, and the cucumbers and melons, leekes, onions, and Garlyke. But now our soule is dried awaye, for we can fynde nothinge elles, save Manna. The Manna was as a Coriander seed, and (so to see to) lyke the Bedellian. And the people wente aboute, and gathered it, and ground it in Millen, or beat it in morters, and baked it in pannes, and made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And when the dew fell downe vpon the hoste in the night, the Manna fell vpon it. And whenne Moyses heard the people wepe throughout their house, he emerged vnto the doore of his tent.

sent to spy out the lande. And Moyses called the name of Olee the sonne of Nun, Joshua. And Moyses sente them south to spy out the lande of Canaan, and saide vnto them: Gette you by this way southwarde, that ye may go by into the hye countrey, and see the lande what maner thing it is, and the people that dwelleth therein: whether they be stronge or weake, eyther fewe or many, and what the land is that they dwell in, whether it bee good or badde, and what maner of cities they be, that they dwell in, whether they dwell in tentes or walled townes: and what maner of lande it is, whether it be fat or leane, and whether there be trees therein, or not. Be of a good courage, and bringe of the fruite of the lande. And it was about the time that grapes are byll ripe.

¶ And so they went by, and serched out the land from the wilderness of Zin, vnto Rehob, as men come to Hemath, and they ascended vnto the south, and came vnto Hebron, where Shimon was, and Hesi, and Chalmant, the sonnes of Enach. Hebron was builded seven yere before Ioan in Egypte. And they came vnto the river of Escoll, and cut downe there a brannche with one cluster of grapes, and swain bare it vpon a staffe, and they brought also of the pomegranates: and of the figges. And the place was called, the river Escoll, because of the cluster of grapes, which the children of Israel cut downe thence. And they turned backe againe from serching of the land after forty dayes. And they went and came to Moyses and Aaron, and vnto all the multitude of the children of Israel, in the wilderness of Sin, which is in Cadan, and broughte their woode, and also vnto all the congregation, and shewed them the fruite of the lande. And they tolde him, and sayde: We came vnto the lande whither thou sentest vs, and surely it floweth with milke and honye: and here is of the fruite of it. Nevertheless, the people that dwell therein, are of a great stature, and the cities are walled,

and exceedinge greates: and moreouer, we sawe the children of Enach there. The Amalechites dwell in the south countrey, and the Hethites, Jebusites, and the Amorites dwell in the mountains, and the Canaanites dwell by the sea, and by the coast of Iordan. And Caleb stilled the (murmur that was raysed vp) of the people before Moyses, saying: We will go by, and conquire it, for we be able to overcome it. But the men that went with him, saide: We be not able to go by against the people, for they are stronger then we. And they brought by an euill reporte of the lande, which they had searched, saying vnto the children of Israel: The lande which we haue gone thowso to search it out, is a land that eateth by the inhabitants thereof: and the people that we sawe in it, are men of a great stature. And there we sawe also gigantes, the children of Enach, which come of the gigantes, And we seemed in our sight, as it were grasshoppers, and so we did in their sight.

The xliij. Chapter.

¶ And all the multitude of the people cryed oute, and wepte thowso went that night, and all the children of Israel murmured agaynst Moyses and Aaron. And the whole congregation sayde vnto them: Woulde God that we hadde dyed in the lande of Egypte, eyther that we had dyed in this wilderness. Wherefore hath the Lord brought vs vnto this lande, to fall vpon the sword: and that our wiues, and our children should be a praye? Were it not better that we returne vnto Egypt agayne? And they sayd one to another, we will make a capitaine, and returne vnto Egypt agayne. But Moyses and Aaron fell on their faces before all the congregation and multitude of the children of Israel. And Joshua the son of Nun, and Caleb the son of Iephune (which were of them that searched the land) rent their clothes, and spake vnto all the companye of the children of Israel.

The people murmure

Numeri.

Num. 20.

Israel, saying: The lande which we walked through to search it, is a very good land. If the Lord hath lust to vs he will bringe vs into the lande, and geue it vs, whiche is suche a lande as floweth with milke and honye. But in any wise rebell not ye agaynst the Lord. - Neither neede ye to feare the people of the lande, for they are but breade for vs. Their shadowe is departed from them, and the Lord is with vs, feare them not therefore. But al they which were in that multitude, hadde stoned them with stones. And the glasse of the Lord appeared in the tabernacle of witnesse, befoze
C all the childre of Israel. And the Lord sayde vnto Moyses. Howe longe do this people prouoke me, and how long wil it be ere they beleue me for al the signes which I haue shewed amonge them? I will smyte them with the pestilence and destroy them: and will make of thee a greater nation and mightier then they. And Moyses sayde vnto the Lord, then the Egyptians shall heare, for thou broughtest this people in thy might from among them. And it will be tolde to the inhabitants of this lande also: for they haue hearde likewise, that thou Lord arte amonge this people: and that thou Lord arte seene face to face, and that thy cloud standeth ouer them and that thou goest befoze them by daye time in a pillar of a cloude, and in a pillar of fyre by nighte. If thou shalt kill all this people as they were but one man, then the nations which haue heard the fame of thee, will saye the Lord is not hable to bringe in this people into the lande, whiche he swore vnto them: but hath slaine them in the wilderness. And now I beseeche thee let the power of my Lord be greates, according as thou hast spoken saying: the Lord is longe yet he be angrie, and full of mercy, and suffreth iniquitie, and sinne, and leaueh none man innocent, and visiteth the iniquitie of the fathers vpon the children, in the thirde and fourth generation: be mercifull I beseeche thee vnto

Exo. 13

the sinne of this people, according as vnto the greates mercede, as thou hast forgiven this people frome Egypte euen vntill now. And the Lord saide: I haue forgiven it, according to thy request. But as truly as I lyue, all the earth shall be filled with the glorie of the Lord. But al those men which haue sene my glorie and my miracles which I did in Egypte, and in the wilderness, and haue tempted me now this ten times, and will not harden vnto my voyce, shall not see the lande which I swore vnto their fathers: neyther shall any of them that prouoked me see it. But my seruant. Caleb, with whom there was another maner of spirite, and because he hath followed me vnto the vtmoste, him will I bringe into the lande which he hath walked in, and his seede shall inherite it, and also the Amalechites and Cananites which dwell in the playne countrye. To morowe tourne you, and get you into the wilderness: euen by the waye of the red sea. And the Lord spake vnto Moyses and Aaron saying: howe longe both this multitude murmur agaynst me? I haue heard the murmuringes of the children of Israel, with the which they murmur agaynst me. Tell them therefore: As truly as I lyue (sayeth the Lord) I will doe vnto you euen as ye haue spoken in myne eare. Your carcases shall lye in this wilderness. And all you that were tolde throughout your numbers, from xx. yere and aboue (which haue murmured agaynst me) shall not come into the lande, ouer which I lifted up mine hande to make you dwell therein, save Caleb the sonne of Iephune, and Josua the sonne of Nun. But your children which ye sayde shoulde be a praye, them I will bringe in, and they shall knowe the lande which ye haue refused, and your carcases shall lye in this wilderness. And your children shall wander in this wilderness forty yeres, a yere for your whoredome, vntill your carcases be wasted in the wilderness.

32. 4. b

Cap. 10.

Num. 1. f

after the number of the dayes in
 which ye searched out the land, euen
 forty dayes, every day for a yere shall
 ye beate your brightshinnes euen
 pl. yere, and ye shall knowe my dys-
 pleasure. If the Lord haue sayde that
 I will doo it vnto all this euill con-
 gregation that are gathered together
 against me. For in this wilderness
 they shall be consumed, and here they
 shall dye. And the men which Moyses
 sent to serche the land, and which
 (when they came againe) made all the
 people to murmure before him, and
 brought vp a slander vpon the lande
 euen those men that did bring vp that
 slander vpon it, as though it hadde
 bene euill, dyed in a great plague be-
 fore the Lord. But Joshua the sonne
 of Nun, and Caleb the sonne of Je-
 phune, which were of the men that
 wente to serche the lande, lyued still.
 And Moyses tolde these saynges vn-
 to all the chyldrene of Israel, and the
 people rooke great sorowe. And they
 rose vp early in the morning, and gat
 them vp into the toppe of the moun-
 taine, saynges: • Lo, we be here, and
 will go vp vnto the place, of which
 the Lord sayde vnto vs, for we haue
 sinned: And Moyses sayd: wherfore
 will ye goe on this maner, beyond the
 word of the Lord? It wil not come wel
 to passe, goe not vp therfore, (for the
 Lord is not among you) that ye bee
 not slayne before your enemies. For
 the Amalechites and the Cananites
 are there before you, and ye will falle
 vpon the swerde: because ye are tur-
 ned aswyde from the Lord, and the
 Lord will not bee with you. But
 they presumed obstinately to goe vp
 into the hill toppe. Neuer the later,
 the arke of the testament of the Lord
 and Moyses departed not oute of the
 hoste. Then the Amalechites, and the
 Cananites, which dwelt in that hill,
 came downe, and smote them, and he-
 wed them euen vnto Horeba.

The .xv. Chapter.

And the Lord spake vnto Mo-
 ses, saying: Speake vnto the
 chyldren: of Israel, and say

vnto them: • When ye be come into the
 lande of your habitations, which I
 gaue vnto you, and will offer an offer-
 ing vnto the Lord. Namely a burnt
 offering of a speciall sacrifice, epyther of
 a bowe or of a willing mynd, and in
 your principal feasts, to make a swete
 sauour vnto the Lord of the oxen, or
 of the flocke. Then • let him that of-
 fereth his offering vnto the Lord,
 bring also a meateoffering of a tenth
 dele of flour, mingled with fourthe
 part of an hynde of oyle, and the fourthe
 parte of an hynde of wyne for a drinke
 offering, and offer with the burnt of-
 fering, or any other offering, when it is
 a lambe. Or if it be a ram, thou shalt
 offer for a meateoffering, two tenth dea-
 les of flour mingled with the thirde
 parte of an hynde of oyle: and for a drinke
 offering, thou shalt offer the third part
 of an hynde of wyne for a swete sauour
 vnto the Lord. And when thou offer-
 est a bullocke for a burnt offering or
 for a speciall bowe or a peaceoffering
 vnto the Lord, let him bring with
 a bullocke a meateoffering of .iij. tenth
 deales of flour myngled with halfe
 an hynde of oyle. And thou shalt bring
 for a drinkeoffering euen halfe an hynde
 of wyne, for an offering of a swete sa-
 uour vnto the Lord. After this ma-
 ner shall it be doone for an ox, or for a
 ram, or for a lambe, or a kydder. Looke
 what numbze thou makest in these,
 such a numbze thou shalt make in them
 also. And accordyng to the numbze of
 suche offerings, thou shalt encrease
 the meate offerings and the drinke
 offerings. All that are of your seues
 shall doo these thynges after this ma-
 ner, to offer an offering of swete sa-
 uour vnto the Lord. And if a stran-
 ger sojourne with you, or whosoeuer
 be among you in youre generations,
 and will offer an offering of a swete
 sauour vnto the Lord: euen as ye do,
 so he shall do. One ordinance shalbe
 both for you of the Congregation,
 and also for the stranger. It shall be
 one ordinance for euery in youre ge-
 nerations, both vnto you, and to the
 stranger before the Lord.

Leui. 2. a
and. 6. b.

13

One lawe and one iudgement shall I seeke for you, and for the stranger that sojourneth with you. And the Lord spake vnto Moyses, saying:

Deu. 8. c **C** Speake vnto the children of Israel, and say vnto them: When ye be come into the lande, to the which I bringe you, then whenne ye will eate of the breade of the lande, ye shall take vp an heaueroffring vnto the Lord. Ye shall take vp a cake of the first of your dowe for an heueroffring, as ye doe the heueroffring of the barme, even so ye shall heave it. Of the firste of your dowe ye shall geue vnto the Lord an heueroffring in your generations. And if ye oversee your selues, and obserue not all these commandements, which the Lord hath spoken vnto Moyses, even all that the Lord hath commanded you by the hand of Moyses from the first day that the Lord commanded Moyses, and henceforthwarde among your generations. If it happen that ought is committed ignorant-ly of the congregation, all the multitude shall offer a bullocke for a burnt-offering, to be a sweete savoure vnto the Lord, with the meattoffring and drinkeoffring thereto, according to the manner, and an hee goate for sinne. And the Priest shall make an attonement for all the multitude of the children of Israel, and it shall be forgiven them: for it is ignorance. And they shall bring their offering for a sacrifice vnto the Lord: and their sinoffering before the Lord for their ignorance. And it shall be forgiven vnto all the multitude of the children of Israel, and vnto the stranger that dwelleth amonge you: for all the people were in ignorance. If any one soule sinne through ignorance, he shall bring a hee goate of a yeare olde for sinne. And the Priest shall make an attonement for the soule that sinned ignorantly, with the sinoffering before the Lord to reconcile him: and that it may be forgiven him. And both thou that arte bozne of the children of Israel, and the stranger that dwelleth amonge you, shall haue both the one lawe, whose

Leu. 32. b

so doeth sinne through ignorance. But the soule that doeth ought me-
surably, whether he be an Israelite or a stranger, that same blasphemeth the Lord. And that soule shall be rooted out from among his people because he hath despised the worde of the Lord, and hath broken his commandement, that soule therefore shall perishe, & his sin shall be vpon him. And while the children of Israel were in the wilderness, they founde a man that gathered sticks vpon the Saboth day. And they that founde him gathering sticks, brought him vnto Moyses and Aaron, and vnto all the congregation: and they put him in ward, seeing it was not declared what should be done vnto him. And the Lord sayd vnto Moyses: Let the man dye: and let all the multitude stone him with stones withoute the holke. And all the multitude brought him without the holke, and stoned him with stones, and he dyed as the Lord commanded Moyses. And the Lord spake vnto Moyses, saying: Speake vnto the children of Israel, and bid them: that they make the yermgardes in the quarters of their garments throughout their generations, and put vpon the garde of the quarters a ribband of yelow silke. And the garde shall bee vnto you to looke vpon it, that ye may remember all the commandements of the Lord and doe them: and that ye seeke not after your owne heart, or your owne eyes: after the which ye use to go a whooring: but ye shall remember rather and do all my commandements, and be holy vnto your God: I am the Lord your God, which brought you out of the Land of Egypt, for to be your God: I am the Lord your God.

Act. 14. f **D** The xvi. Chapter.
A Corah the sonne of Aza-
zebar, the sonne of Gabath,
the sonne of Levi, & Dathan
and Abiram, the sonnes of Eliab, and
On, the sonne of Peleth, the sonne of

so doeth sinne through ignorance. But the soule that doeth ought me-
surably, whether he be an Israelite or a stranger, that same blasphemeth the Lord. And that soule shall be rooted out from among his people because he hath despised the worde of the Lord, and hath broken his commandement, that soule therefore shall perishe, & his sin shall be vpon him. And while the children of Israel were in the wilderness, they founde a man that gathered sticks vpon the Saboth day. And they that founde him gathering sticks, brought him vnto Moyses and Aaron, and vnto all the congregation: and they put him in ward, seeing it was not declared what should be done vnto him. And the Lord sayd vnto Moyses: Let the man dye: and let all the multitude stone him with stones withoute the holke. And all the multitude brought him without the holke, and stoned him with stones, and he dyed as the Lord commanded Moyses. And the Lord spake vnto Moyses, saying: Speake vnto the children of Israel, and bid them: that they make the yermgardes in the quarters of their garments throughout their generations, and put vpon the garde of the quarters a ribband of yelow silke. And the garde shall bee vnto you to looke vpon it, that ye may remember all the commandements of the Lord and doe them: and that ye seeke not after your owne heart, or your owne eyes: after the which ye use to go a whooring: but ye shall remember rather and do all my commandements, and be holy vnto your God: I am the Lord your God, which brought you out of the Land of Egypt, for to be your God: I am the Lord your God.

The xvi. Chapter.
A Corah the sonne of Aza-
zebar, the sonne of Gabath,
the sonne of Levi, & Dathan
and Abiram, the sonnes of Eliab, and
On, the sonne of Peleth, the sonne of

And when rose up before Moyses, with
other men of the children of Israel,
two hundred and fiftie, which were
captaynes of the multitude, great and
famous men in the congregation: and
they gathered themselves together a-
gainst Moyses and Aaron, and sayde
vnto them: Ye make muche to doo, se-
ting all the multitude are holp, euerpe
one of them, and the Lord is amonge
them. Why beane ye ppetre sines vp
aboue the congregation of the Lord?
And when Moyses heard it, he set vp
pon his face, and spake vnto Cohab,
and vnto all his company, saying: Co
moiose the Lord will shew who are
his, who is holpe, and who oughte to
approche hye vnto him; and who he
hath chosen to come to him. This doo
therefore, take you fyre pannes, bothe
Cohab and all his company, and doo
fyre therein, and put cense in them be-
fore the Lord to moiose. And the man
whom the Lord doth chose, the same
shalbe holp. Ye make muche to doo, ye
children of Leui. And Moyses sayde
vnto Cohab: Heare ye children of
Leui. It is but a small thinge vnto
you, that the God of Israel hath se-
parated you from the multitude of
Israel: and brought you to himselfe;
to do the seruice of the dwelling place
of the Lord, and to stande before the
multitude, and to minister vnto him:
he hath taken thee to him, and all thy
brethren, the sons of Leui with thee,
and seke ye the office of the Priest al-
so: For which cause both thou and
all thy company are gathered together
against the Lord: And what is Aaron
that ye murmure agaynst him? And
Moyses sente, and called Dathan, and
Abiram, the sons of Eliab, whiche
sayde: We wilde come vnto Jhu: a
small thing, that thou haue broughte
us out of a lande that floweth with
milk and hony, to sit vs in the wilder-
nesse, and to toppre ouer vs alke,
that thou haue broughte vs vnto a land that
floweth with milk and hony, and
given vs inheritance of cities and
vineyardes: while thou puttest the
eye of these men, the multitude came

up. And Moyses waxed very angry, &
said vnto the Lord: Turne not thou
vnto their offering. I haue not taken
so muche as an assle from them, neither
haue I hurt any of them. And Moyses
sayd vnto Cohab: We thou and
all thy company before the Lord: both
thou, they, and Aaron to moiose. And
take euery manne his censer, and put
cense in them, that ye may offer before
the Lord, euery man of the two hun-
dred and fiftie take his censour, thou
also Aaron, that euery one may haue
his censer. And they tooke euery man
his censer, and put fire in them, & laid
cense thereon, and stood in the doore of
the tabernacle of witness with Moyses
and Aaron. And Cohab gathered
all the congregatiō against them vnto
the doore of the Tabernacle of witness.
And the glory of the Lord appered vnto
all the congregation. And the Lord spake
vnto Moyses & Aaron, saying: Sepa-
rate your selues from among this con-
gregation, that I may consume them
at once. And they fell vpon their fa-
ces, and sayde: O moke mighte God
of the spirites, of all flesh, if this man
hath sinned, while thou bee for the
with all the multitude: And the Lord
spake vnto Moyses, saying: Speake
vnto the congregation and say: Gette
you away from about the dwellinge
of Cohab, Dathan, and Abiram: And
Moyses rose up, and went vnto Da-
than and Abiram, the eldres of Is-
rael foloweth him. And he spake vnto
the congregation, saying: Departe
from the tents of these wicked men,
and touch nothing of theirs, least ye
perish in all their iniquities. And so they
gate them from the dwellinge of Co-
hab, Dathan, and Abiram: and euery
spere. And Dathan and Abiram came
out, and stood in the doore of their ten-
tes with their wives, their sonnes,
and their little children: And Moyses
sayde: Hereby ye shall knowe that the
Lord hath sent me to do all these wo-
rdes; and that I haue not done the wo-
rde of mine owne mouth. For when
ye the sinner death of all men: &
if they be killed after the imitation

of all menne; then the Lord hath not sent me. But and if the Lord make a newe thinge, and the earth open her mouth, and swalowe them by with all that they haue: and they go downe quicke into hell: then ye shall vnderstande, that these men haue provoked the Lord. And it fortuned, that as soone as he had made an ende of spea-

der. 11. a king all these wordes, the grounde
N. 26 b clone a sunder that was vnder theym,
Ps. 106 c and the earth opened her mouth, and

swalowed them by, and their houses, and all the men that were with Corah, and all their gooddes. And they and all that they had, went downe alive vnto hell, and the earth closed vpon them: and they perished from among the congregation. And all Israel that were about them, fledde at the crye of them. And they sayd: Least the earth swalowe vs by also. And there came out a fire from the Lord, and consumed the twoo hundred and fiftie men that offered cense. And the Lord spake vnto Moyses, sayinge: Speake vnto Eleazar, the sonne of Aaron the priesle, that he take by the censers out of the burning, and scatter the fire here and there, for the censers of these sinners are halowed in their deathea: and let them make of them thinne beaten plates for a coveringe of the altare. For they offered them before the Lord, and therefore they are halowed, and they shall bee a signe vnto the children of Israel.

And Eleazar the priesle toke the basen censers which they were burnt had offered, and beate them thinne for a coveringe of the altare, to be a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come nere to offer cense before the Lord, that it happen not vnto him, like as vnto Corah and his company, as the Lord sayd of him by the hand of Moyses. But on the morowe all the multitude of the children of Israel murmured agaynst Moyses and Aaron, saying: Ye haue killed the people of the Lord. And it fortuned, that when the multitude was ga-

thered agaynst Moyses and Aaron, they looked towarde the tabernacle of witnesse. And beholde, (when they were entred into it) the cloude covered it, and the glozy of the Lord appeared. And Moyses and Aaron came before the Tabernacle of witnesse. And the Lord spake vnto Moyses, saying: Get you from among this congregation, that I may consume them quickly. And they set vpon their faces. And Moyses sayd vnto Aaron: Take a censer, and put fire therin out of the altar, and poure out cense, and go quickly vnto the congregatiō, that thou may obtayne the forgiveness for them.

For there is wrath gone out from the Lord, and there is a plague begonne. And Aaron toke as Moyses commaunded him, and ran into the mids of the congregation, and behold, the plague was begon amonge the people, and he put on cense, and made an attonement for the people. And when he stoode by twent the deade, and them that were alive, the plague ceased. They that dyed in the plague were. xliij. thousande, and vij. hundred: beside them that dyed about the busynesse of Corah. And Aaron wente agayne vnto Moyses before the doore of the tabernacle of witnesse, and the plague ceased.

The .xxii. Chapter.

And the Lord spake vnto Moyses, saying: Speake vnto the children of Israel, and take of encryprince of them a rodde, after the houses of their fathers, euery rodde: and write euery mans name vpon his rodde. And write Aarons name vpon the rodde of Aarons: for a house of their fathers. And put them in the Tabernacle of witnesse, euē in the place where I meete you. And the mans rod whom I choole, shall blossom. And I will make teasse from me, the grudginges of the children of Israel, whereby they grudge agaynst you. And Moyses spake vnto the children of Israel, and all the princes gaue him, euen

Printe ouer their fathers houses, a Rod, euen twelue rodde, and the rod of Barou was amonge the rodde.

C And Moyses put the rods befoze the Loyde, in the Tabernacle of witnesse. And on the morowe, Moyses wente into the tabernacle of witnesse: and beholde, the rodde of Barou for the house of Arou, was budded, and bare blossomes, and almondes. And Moyses broughte oute all the rodde from befoze the Loyde vnto all the children of Israel: and they looked vpon them, and toke euery man his rod.

D And the Loyde said vnto Moyses: bringe Barons rod againe befoze the witnesse to be kept for a token of the childrens rebellion, and that their murmuringe maye cease from me, and that they dye not. And Moyses did as the Loyd commaunded him, euen so did he. And the children of Israel spake vnto Moyses saying: Behold, we are wasted away and consumed, we all come to naught, whosoener commeth nie the dwelling of the Loyde dyeth. Shall we vterly consume awaye?

C The. xxiij. Chapter.

A And the Loyde saide vnto Barou, thou and thy sonnes and thy fathers house with thee shall beare the faulte of that which is done amysse in the holy place. And thou and thy sonnes with thee shall beare the faulte of that which is done amysse in your priesthode. And thy brethren of the tribe of Arou, and of thy fathers householde, thou shalt take vnto thee, that they may be ioyntell vnto thee, and minister vnto thee: euen vnto thee and thy sonnes with thee, befoze the tabernacle of witnesse. They shall waite vpon thee, and vpon all the tabernacle: onely let them not come nye the vessels of the sanctuary, and the sulter, that they and ye also dye not. And they shall be hy ther, and waite on the tabernacle of witnesse, for all the seruice of the Tabernacle, and let no stranger come nye vnto you. Therefore shall ye keepe the holpe

place and the sulter; that there fall no more wrath vpon the children of Israel: beholde, I haue taken your brethren the Leuites from amonge the children of Israel, whiche as a gifts of yours are geuen vnto the Loyde, to do the seruice of the tabernacle of witnesse. Therefore shalt thou and thy sonnes with thee, take heede vnto your priestes office for all thinges that pertaine vnto the sulter; and for all that are within the dayle. And see that ye serue, for I haue geuen your priestes office vnto you as a gift: and therefore the stranger that commeth nye muste be slayne. And the Loyde spake vnto Barou: behold, I haue geue thee the keeping of mine heere offerings, of al the hallowed thinges of the children of Israel. Euen vnto thee I haue geuen them for the annoyntinge, and to thy sonnes for a duetie for euer. This shall be thine of moste holpe from the fire of the altare. All their sacrifices for all their meate offerings, fenne offerings of trespass offerings, which they bringe vnto me, are moste holpe.

It is thine and thy sonnes. In the moste holpe place shalt thou eate it: and all that are males shall eate of it, let it be holy vnto the. And this also is thine. & heere offerings of their gifts throughout al & waue offerings of the children of Israel: I haue geue thee by to thee & thy sons, and thy daughters with thee, to be a due for euer, and al that are cleane in thy house, shall eate of it, al & fat of the oyle, & all the fat of the wine & of the corn, which they shal offer vnto the Loyde for fire. And the same haue I geue vnto thee. And whosoever is first ripe in their land which they bring vnto the Loyd, shalbe thine & al that are cleane in thine house shall eat of it. Al dedicate thinges in Israel shalbe thine. All & beareth the matrice in al flesh that men bring vnto & Loyde whether it be of men or beastes, shalbe thine. And wherthe later & first born of man shalt thou redeeme, and the first born of beastes shalt thou redeeme like to thee. & hals are to be redeemed: shalt thou redeeme from the age of a moneth.

B

Leu. 7. 8

C

for the balme of the thorneth, namelpe
for the sicke after the sicke of the sac-
rifice: I schide make it to be the half-
pence. But the firste boone of oxen,
sheepe and goates shalte thou not re-
ceive. For they are holy: therfore thou
shalte sprinkle their blood upon the
altare, and shalt burne their fat upon
the sacrifice for a sweete savoure unto
the Lorde. And the fleshe of theym is
thine, as the waue brest and the right
shoulder. These are thine. All the ho-
lye beue offeringes whiche the chil-
dren of Israel offer unto the Lorde
have I given the and thy sonnes, and
thy daughters with thee, to be a due-
tye for ever: let it be a faired covenant
for ever before the Lorde, bothe unto
thee and to thy seede with thee. And

Levit. 7^d

Deut. 18.

Eccl. 43

And the Lorde spake unto Aaron: thou
shalte have none inheritance in this
lande, neyther shalt thou have anye
parte amonge theym. I am thy parte
and thy inheritance amonge the chil-
dren of Israel. Beholde, I have ge-
ven the children of Levi all the tenth
in Israel to inherite, for the service
whiche they serve in the tabernacle
of witness. Neither muste the chil-
dren of Israel henceforth come nye
the tabernacle of witness, leaste they
breake sinne agayne. But the Levites
shall doe the service in the tabernacle
of witness and beare their sinne. It
shall be a law for ever in your genera-
tions, that amonge the children of Is-
rael they possesse none inheritance.
But the tythes of the children of Is-
rael, whiche they paye as an beue of-
fering unto the Lorde, I have given
the Levites to inherite. And therfore
I have sayde unto them. Amonge the
children of Israel ye shal possesse none
inheritance. And the Lorde spake
unto Moses saying: speake unto the
Levites and saye unto them, when ye
take of the children of Israel the ty-
thes whiche I have given you of them
for your inheritance, ye shall take an
beue offering of the same for the Lorde:
even the tenth part of a tythe. And this
your beue offering shalbe reckned un-
to you, such as though it were of the

corne of the barne, or out of the tynes
of the sheppes. Of this maner ye
shall therfore separate an beue offering
unto the Lorde, of all your tythes
whiche ye receive of the children of
Israel, and ye shall geve therof unto
the Lorde an beue offering, whiche shal
belonge to Aaron the priesse. Of all
your giftes, ye shall take oute all the
Lordes beue offeringes even the fat
of their halowed thinges. And therfore
thou shalt saye unto them: when ye
have taken awaye the fat of it from it,
it shalbe counted unto the Levites, as
if it were the increase of the corne
store, or the increase of the sheppes.
And ye shall eate it in all places, bothe
ye and your householdes, for it is your
rewarde for your service in the taber-
nacle of witness.

And ye shall beare no sinne by the rea-
son of it, when ye have taken from it
the fat of it: neyther shall ye be halow
the holye thinges of the children of
Israel least ye dye.

The xix. Chapter.

And the Lorde spake unto
Moses and Aaron saying:
this is the ordinance of the
lawe whiche the Lorde hath com-
manded saying: speake unto the
children of Israel, that they bring
thee a red cowe without spotte, and
wherein is noo blemishe, and upon
whiche never came yoke. And ye shall
geve her unto Eleazar the priesse
that hee maye burne her without
the holte, and caste her to bee slayde
before his face. And let Eleazar the
priesse take of her blood with his
finger, and sprinkle it before the taber-
nacle of witness seven times. And
shall the cowe to bee burne in fire
with her skynne, flesh and bone.
And the burning of her shall be burnt
also. And lette the priesse take Cedar
wood, and flaxe and purple cloth and
caste it upon the fire as shee is burn-
ing. Then lette the priesse walke in
clothes, and hee shall walke in the
water, and then come into the holte,
and the priesse shalbe holene unto the

And he that burneth her, shall walsh
his clothes in water, and bathe his
fleshe in water, and be vncleane vn-
till euen. And a manne that is cleane
shall take vp the ashes of the Cowe,
and put them without the hooke in
a cleane place. And it shall bee kepte
for the multitude of the childzen of
Israell, for a sprinkling water, and
for an attonement of sinne. Wherefore
he that gathereth the ashes of a cow,
shall wash his clothes, and remayne
vncleane vntill euen. And this shall
be vnto the childzen of Israell, and
vnto the stranger that dwelleth a-
monge them, a statute for euer. The
that toucheth the deade bodie of anye
man, shall be vncleane seven daies. And
he shall purifie him selfe with this
water the thirde day, and the seventh
day, and he shall be cleane. But yf he
purifie not him selfe the thirde daye,
and the seventh daye, he shall not bee
cleane. Whosoever toucheth the carse
of anye man that is deade, and spin-
kleth not himselfe, defileth the dwel-
linge of the Lord, and that soule
shall be rooted out of Israell, because
the sprinkling water was not spin-
kled vpon him. He shall be therfore
vncleane, and his vncleannesse shall
remayne vpon him. This is the lawe
of the man that dieth in a tent: at that
come into the tente, and all that is in
the tent, shall be vncleane seven days.
And all the vessels that be open, whi-
che haue no lode nor cotinge vpon
them shall be vncleane. And who so-
ever toucheth one that is layne with
a sword in the fieldes, or a dead per-
son, or a bone of a dead man, or a graue:
shall be vncleane seven daies. Where-
fore, for an vncleane person they shall
take of the burnte ashes of the sinne-
offeringe, and runninge water shall
be put thereto in a vessel. And lette a
cleane person take flope, and dippe
it in the water, and sprinkle it vpon
the tent, and vpon all the vessels, and
vpon the sonles that were therein, and v-
pon him that touched a bone, or a slain
person, or a dead body, or a graue. And
the cleane person shall sprinkle vpon the

vncleane, the thirde daye, and the se-
uenth daye. And the seventh daye he
shall purifie him selfe, and walsh his
cloathes, and bathe him selfe in wa-
ter, and shall be cleane at euen. But
the man that is vncleane, and spin-
kleth not him selfe, the same soule shall
be destroyed from among the congre-
gation: because he hath defiled the ho-
ly place of the Lord, & the sprinkling
water hath not ben sprinkled vpon
him, therfore shall he remayn vncleane.
And this shall bee a perpetuall lawe
vnto them. And he that sprinkleth the
sprinkling water, shall wash his clo-
thes. And he that toucheth the sprin-
kling water, shall be vncleane vntill
euen. And whatsoeuer the vncleane
person toucheth, shall bee vncleane.
And the soule that toucheth it, shall be
vncleane vntill the euen.

The xx. Chapter.

And the childzenne of Israell
came with the whole multi-
tude into the deserie of Sin
in the first moneth, and the people a-
bode at Cadis. And there dyed Mir-
iam, and was buried there. But
there was no water for the multitude.
And they gathered themselves to-
gether agaynste Moyses and Aaron.
And the people chidde with Moyses,
and spake, saying: Woulde God that
we hadde perished, when oure bre-
thren dyed before the Lord. Why haue
ye broughte the congregation of the
Lord vnto this wilderness: that
both we and oure cattell shoulde dye
in it. Wherefore haue ye made vs to
ge out of Egypt, to bring vs into this
vngenerous place, whiche is no place
of seede, nor of figges, nor vines, nor
of pomegranates, neither is there any
water to drinke. And Moyses and
Aaron went from the congregation
vnto the doore of the Tabernacle of
witness, and fell vpon their faces.
(And they cryed vnto the Lord, and
sayde: O Lord God) heare the crye
of this people, and open them thy tre-
sure, even a fountayne of liuing wa-
ter, that they maye bee satisfied, and

Num. 33. 6

Exo. 17. 8

that their murmuring maye cease.) And the glory of the Lord appeared vnto them. And the Lord spake vnto Moyses, sayinge: take the rodde, and gather thou and thy brother Aaron the congregation together, and speake vnto the rocke before their eyes, and it shall geue forth his water. And thou shalt brynge them water out of the rocke, to geue the company drinke and their beastes also. And Moyses toke the rod from before the Lord, as he commanded him. And Moyses and Aaron gathered the congregation together before the rocke: and Moyses sayde vnto them: heare ye rebellious, muste we sette you water out of this rocke? And Moyses lifte by his hande, and with his rodde hee smote the rocke twos times, and the water came out abundantlye, and the multitude dranke and their beastes also.

Exo. 17c

Isa. 78b

And the Lord spake vnto Moyses and Aaron: because ye belueued me not to sanctifie me in the eyes of the children of Israel, therefore ye shall not bryng this congregation into the land whiche I haue geuen them. This is the water of strife, because the children of Israel stroue with the Lord, and he was sanctified in them. And

Jud. 11c

Moyses, sente messengers from Cadan vnto the Kinge of Edom. Thus sayth thy brother Israel: Thou knowest all the trouble that hath happened vs. Our fathers wente downe into Egypte, and we haue dwelte in Egypte a long time, and the Egyptians vexed vs and our fathers. And when we cried vnto the lord, he heard oure voyce, and sente an aungell, and hath sette vs vp out of Egypte. And beholde we are in Cadan, euen in the bittermoste title of thy border. Wee will go nowe through thy countrey,

Nu. 21c

but wee will not goe through the fieldes of bynepardes, neyther will we drinke of the water of the fountaines: we will go by the kinges hye waye, and neyther tourne vnto the righte hande nor to the lefte, vntill we be past thy countrey. And Edom answered him, Thou shalt not go

by me, least I come out agaynst thee with the swearde. The childe of the house of Israel sayde vnto him: we will goe by the beaten way: and yf I and my cattell drinke of thy water, I will paye for it, I will not onely (without any harme) goe through on my feete. He answered: Thou shalt not goe through. And Edom came out agaynst him with muche people, and with a mightye power. And thus Edom denyed to geue Israel passage through his countrey: wherfore Israel tourned awaye from him. And the children of Israel departed from Cadan, and came vnto mounte Hor, with all the congregation. And the Lord spake vnto Moyses and Aaron in mounte Hor, sayinge: Aaron shalt be gathered vnto his people, for he shall not come into the land, whiche I haue geuen vnto the childe of the house of Israel, because yee disobeyed my mouth at the water of strife. Take Aaron and Eleazar his sonne, and brynge them vp into mounte Hor, and thou shalt stripe Aaron out of his bestimentes and put them vpon Eleazar his sonne, and Aaron shall be gathered vnto his people and shall dye there. And Moyses did as the Lord commanded: and they went vp into mount Hor in the sight of all the multitude. And Moyses toke of Aarons clothes, and put them vpon Eleazar his sonne, and Aaron dyed there in the topp of the mounte. And Moyses and Eleazar came out of the mount. When all the multitude sawe that Aaron was deade, they mourned for Aaron thirrie dayes, throughout all the householdes of Israel;

The xxi. Chapter.

And when kinge. And the Cananite whiche dwelt towards the South, heard tell that Israel came by the waye that the spies had found out, he sought agaynst Israel, and toke some of them prisoners. And Israel bowed a bowe vnto the Lord, and sayde: If thou wilt

deliuer this people into my hands, I
 will utterlie destroye their Cities.
 And the Lord heard the voyce of Is-
 rael, and deliuered them the Cana-
 nites. And they destroyed them and
 their Cities, and called the name of
 the place. Horma. And they depar-
 ted from mount Hor by the waye of
 the red Sea: to compass the lande of
 Edom. And the soule of the people
 fainted by the waye. And the people
 spake against God and against Moyses.
 Wherefore hast thou brought vs
 out of Egypt, for to dye in the wy-
 derness: for here is neither bread nor
 water, and our soule lotheth this
 light breade. • Wherefore the Lord
 sent fyre serpentes amonge the peo-
 ple whiche stonge them: and muche
 people of Israel dyed. Therefoze the
 people came to Moyses: and sayd: We
 haue sinned, for wee haue spoken a-
 gainste the Lord and against thee,
 • make intercession to the Lord, that
 he take away the serpentes from vs.
 And Moyses made intercession for
 the people. And the Lord sayde vnto
 Moyses: make thee a fyre serpente
 and set it vp for a signe, that as many
 as are bitten, may loke vpon it, and
 lyue. • And Moyses made a serpente
 of brasse, and set it vp for a signe. And
 when the serpentes had bitten anye
 man he behelde the serpente of brasse,
 and was healed. • And the children of
 Israel departed thence, and pitched
 in Aboth. And they departed from
 Aboth, and pitched at the heapes of
 Barim: euen in the wilderness which
 is by the playne of Moab on the east
 syde. And they remoued thence and
 pitched vpon the ryuer of Zarab. And
 they departed thence and pitched on
 the other side of Arnon, which is in
 the wilderness, and cometh out of
 the coastes of the Amorites: for Ar-
 non is the border of Moab, betwene
 Moab and the Amorites. Wherefoze
 it is spoken in the booke of the warre
 of the Lord. What thing he did in the
 red Sea, and in the riuer of Arnon.
 And the head of the ryuers that goeth
 downe to the shelling of Ar, & flieth

vnto the border of Moab, from
 thence it turneth vnto Beer. The same
 is beer, or wel wherof the Lord spake
 vnto Moyses, gather the people toge-
 ther, and I will gette the water. The
 Israel sang his songe. Arise vp well,
 singe vnto him. The princes dig-
 ged this wel, the captaynes of the peo-
 ple digged it, with the teacher, & with
 their slaues. And from the wilderness
 they went to Matana, and from Ma-
 tana to Habeliel, and from Habeliel
 to Bamoth, and from Bamoth to the
 valley: is in the feild of Moab vnto
 top of the hill that appereth before Je-
 simo. And Israel sent messengers vnto
 Schon, king of the Amorites say-
 ing: • I will go through thy lande:
 we will not turne into the feildes of
 bynepardes, neither drinke of the wa-
 ters of the wel: but we wil go alonge
 by thy kinges hie way, until we be past
 thy country. But Schon wold geue
 Israel no lierce to passe through his co-
 trye, but gathered all his people toge-
 ther, & wente out against Israel into
 the wilderness. And he cam to Jah-
 za & fought against Israel. • And Is-
 rael smote hym in the edge of the
 sword, and conquered his lande fro Ar-
 non vnto Iabok, & vnto the children
 of Ammon. For the border of the chil-
 dren of Ammon, was strong. And Is-
 rael toke all these cities & dwelt in al
 the cities of the Amorites: in Hesbon &
 in all the towncs that long therto. For
 Hesbon was the Citie of Schon the
 king of the Amorites, which fought
 before againste the king of the Moa-
 bites, and toke all his land out of his
 hand, and vnto Arnon. wherfoze they
 say in the proverbe: Come to Hesbon,
 and lette the citie of Schon be bulle-
 and repaired: for there is a fyre gone
 out of Hesbon, and a flame frome the
 citie of Schon, and hath consumed
 Ar in Moab, and the inheritors of the
 hie places in Arnon. Wo be to Moab:
 O people of Chamos, ye are vndone,
 he hath put his sonnes to flight, and
 his daughters to captiuitie vnto Se-
 hon the king of the Amorites. Their
 empire is lost fro Hesbon vnto Dib-

Nu. 20. 8
 Deu. 2. 2
 and. 20. 8

Deu. 29.

Deu. 1. 8
 and. 13. 8
 Iol. 24. 8

Deu. 2. 8

and we made a wilderness even vnto stopha, which reacheth vnto Mediba. And thus Israel dwelt in the lande of the Amorites. And Moyses sent to searche oute Iazer, and they tooke the towne belonging thereto, and roted out the Amorites that were therein. And they tourned and went vpp towarde Basan. And Og the Kinge of Basan came oute agaynst them, he and all his people to fyghte at Ibyri. And the Lord sayde vnto Moyses, feare him not, for I haue deliuered him in thy hande, and all his people, and his lande. And thou shalt doe to him as thou diddest vnto Sehon the kinge of the Amorites which dwelte at Hesbon. They smote him therfore, and his sonnes, and all his people, untill there was nothing lefte him. And they conquered his lande.

Deu. 3. a
1. 19. b

The .xxij. Chapter.

And the childezen of Israel departed and pitched in the feldestes of Moab, on the other syde of Iordanne, ouer agaynst Jericho. And Balac the sonne of Ziphor sawe all that Israel had done to the Amorites: and the Moabites were fore afraide of the people, because they were manye, and stood in feare of the childezen of Israel. And Moab sayde vnto the childezen of Moabian: nowe shall this compaigny like vnto all that are rounde aboute vs, as an oxe lycketh vnto the grasse of the felde. And Balac the sonne of Ziphor was king of the Moabites at that time. He sent messengers therfore vnto Balaam the sonne of Beor in Bethor (which is by the riner of the land of the childezen of his folcke) to call him, saying: Beholde, there is a people come oute of Egypt, and beholde, they couer the face of the erth, and dwell ouer agaynst me. Come nowe therfore, and curse this people for my sake. For they are to myghte for me, yf so peradventure I might be able to smite them, and to delyue the out of the land. For I wote that he whom thou blessest, is blessed,

Deu. 23. a
2. 19. 2. c

and whome thou cursest, is cursed. And the elders of Moab, and the Elders of Moabian departed, hauing the rewarde of the southsayinge in their hande. And they came vnto Balaam, and tolde him the wordes of Balac. He answered them: Tarpe here this night, and I will bringe you worde, euen as the Lord shall saye vnto me. And the Lordes of Moab abode with Balaam. And God came vnto Balaam, and sayde: What men are these with thee? And Balaam saide vnto God: Balac the sonne of Ziphor king of Moab hath sent vnto me, saying: Beholde, there is a people come out of Egypt, and couereth the face of the earth: Come nowe therfore and curse them for my sake, yf so peradventure I maye be able to ouercome them in battayle and to delyue them oute.

And God sayde vnto Balaam: Goe not with them, neyther curse the people, for they are blessed. And Balaam rose vp in the morning and sayde vnto the Lordes of Balac: Get you vnto your lande, for the Lord will not suffer me to goe with you. And the Lordes of Moab rose vp, and went vnto Balac, and sayde: Balaam woulde not come with vs. And Balac sent agayne a greater compaigny of Lordes, and more honozable then they, which came to Balaam, and tolde him: Thus sayeth Balac, the sonne of Ziphor: Oh, let nothing lette thee, but come vnto me, for I will greatly promote thee vnto greate honoure, and will doe what soeuer thou sayest vnto me. Come I praye thee, curse this people for my sake. And Balaam answered, and saide vnto the seruantes of Balac: If Balac would geue me his house full of syluer and golde: I can not go beyonde the worde of the Lord my God, to do lesse or more. Nowe therfore tarpe yee here this night, that I maye wete what the Lord will say vnto me more. And God came vnto Balaam by night, and saide vnto him: If the meene come to call thee, rise vp and go with them: but looke what I say vnto thee, that shalt thou

do. And Balaam rose by early, and
saddled his Ass, and wente with the
Lorde of Moab. And the countenance
of God was angrie because he went.
And the aungell of the Lorde stode in
the waye against him, as he rode vp-
pon his ass, and his two seruantes
were with him. And when the Ass
sawe the aungell of the Lorde stande
in the waye, and hauing a swearde
drawen in his hande, the ass turned
asyde out of the waye and went out
into the feilde. And Balaam smote
the ass, to tourne her into the waye.
¶ But the aungell of the Lorde stode in
a path betwene the bynepardes, and
there was a wall on the one syde, and
another on the other. And when the
ass sawe the aungell of the Lorde,
she wrenched vnto the wal, and thrust
Balaams foote vnto the wall, and
he smote her agayne. And the aungell
of the Lorde went further and stode in
a nother place, where was no waye
to tourne, ether to the right hande
or to the left. And when the ass sawe
the aungell of the Lorde, she fell downe
vnder Balaam: And Balaam was
wroth, and smot the ass with a staffe.
And the Lorde opened the mouthe of
the Ass, and she sayde vnto Balaam:
what haue I doone vnto thee, that
thou haste smitten me nowe three
tymes? And Balaam sayde vnto the
ass: because thou haste mocked me: I
woulde also there were a swearde in
mine hande, for euery nowe woulde I
kill thee. And the ass sayde vnto Ba-
laam: am not I thine ass which thou
hast rydden vpon sence thou wast
borne vnto this dape? Was I euer
wont to do so vnto thee? he said: nay.
And the Lorde opened the eyes of Ba-
laam, and he sawe the aungell of the
Lorde standinge in the waye hauing
a swearde drawen in his hande. He
bowed him selfe therefore, and fell flat
on his face. And the aungell of the Lorde
saide vnto him: wherfore haste thou
smitten thine ass thre times? behold,
I came out as an aduersarie, because
thou makest thy waye contrarie vnto
me, and the ass sawe me, and wente

backe fro me three times: or els yf she
had not turned fro me, (geuinge place
to me that stode in the waye) I hadde
surelye slayne thee, and sauid her a-
gayne. Balaam sayde vnto the aungell
of the Lorde: I haue sinned, for I will
not that thou stodest in the waye a-
gaynst me. Nowe therefore if it dis-
please thee, I will turne home agayne.
¶ The aungell sayde vnto Balaam, goe
with the men: but what I saye vnto
thee, that shalte thou speake. And so
Balaam went with the Lordes of Ba-
lac. And when Balac heard that Ba-
laam was come, he went out to mete
him vnto a citie of Moab, which is in
the border of Arnon, euen in the be-
most coast. And Balac saide vnto Ba-
laam: did I not sende for thee to call
thee? And wherfore camest thou not
vnto me, because I am not able to pro-
mote thee vnto honour? And Balaam
made answer vnto Balac: Lo, I am
come vnto thee. And can I nowe saye
anye thinge at all. ¶ The worde that
God putteth in my mouth, that shall
I speake. And Balaam wente with
Balac, and they came vnto a Citie of
streets. And Balac offered oxen and
shepe, & sent (rewardes) for Balaam,
and for the Lordes that were with
him. And on the morowe Balac tooke
Balaam, and brought him vp into the
hie place of Baal, that thence he might
see the vtmost part of the people.

Nu. 25.

¶ The .xxij. Chapter.

And Balaam sayd vnto Balac: I
buyde me here seven aulters,
and prepare me here seven oxen
and seven rammes. And Balac did as
Balaam sayde. And Balac and Ba-
laam offered on every aulter, an ox
and a ram. And Balaam sayde vnto
Balac: stande by the sacrifice, and I
will goo, yf happely the Lorde will
mete me, and whatsoeuer he sheweth
me, I will tel thee, and he went forth
alone. But God mette Balaam, and
Balaam sayde vnto him: I haue pre-
pared seven aulters, and haue offered
vpon every aulter, an ox and a ram.

And the Lord put a sayinge in Balaams mouth and sayde: go againe to Balac and saye on this wyse. And when he went againe vnto hym, loo, he stode by his sacrifice, he and all the

Nu. 22. a Balac the kynge of Moab hath let me from Mesopotamia, out of the mountaynes of the east (saying) come, curse Jacob for my sake: come, and despye Israel. How shall I curse hym whom God hath not cursed? or how shall I despye him whom God hath not despyed? from the toppe of the rockes I see him, and from the hilles I beholde him: lo, the people shall dwell by them selues, and shall not be reked amonge the nations. Who can tell the duste of Jacob, and the number of the fourth parte of Israel? I pray God, that my soule maye dye the death of the righteous, and that my laste ende maye bee like his. And Balac sayde vnto Balaam: what hast thou done vnto me? I fet thee to curse mine enemies, and behold, thou hast blessed them. He answered and sayde: muste I not kepe that and speake it, whiche the Lord hath putte in my mouth? and Balac sayde vnto hym: Come I praye thee with me vnto another place, whence thou mayest see them, and thou shalt see but the vtmoste parte of them, and shalt not see them all: curse them oute of the place for my sake. And he brought hym into a field (where men might see farre of) euen to the top of an hill, and buyde seuen alters, and offered an oxe and a ram on euery altar. And he sayde vnto Balac, stande here by thy sacrifice, while I go yonder. And the Lord met Balaam, and

Nu. 22. 3 put a woorde in his mouth and sayd: go againe vnto Balac, and saye thus. And when he came to him: beholde, he stode by his sacrifice, and the Lordes of Moab with him. And Balac sayde vnto him: what hath the Lord sayd? And he toke vp his parable and answered: ryle vypp Balac and heare,

2 Cor. 10. 10 and harken vnto me thou sonne of Zi- and, 10. 6. ch. 1. **Q. D.** is not a man that he

should lye, neyther the sonne of man that he should repente: should he say, and not doo? or should he speake, and not make it good? beholde I haue taken vpon me to blesse, for he hath blessed, and it is not in my power to alter it. He behelde no banitie in Jacob, nor sawe traunspyle in Israel. The Lord his God is with him, and the presence of the kinge is amonge them. God brought them out of Egypte, he hath strength as an vnicorne. There is no sorcerye in Jacob, nor sothsayinge in Israel. It is nowe tolde vnto Jacob and Israel what God hath wrought. Beholde, the people shall rise vp as a lionesse and heue vp him selfe as a lyon. He shall not lye downe, untill he eate of the praye, and drinke the blood of them that are slayne. And Balac sayd vnto Balaam: neither curse them nor blesse them. But Balaam answered and sayde vnto Balac: tolde not I thee saying, al that the Lord speaketh, that I must do? And Balac sayd vnto Balaam: come I praye thee, and I will bring thee yet vnto another place: peradventure it will please God, that thou mayest thence curse them for my sake. And Balac brought Balaam vnto the toppe of Peor: that boweth toward the wilderness of Iesimmon. And Balaam sayd vnto Balac: make me here seuen alters, and prepare here seuen oxen, and seuen rammes. And Balac did as Balaam had sayd, and offered an oxe and a ram on euery altar.

The xliij. Chapter.

And when Balaam sawe that it pleased the Lord that he should blesse Israel, he was not as he did swiffe before to set his saying: but he let his face to ward the wilderness. And Balaam lift up his eyes, and looked vpon Israel as he accordeinge to his trybes, and the rite of God came vpon him. And he toke vp his parable and sayde. I am the sonne of Peor hath sayd, the man whose eye is open hath

he hath sayd, which heareth the woꝝ
den of God, and seeth the visions of
the almighty, and falleth downe with
open eyes. Howe goodly are thy ten-
tes, O Jacob, and thine habitations,
O Israel: Euen as the valleys are
they layde abroad, and as gardens by
the riuers syde: as the tentes whiche
the Lord hath pitched, and as cypers
trees besyde the waters. The water
dropeth out of his bouket, and his
serde shalbe many waters, and his
kinge shalbe hyer then Agag. And his
kingdome shalbe exalted. • **G O D**
broughte him oute of Egypt: as the
strength of an vnicorne is he vnto him.
He shal eate the nations his enemyes,
and gnaw their bones, and perce them
through with his arrowes. • He cou-
ched him selfe, and laye downe as a
Lyon, and as a Lyonesse: who shall
stirre him vp & blessed is he that blef-
seth thee, and cursed is he that cursed
thee. And Balac was ioyous with
Balaam, and smote his handes toge-
ther, and Balac sayde vnto Balaam:
I sent for thee to curse mine enemyes,
and beholde thou haste blessed them
this thre times. Therefore nowe get
thee quickly vnto thy place. I thoght
that I woulde promote thee vnto ho-
noure, but lo, the Lord hath kept thee
backe from worship. Balaam answer-
ed vnto Balac: tolde I not thy mes-
sengers whiche thou sentest vnto me,
sayinge: If Balac woulde geue me
his house full of silver and golde, I
can not passe the woꝝde of the Lord,
to do either good or bad of mine owne
minde. But what the Lord sapeeth,
that am I compelled to speake. And
nowe beholde, I go vnto my people:
come therefore, and I will aduertise
thee, what this people shall do to thy
folke in the latter days. And he tooke
by his parable and saide: Balaam the
sonne of Beor hath sayde, the manne
whose eye is open, hath saide. He hath
sayd that heareth the wordes of God,
and hath the knowledge of the moste
hygh, and beholderth the vision of the
almighty, and that falleth with open
eyes: I shall see him, but not nowe, I

shall beholde him, but not nigh. • Ther
Mat. 2. c.
shall come a starre of Jacob, and rise
a scepter of Israel, and shall smyte
the coastes of Moab, and vndermine
all the chyldren of Seth. • And Edom
shalbe possessed, and Seir shall fall to
the possession of their enemyes, and
Israel shall do manfully. Out of Ja-
cob shall come he that shall haue domi-
nion, and shall destroye the remnant
of the Citty. And when he looked on
Amalech, he toke by his parable, and
sayde: Amalech is the firste of the na-
tions, • but his latter ende shall pe-
rish vnto the last. And he looked on the Ke-
nites & toke by his parable, and sayde:
Stronge is thy dwelling place, & thou
pattest thy nest in a rocke. Neuerthe-
lesse, the Kenite shall be rooted out, vn-
till Assur take thee prisoner. And hee
toke by his parable and sayde: I las,
who shall liue when God doeth this?
The shippes also shall come out of the
coast of Itale, and suddne Assur, and
suddne Eber, and he himselfe shall pe-
rishe at the last. And Balaam rose vp,
and wente and returned to his place:
and Balac also went his waye.

The .xxv. Chapter.

AND Israel dwelt in Shittim
and the people began to com-
mitte whoredome with the
daughters of Moab, which called the
people vnto the sacrifice of their gods.
• And the people did eate, and worship-
ped their Goddes, and Israel coup-
led him selfe vnto Baal Peor. And
the indignation of the Lord was pro-
uoked agaynst Israel. And the Lord
sayd vnto Moyses: take all the heads
of the people, and hange them by be-
fore the LORD agaynst the sunne,
that the wrath of the LORD
countenance maye be turned awaye
from Israel. And Moyses sayde vn-
to the Judges of Israel: every one
slaye his men that were ioynd vnto
Baal Peor. And beholde, one of the
chyldren of Israel came and brought
vnto his brethrenne a Madianitische
wife, euen in the sighte of Moyses,
and

and in the sight of all the multitude of the children of Israel, that wepte before the doore of the tabernacle of witness. • And when Phinehes the son of Eleazar the son of Aaron the priest sawe it, he rose vp out of the middes of the companye, and tooke a weapon in his hande, and went after the man of Israel into the tente, and thruste them through: both the man of Israel and also the woman, euen throught the belly of her. And the plague ceased from the children of Israel. • And there dyed in the plague. xliiii. thousande.

1 Co. 103

• Et. 45. f

1 mac. 2. f

And the Lord spake vnto Moyses, saying: • Phinehes the sonne of Eleazar the sonne of Aaron the Priest, hath tournd mine anger awaye from the children of Israel, while he was gelous for my sake amonge them that I had not consumed the children of Israel in my gelousye. wherfore say:

Beholde, • I geue vnto him my couenaunte of peace, and he shall haue it, and his seede after him, euen the couenaunte of the Priestes office for euer, because he was gelous for his Gods sake, and made an attonemente for the children of Israel. The name of the Israelite whiche was slayne with the Madianitische wife was

Jamri the sonne of Hali, a Lord of an house and kindred of Simeon. And the name of the Madianitische wife that was slayn, was Cozbi the daughter of Zur, a heade ouer the people of an house and kindred of Madian. And the Lord spake vnto Moyses saying:

Nu. 31. a

• Were the Madianites, and smyte them, for they trouble you with their wyles, whiche haue beggled you by disceat in the cause of Coz, and in the cause of their sister Cozbi the daughter of a Lord of the Madianites, which was slayne in the daye of the plague for Moyses sake.

The xxi. Chapter.

And it fortuned, that after the plague, the Lord spake vnto Moyses and vnto Eleazar the sonne of Aaron the Priest, sayinge:

Take the number of all the multitude

of the children of Israel from xx. yere and aboue throughtout their fathers houses, all that are able to go to war in Israel. And Moyses and Eleazar the priest spake vnto them in the fieldes of Moab, by Iordan ouer against Jericho from twenty yere and aboue, as the Lord commaunded Moyses and the children of Israel, when they were come out of Egypt. • Ruben the eldest sonne of Israel. The children of Ruben: Hanoch, of whom commeth the kindred of the Hanochites, and Palu, of whom commeth the kindred of the Palluites. Of Helson, commeth the kindred of the Helsonites: of Cami, commeth the kindred of the Camites. These are the kindredes of the Rubenites. And they were in number, xliii. thousande, seven hundred and thirtie. And the sonnes of Salmuel, and the sonnes of Eliab. Salmuel, Nathan and Abiram. This is that Nathan and Abiram, whiche were famous in the congregation, and strove against Moyses and Aaron in the companye of Cozab: when they strove agaynst the Lord. • And the earth opened her mouth, and swallowed them. bp: Cozab also was in the death of that multitude what time the fyre consumed two hundred and fiftie men, and they became a sign. Notwithstanding, the children of Cozab dyed not. And the children of Simeon after their kindredes were: Nemuel, of whom commeth the kindred of the Nemulites: Jamin, of whom commeth the kindred of the Jaminites: Jachin, of whom commeth the kindred of the Jachinites: of Zarah, commeth the kindred of the Zarahites. And of Shaul, commeth the kindred of the Shaulites. These are the kindredes of Simeon: euen xlii. thousande and two hundred. The children of Gad after their kindredes were: Zephon, of whom commeth the kindred of the Zephonites: Haggi, of whom commeth the kindred of the Haggites: Hunt, of whom commeth the kindred of the Hunites: Of Azen, commeth the kindred of the Azenites: and of

Exi, commeth the kinredde of the
 23. a Of Arah, commeth the kinred
 of the Arahites. Of Ariei, commeth
 the kinred of the Arieites. These are
 the kinredes of the children of Gad,
 according to their numbers. xl. thou-
 sande and five hundred. The children
 of Juda, Er and Onan, and Er, & Onan
 died in the land of Canan. But the
 children of Juda after their kinredes,
 were: Heia, of whom commeth the
 kinred of the Heiaites: Phares, of
 whom cometh the kinred of the Pha-
 resites. Jareh of whom commeth the
 kinred of the Jarehites. And the chil-
 dren of Phares were: Hefron, of whom
 commeth the kinredde of the Hefro-
 nites: Hamell, of whom commeth
 the kinred of the Hamellites. These
 are the kinredes of Juda, after their
 numbers. lxxvi. Thousande and fyne
 hundred. The children of Isachar
 after their kinredes, were: Thola, of
 whom commeth the kinredde of the
 Tholaites: Phua of whom cometh
 the kinred of the Phuites: of Ja-
 lud commeth the kinredde of the Ja-
 ludites: of Simron commeth the kin-
 redde of the Simronites. These are
 the kinredes of Isachar after their
 numbers. lxxv. Thousande and thye
 hundred. The children of Zabulon
 after their kinredes were: Sered, of
 whom commeth the kinredde of the
 Seredites: Elon of whom commeth
 the kinredde of the Elonites: Jabe-
 liell, of whom commeth the kinredde
 of the Jabelites. These are the kin-
 redes of the Zabulonites after their
 numbers, thre score Thousande, and
 fyne hundred. The children of Joseph throughout
 their kinredes were, Manasse and
 Ephraim. The children of Manasse:
 17. a Machir of whom commeth the kin-
 red of the Machirites. And Machir
 begat Gilead, and of Gilead commeth
 the kinredde of the Gileadites. And
 these are the children of Gilead: Me-
 ler of whom commeth the kinred of
 the Melerites: Melch, of whom com-
 meth the kinredde of the Melchites:
 and Gadi, of whom commeth the

kinred of the Melchites: and Sichem
 of whom commeth the kinred of the
 Sichemites: Simida of whom com-
 meth the kinredde of the Simidites:
 and Hefher, of whom commeth the
 kinred of the Hefherites. And Je-
 laphead the sonne of Hefher had no
 sonnes but daughters. And the names
 of the daughters of Jelahead were:
 Mahela, Noa, Hagia, Milcha, and
 Chirza. These are the kinredes of
 Manasse, and the number of them. lvi.
 Thousand and seven hundred. These
 are the children of Ephraim after
 their kinredes: Huthelah, of whom
 commeth the kinred of the Huthela-
 bites: Becher of whom commeth the
 kinredde of the Becherites: Eaben,
 of whom commeth the kinred of the
 Eabenites. And these are the children
 of Huthelah: Eran, of whom com-
 meth the kinredde of the Eranites.
 These are the kinredes of the chil-
 dren of Ephraim after their numbers
 xxxij. Thousande and fyne hundred.
 And these are the children of Joseph
 after their kinredes. These are the childrenne of Ben Ja-
 min after their kinredes: Bela of
 whom commeth the kinredde of the
 Balaites: Issell, of whom commeth
 the kinred of the Isselites: Shiram,
 of whom commeth the kinred of the
 Shiramites: Hapham of whom com-
 meth the kinred of the Haphamites:
 Hapham of whom commeth the kin-
 red of the Haphamites. And the chil-
 dren of Bela were, Ird and Maaman,
 from whence commeth the kinredde
 of the Irdites, and of Maaman the
 kinred of the Maamites. These are
 the children of Ben Jamin after their
 kinredes, and after their numbers,
 xlv. Thousande and six hundred.
 These are the children of Dan after
 their kinredes: Hupham, of whom
 commeth the kinredde of the Hu-
 hamites. These are the householdes of
 Dan after their kinredes. And the kin-
 redes of the Huphamites were after
 their numbers. xliij. Thousande, and
 four hundred. The children of Aser after their kin-
 redes

fol. 17. b

for broughte their cattle before the
 Lord. And the Lord spake unto Moyses,
 saying: The daughters of Zelaphead
 speake right: thou shalt geue
 them a possession to inherite amonge
 their fathers brethren, and shalt turne
 the inheritance of their father vnto
 them. And thou shalt speake vnto the
 children of Israel, saying: If a man
 dye and haue no sonne, ye shall turne
 his inheritance vnto his daughter.
 If he haue no daughter, ye shall geue
 his inheritance vnto his brethren.
 If he haue also no brethren, ye shall
 geue his inheritance vnto his fa-
 thers brethren. And if his father haue
 no brethren, ye shall geue his inheri-
 tance vnto him that is next to him of
 his kindred, and he shal possesse it. And
 this shalbe vnto the children of Isra-
 ell a lawe of iudgement, as the Lord
 hath commanded Moyses. And the
 Lord spake vnto Moyses: • get thee
 vp into this mount Barim, and be-
 holde the lande whiche I haue geuen
 vnto the children of Israel. And whe
 thou hast seene it, thou shalt be gathe-
 red vnto the people also as Balaam thy
 brother was gathered. For ye wer dis-
 obedient vnto my mouth, in the desert
 of Sin, in the strife of the congrega-
 tion. Neither did ye sanctifie me in
 the waters before their eyes. • What
 is the water of strife in Cedar in the
 wilderness of Sin. And Moyses spake
 vnto the Lord, saying: let the Lord
 God of the spirites of all flesh, set a
 man ouer the congregation, whiche
 maye go out and in before them, and
 leade them out and in: that the congre-
 gation of the Lord be not as sheepe
 which haue not a shepheard. And the
 Lord saide vnto Moyses: take Iosua
 the son of Nun, in whom is the spi-
 rite, and put thine handes vppon him,
 and set him before Eleazar the Priest,
 and before all the congregation: and
 geue him a charge in their sight. And
 put of the people vppon him, that all
 the company of the children of Israel
 maye be obedient. And he shall stand
 before Eleazar the Priest, which shall
 be a counsellor for him: after the iudge-

ments of Warre before the Lord: And
 according vnto his word: shall they
 go out and in, both he and all the chil-
 dren of Israel with him, and all the
 congregation. And Moyses did as the
 Lord commaunded him: and he tooke
 Iosua, and set him before Eleazar the
 Priest, and before all the congrega-
 tion: and put his handes vpon him, and
 gaue him a charge, as the Lord com-
 maunded through the hand of Moyses

Exo. 286

Actes. 60

The xxviiij. Chapter.

And the Lord spake vnto Mo-
 ses, saying: • Commande the
 children of Israel, and say vn-
 to the. My offering & my bread for my
 sacrifices which are made for a sweete
 sauour, shall ye obserue in their due
 season. And thou shalt say vnto them:
 • This is the offering which ye shall
 offer vnto the Lord, two lambes of a
 yeare olde without spot daye by daye,
 for a continuall burnt offeringe. One
 lambe shalt thou offer in the morn-
 inge, and the other at Euen. • And
 thereto the tenth parte of an Ephah of
 flour for a meate offeringe ming-
 led with beaten oyle conteyninge the
 fourth parte of an hin. It is a dayly
 burnt offeringe, suche as was ordey-
 ned in the mount Sinai for a sweete
 sauour, a sacrifice vnto the Lord.
 And lette the drinke offeringe of the
 same be the fourth parte of an hin for
 one lambe, and in the holpe place shalt
 thou commaund the wine to be pow-
 red vnto the Lord. And the other lambe
 thou shalt offer at euen after the ma-
 ner of the meate offering and the drinke
 offeringe of the morninge: a sacrifice
 shalt thou offer for a sweete sauour
 vnto the LORD. And on the Sab-
 both daye two lambes of a yeare olde
 a peece, and withoute spotte, and two
 tenth deales of flour for a meate offe-
 ring mingled with oyle, & the drinke
 offering thereto. The burnt offeringe
 of the Sabbath muste be done in the
 self Sabbath, besides the dayly burnt
 offering and his drinke offering. And
 in the beginning of your monthes,

Exo. 294

Leu. 150

rades were: Gerson, of whom com-
meth the kinred of the Gersonites. Je-
sui, of whom cometh the kinred of
the Jesuites: Bina, of whom com-
meth the kinred of the Binites. The
children of Bina were: Heber, of
whom cometh the kinred of the He-
berites: Malchiel, of whom came the
kinred of the Malchielites. And the
daughter of Isier was called Sharith.
These are the kinredes of Isier after
their numbers. liij. Thousand and
four hundred. The child of Nephtali,
after their kinredes were: Zeb-
ziel, of whom came the kinredde of
the Zebzielites, Guni, of whom
came the kinred of the Gunites: Je-
ger, of whom came the kinred of the
Jegerites: Selem of whom came the
kinred of the Selemites. These are
the kinredes of Nephtali, accordinge
to their householdes, whose number
is fouertye and fyne Thousande and
four hundred. These are the numbers
of the children of Israel: six hun-
dred thousand, and a thousand, five hun-
dred and thirtie. And the Lord spake
vnto Moyses, sayinge: vnto these the
lande shalbe deuised to inherite, ac-
cordinge to the number of names.

Num. 33

Jos. 11. D.

To many thou shalt geue the more
enheritance, and to fewe the lesse: to
euery tribe shall the inheritaunce
be geuen accordinge to the number
thereof. Notwithstandinge, the land
shall be deuised by lotte, and accord-
ing to the names of the tribes of
their fathers, they shall inherite, ac-
cordinge to the lotte shall the posses-
sion thereof be deuised betwene ma-
nne and fewe.

Num. 3. a.

These are the num-
bers of the Levites, after their kin-
redes: Gerson of whom came the kin-
rede of the Gersonites: Cahath of
whom came the kinred of the Caha-
thites: Merari, of whom came the
kinred of the Merarites. These are
the kinredes of the Levites, the kin-
red of the Levites, the kinred of the
Ishimonites: the kinred of the Ma-
chielites: the kinred of the Manasses:
the kinred of the Machirites, Cahath
the kinred of the Machirites, Cahath

Exod. 60

begynne Machir, and Machir begynne

was called: Tocheb daughter of
Leui, which was borne vnto Levi in
Egypt. And she bare vnto Machir
Daron, Moyses, and after him their
sister. And vnto Daron were borne
Nadab and Abihu, Eleazar and
Phineas. And Nadab and Abihu dy-
ed when they offered strange fyre
before the Lord. And after their num-
bers there were: three and thowse
Thousand, all males from a moneth
olde and aboue. For they were not
numbred amonge the children of Is-
rael, because there was no enheri-
taunce geuen them amonge the chy-
ldren of Israel. These are the num-
bers, when Moyses and Eleazar the
Priests numbred the children of Is-
rael in the plynne of Moab, fast by
Jordan, ouer againste Jericho. And
amonge these there was not a man of
them whom Moyses and Aaron num-
bred when they tolde the children of
Israel in the wilderness of Synai.
For the Lord sayde of them: they
shall dye in the wilderness: and here
was not left a man of them, save Ca-
leb the sonne of Iephune, and Josue
the sonne of Nun.

The xxvj. Chapter.

And the daughters of: Zeb-
A. And the daughters of: Zeb-
sion, the sonne of Heber, the
sonne of Gilead, the sonne of
Machir, the sonne of Manasse of the
kinred of Manasse the sonne of Je-
seph (whose names were: Zabiel,
Hoba, Hagla, Melcha, and Thirza)
came, and stode before Moyses and
Eleazar the Priests, and before the
Loydes, and all the multitude by the
dore of the tabernacle of witness, say-
inge: our father dyed in the wilder-
nesse: and was not in the companye
of them that gathered them selues to-
gether againste the Loyde in the con-
gregation of Cozab. But dyed in his
owne sinne, and had no sonnes. Wher-
fore thou shouldest geue the name of
our father vnto one of our brethren:
that he maye be called by the name of
our father: that he maye possesse a por-
tion amonge the brethren of our father.

for broughte their canse before the Lord. And the Lord spake vnto Moyses, sayinge: The daughters of Zelaphad speake righte: thou shalt geue them a possession to inherite amonge their fathers brethren, and shalt turne the inheritance of their father vnto them. And thou shalt speake vnto the children of Israel, sayinge: If a man dye and haue no sonne, ye shall turne his inheritance vnto his daughter. If he haue no daughter, ye shall geue his inheritance vnto his brethren. If he haue also no brethren, ye shall geue his inheritance vnto his fathers brethren. And if his father haue no brethren, ye shall geue his inheritance vnto him that is next to him of his kinred, and he shal possesse it. And

thou shalt speake vnto the children of Israel a lawe of iudgement, as the Lord hath commaunded Moyses. And the Lord spake vnto Moyses: get thee vp into this mount Barim, and beholde the lande whiche I haue geuen vnto the children of Israel. And when thou hast seene it, thou shalt be gathered vnto the people also as Balaam thy brother was gathered. For ye wer disobedient vnto my mouth, in the desert of Sin, in the strife of the congregation. Neither did ye sanctifie me in the waters before their eyes. What is the water of strife in Cadis in the wilderness of Sin. And Moyses spake vnto the Lord, saying: let the Lord God of the spirites of all flesh, set a man ouer the congregation, whiche maye go out and in before them, and leade them out and in: that the congregation of the Lord be not as sheepe which haue not a shepheard. And the Lord saide vnto Moyses: take Iosua the son of Nun, in whom is the spirite, and put thine handes vpon him, and set him before Eleazar the Priest, and before all the congregation: and geue him a charge in their sight. And put of thy maye vpon him, that all the company of the children of Israel maye be obedient. And he shall stand before Eleazar the Priest, which shall aske counsell for him after the iudge-

mente of Urim before the Lord: And according vnto his woorde shall they go out and in, both he and all the children of Israel with him, and all the congregation. And Moyses did as the Lord commaunded him: and he tooke Iosua, and set him before Eleazar the Priest, and before all the congregation: and put his handes vpon him, and gaue him a charge, as the Lord commaunded through the hand of Moyses. Exo. 286

The xxv. Chapter.

And the Lord spake vnto Moyses, sayinge: Commaunde the children of Israel, and say vnto the. My offering & my bread for my sacrifices which are made for a sweete sauoure, shall ye obserue in their due season. And thou shalt say vnto them: This is the offering which ye shall offer vnto the Lord, two lambes of a yeare olde without spot daye by daye, for a continuall burnt offering. One lambe shalt thou offer in the morninge, and the other at Euen. And thereto the tenth parte of an Eph of flour for a meate offering mingled with beaten oyle conteyninge the fourth parte of an hin. It is a dayly burnt offering, such as was ordeyned in the mount Sinai for a sweete sauoure, a sacrifice vnto the Lord. And lette the drinke offering of the same be the fourth parte of an hin for one lambe, and in the holpe place shalt thou commaund the wine to be powred vnto the Lord. And the other lambe thou shalt offer at euen after the manner of the meat offering and the drinke offering of the morninge: a sacrifice shalt thou offer for a sweete sauoure vnto the Lord. And on the Sabbath daye two lambes of a yeare olde a peece, and withoute spotte, and two tenth deales of flour for a meate offering mingled with oyle, & the drinke offering thereto. The burnt offering of the Sabbath muste be done in the self Sabbath, besides the dayly burnt offering and his drinke offering. And in the beginning of your monethes,

Deu. 1. d
and, 24. a

Exo. 17

Exo. 294

Exo. 15

ye shall offer a burnt offering unto the Lord: two yong bullocks, and a ram and seven lambs of a yere olde, without spot: and three tenth deales of flour for a meate offering mingled with oyle for one bullocke, and two tenth deales of flour for a meate offering mingled with oyle for one ram. And a tenth deale of flour mingled with oyle for a meate offering unto one lambe, for a burnt offering, and a sweete savoure and a sacrifice unto the Lord. And their drinke offerings shalbe halfe an hin of wine, unto one bullocke, and the thirde part of an hin of wine unto a ram, and the fourth part of an hin unto a lambe. This is the burnt offering of the moneth in his moneth, throughout out the monethes of the yere: and one hee goate for a sinne offering unto the Lord shalbe offered, after the daye burnt offering and his drinke offering.

Exod. 12

Leu. 23 a

Deu. 16.

Leu. 23. b

And the fourteenth daye of the first moneth, is the passouer of the Lord. And in the fifteenth daye of the same moneth is the feast: and seven dayes longe, shall unleavened bread be eaten. In the first daye shalbe an holy convocation, ye shall do no manner of servile worke therein. But ye shall offer a sacrifice for a burnt offering unto the Lord, two yong bullocks, one ram, and seven lambs of a yere olde, without spot, and three tenth deales of flour mingled with oyle: three tenth deales also shall ye offer for a bullocke, and two tenth deales for a ram: one tenth deale shall thou offer for every lamb of seven lambs, and an hee goate for sinne, to make attonement for you. Ye shall offer these, beside the burnt offerings in the morninge, which is a continual burnt sacrifice. After this manner ye shall offer throughout the seven dayes: the soude of a sacrifice for a sweete savoure unto the Lord. And it shalbe done beside the dayly burnt offering, and his drinke offering. And in the seventh daye ye shall have an holy convocation, and ye shall do no servile worke. Therefore in the daye of your first feastes, when ye bring

your meate offering unto the Lord, according to your vowes, ye shall have an holy convocation, and ye shall do no servile worke in it: but offer a burnt offering for a sweete savoure unto the Lord, two yong bullocks, a ram, and seven lambs of a yere olde a peece, with their meate offerings of flour mingled with oyle, three tenth deales unto a bullocke, two tenth deales unto a ram, and one tenth deale unto a lambe, throughout the seven lambs, and an hee goate to make an attonement for you. This ye shall do besides the continuall burnt offerings and his meate offerings: and they shalbe unto you without spot, with their drinke offerings.

The xxix. Chapter.

And in the first daye of the seventh moneth ye shall have an holy convocation: ye shall do no servile worke. For it is a day of blowinge unto you. But ye shall offer a burnt offering for a sweete savoure unto the Lord: one yong bullocke, one ram, and seven lambs of a yere olde a peece, without spot. And their meate offering shalbe made of flour mingled with oyle, three tenth deales unto the bullocke, and two deales unto the ram: and one tenth deale unto one lambe throughout the seven lambs. And an hee goate for sinne to make an attonement for you, beside the dayly burnt offering, of the moneth and his meate offerings, and beside the dayly burnt offering and his meate offering, and the drinke offerings of the same, which must be done accordinge unto the manner of the yere for a savoure of sweete stence of the sacrifices of the Lord. And ye shall have the tenth daye of that same seventh month an holy convocation: and ye shall humble your selves, and shall do no manner of servile worke therein. But ye shall offer a burnt offering unto the Lord, for a sweete savoure, one bullocke, a ram, and seven lambs of a yere olde a peece, which shalbe unto you without spot. Their meate offerings shalbe of flour mingled with oyle three tenth deales unto a

bullocke, and thoe to a ram, & a tenth
deale vnto a lamb, throughout the
seven lambes. In her goats for sinne,
beside the sin offering of attonement
and dayly burnt offering, and the meate
and drinke offerings that long to the
same. And in the fifteenth day of the
seuen moneth, ye shall haue an holpe
conuocation, and doe then no seruile
worke, & ye shal keepe a feast vnto the
Lorde, seuen dayes longe. And ye shal
offer a burnt offering for a sacrifice of
a sweete sauour vnto the Lorde, thir-
tene bullockes, two rams, and four-
tene lambes of a yeare olde, whiche
shalbe without blemish. And their
meat offering shalbe of flour ming-
led with oyle, thre tenth deales vnto
every one of the thirtene bullockes, &
tenth deales, to either of the rams, and
one tenth deale vnto eche of the four-
tene lambes. And one hee goat for sin,
beside the dayly burnt offering with
his meate and drinke offering. And the
C seconde day ye shall offer twelue pong
bullockes, two rams, fourtene pear-
ling lambes without spot: and lette
their meat offering and drinke offer-
rings vnto the bullockes, rams, and
lambes bee according to the number
of them, and after the maner. And an
hee goats for sinne, beside the dayly
burnt offering and his meate and drinke
offerings. And the thirde daye ye shal
offer thien bullockes, two rammes,
and fourtene yearling lambes, with-
out spot: and let their meate & drinke
offerings vnto the bullockes, rams,
and lambes, bee after the number of
thepm, and according to the maner.
And there shalbe offered an hee goat for
sinne, beside the dayly burnt offerings
and his meate and drinke offering. In
the fourth day, ye shall offer ten bul-
lockes, two rams, and fourtene lambes
yearlings and pure: let their meate
and drinke offerings vnto the bul-
lockes, rams, and lambes be, according
to the number of thepm, and after the
maner. And an hee goats for sinne, be-
side the dayly burnt offering, and his
meate and drinke offerings. In the
fifth daye ye shall offer pong bullockes,

two ram, and fourtene lambes of one
yeare old & a peece, without spot. And
let their meate and drinke offerings,
vnto the bullockes, rams, and lambes
be according to the number of them,
and after the maner. And an hee goats
for sinne, beside the dayly burnt offer-
ring, and his meate and drinke offer-
ring. And in the sixt daye, ye shall of-
fer eyght bullockes, two rams, and
fourtene yearling lambes, without
spot. And let their meate and drinke
offerings vnto the bullockes, rams,
and lambes, be according to the num-
ber of them, and after the maner. And
an hee goats for sinne, beside the dayly
burnt offering, and his meate and drinke
offerings. In the seuenth day, ye shall
offer seuen bullockes, two rams, and
fourtene lambes, that are yearlings
and pure. And let their meate & drinke
offring vnto the bullockes, rams, and
lambes, be according to their number,
and after the maner. And an hee goats
for sinne, beside the dayly burnt offering
and his meate and drinke offering. In
the eyght day, ye shall haue a collecti-
on of the feast vnto you, and ye shall
do no seruile worke therein. But ye
shall offer a burnt offering, a sacrifice
for a sweete sauour vnto the Lorde, one
bullocke, one ram, and seven yearling
lambes without spot. Let their meate
and drinke offerings vnto the bul-
locke, ram and lambes, be according to
the number, and according to the maner.
And an hee goats for sinne, beside the
dayly burnt offering, and his meate
and drinke offerings. These thinges
ye shall doe vnto the Lorde in youre
feastes: beside your bowes and seruil
offerings, in youre burnt offerings,
meat offerings, drinke offerings, and
peace offerings. And Moses tolde the
chilozen of Israel, all that the Lorde
commaunded him.

¶ The xxx. Chapter.

AND Moses spake vnto the
heads of the tribes of the chil-
dren of Israel, saying: these
be the thinges whiche the Lorde hath

De. 23. **¶** commanded: If a man bowe a bowe vnto the Lozde, or sweare an othe, to binde his soule: he shall not goo backe with his worde: but shall fulfill all that is proceeded out of his mouth. If a woman also bowe a bowe vnto the LORD, and binde her selfe beeing in her fathers house in the time of her youth, and her father heare her bowe, and bond which she had made vpon her soule, and holde his peace thereto: then all her vowes & bondes which she hath made vpon her soule, shall stand in effect. But and if her father forbid her the same daye that he heareth it, none of her vowes nor bondes which she hath made vpon her soule, shalbe of valur: and the Lozde shall forgene her, because her father forbade her. If she hadde an husbnde whē she bowed or pronounced ought out of her lippes, wherewith she bound her soule, and her husbnde hearde it, and helde his peace thereat the same daye he hearde it, then her vowes and her bondes wherewith she bound her soule, shall stande in effecte. And if her husbnde forbade her the same daye that he hearde it, and made her bowe which she hath vpon her of none effecte, and released the openinge of her lippes, wherewith she bounde her soule, the Lozde shall forgue her. **¶** **E**uerie bowe of a widowe and of her that is deuorced (that they haue bound their soule withall) shall stande in effecte with them. If she bowed in her husbndes house, or bounde her soule with an othe, and her husbnde heard it, and helde his peace, and forbade her not, then all her vowes and bondes wherewith she bounde her soule, shall stande. But if her husbnde disannulled them, the same daye that he hearde them, then nothinge that proceedeth oute of her lippes, in vowes and bondes (wherewith she bounde her soule) shall stande in effecte: for her husbnde hath loused them. And the Lozde shall forgue her. **¶** All bowes and othes that bind to humble the soule, may her husbnde stablish or breake. But if her husbnde holde his peace from

one daye into another, then he shal-
leth all her bowes and bonden to-
che she had upon her, because he bride
his peace the same daye that he brack
them. But yf he brake the after that
he hath hearde them, he shall beare her
sinne him selfe. These are the oppo-
nances which the Royde commaun-
ded Moyses, betwene a man and his
wife, and betwene the father and his
daughter beinge yet a damsell in her
fathers house.

The xxxi. Chapter.

AND the Lord spake vnto Moses saying: I will avenge the children of Israel of the Arabianites, and afterwards shall I be gathered vnto thy people: And Moses spake vnto the folke saying: Harness some of you vnto warr, and let them go vppon the Arabianites, & avenge the Lord of the Arabianites. Let there be chosen a thousande of euery Tribe of Israel, the out of all Tribes ye maye sende some to the warre. And there were taken oute of the thousandes of Israel, twelue thousand prepared vnto war, of euery tribe a thousande. And Moses sente theym to the warre, euen a thousande of euery Tribe, and with them, Phineas the sonne of Eleazar the Priest, and the holier vessels: and the trompettes to blowe, were in his hande. And they warred agaynst the Arabianites, as the Lord commanded Moses, and slue all the males. And they slue the kinges of Arabian among other, that were slayne: Shamir, Gai and Bekem, Sur and Hurs Reba: slue kinges of Arabian, with Balaam the sonne of Beor, whome they slew with the sword: And the children of Israel tooke all the women of Arabian prisoners, and theyr children, and spoyled all their cattell, and all their stocke, & all their goods. And they burnt all their cities wether in theyr deserte, and all their castelles with fire. And they toke all the spoyle and all that they could catche both of

men and beastes. And they brought
the captiues and that which they
had taken, with the spoyle into Moyses
and Eleazar the Priest, and into the
company of the children of Israel,
even into the hooste that were in the
fields of Moab, by Jordan, ouer a-
gainste Iericho. And Moyses and
Eleazar the Priest, and all the lordes
of the congregation wente oute of the
hoost agaynst them. And Moyses was
angrye with the officers of the hoost,
with the captaynes ouer thousandes,
and ouer hundredes, which came from
the warre and battayle: and Moyses
sayde vnto them: Haue ye saued all
the women alpye beholde these cau-
sed the children of Israel thorow the
council of Balaam, to commit tres-
passe agaynst the Lorde, in the busines
of Prox, and there folowed a plague
amonge the congregation of the Lorde.
¶ Nowe therefore, slaye all the men
childrene, and the women that haue
lyen with men fleshelye. But all the
women childrene that haue not lyen
with men, kepe alpye for your selues.
And ye shall remayne withoute the
hooste, seuen dayes, all that haue kil-
led any person, and all that haue tou-
ched any deade body, and purifye both
your selues and your prisoners the
third daye and the seventh. And spyn-
dle all your raymentes, and all that is
made of skynnes, and all wooke of
goates heer, and all thinges made of
woode. And Eleazar the Priest sayde
vnto the men of warre, which came
from the battayle: this is the ordy-
nauce of the lawe, which the Lorde
commanded Moyses, Golde, siluer,
brasse, and yron, tinne and leade, and al
that maye abide the fire, ye shall make
it goo thorough the fire, and it shall be
cleane. ¶ And the skynne, it shal be spyn-
dled with sprinkling water. And all
that suffreth not the fire, ye shall make
goo thorough the water. And washe
your clowthes the seventh daye, and ye
shall be cleane. And after ward come in-
to the hoost. And the Lorde spake vnto
Moyses, saying: take the somme of
the prey that was taken bothe of the

women and of cattell, thou and Ele-
azar the Priest, and the aunciente fa-
thers of the congregation. And deuide
it into two partes betwene them that
tooke the warre vpon them, and went
oute to battayle: and all the congre-
gation. And take a portion vnto the
L O R D E of the men of warre,
which wente oute to battayle: one
soule of fyue hundred, both of the wo-
men, and of the oxen, and of the asses,
and of the shepe, and ye shall take it of
their halfe, and geue it vnto Eleazar
the Priest, as an heue offeringe of the
Lorde. And of the halfe of the children
of Israel, thou shalt take one por-
tion of fyfte, of the women, of the oxen,
of the asses, and of the shepe, and of all
manner of beastes, and geue them vnto
the Leuites, which wayte vpon the
habitation of the Lorde. And Moyses
and Eleazar the Priest diuide as the
Lorde commanded Moyses. And the
botye and the praye which the men
of warre hadde caughte, was fyue
hundred thousande, and threescore and
fytteene thousande shepe: and threescore
and twelue thousande oxen, threescore
and one thousande asses, and two and
thirtie thousande soules of women,
that hadde lyen by no man. And the
halfe which was the parte of them
that wente oute to warre was thre
hundred thousande and seuen, and
thirtie thousande and fyue hundred
shepe. And the Lordes parte of the
shepe was fyue hundred, threescore
and fytteene. And the oxen were fyue
and thirtie thousande, of which the
Lords part was threescore and twelue.
And the asses were thirtie thousande,
and fyue hundred, of which the Lodes
parte was thre score and one. And the
soules of women were fytteene thou-
sand, of which the Lodes parte was
two and thirtie soules. And Moyses
gave that sum which was the Lodes
heue offering vnto Eleazar the Priest as
the Lorde commanded Moyses. And the
other halfe of the children of Israel
which Moyses separated from the men
of war, (that is to saye the halfe that
pertaineth vnto the congregation) was
there

three hundred thousand e, and. xxxiiij.
thousand, and fyve hundred sheepe:
and. xxxvi. thousande oxen, and thirtie
thousande asses, and fyve hundred and
xvi. thousande soules of women. And
Moses toke of this, halfe that per-
teyned vnto the chyldren of Israel,
one portion of fyfte, both of the we-
men and of the cattell, and gaue them
vnto the Levites, which wayted vpon
the habitation of the Lord, as the
Lord commaunded Moses. And the
officers of thousandes of the host, the
captaynes ouer the Thousandes, and
the captaynes ouer the hundredes came
fourth, and saide vnto Moses: Thy
seruauntes haue taken the summe of
the men of warre, whiche are vnder
our authoritie, and there lacketh not
one manne of vs. We haue therefore
broughte a presente vnto the Lord,
what euery man founde of Jewels of
golde, cherynes, bracelettes, ringes,
earringes, and spangelles, to make an
atonement for our soules before the
Lord. And Moses and Eleazar toke
the golde of them, Jewels of all ma-
ner fashion. And all the golde of the
hemeoffering that they beuey by to the
Lord, (of the captaynes ouer Thou-
sandes and hundredes) was. xvi. thou-
sand, seven hundred, and fyfte sicles,
for the men of warre had spoyled, eu-
ery man for him selfe. And Moses and
Eleazar the Priest, toke the golde of
the captaynes ouer the thousandes and
of the captaynes ouer the hundredes:
and broughte it into the tabernacle of
witnesse, for a memoriaill of the chy-
ldren of Israel before the Lord.

The xxxiiij. Chapter.

The chyldren of Ruben and the
chyldren of Gad had an exee-
dinge greates multitude of cat-
tell. And when they sawe the lande of
Jazer, and the lande of Gilead that it
was an apte place for cattell, the chy-
ldren of Ruben, & the chyldren of Gad
came and spake vnto Moses and E-
leazar the Priest, and vnto the Elders
of the congregation, saying: The land

of Staroth and Dibon, Jazer and
Aemath, Hesbon and Gilead, Sa-
bam and Bebo and Beon: which con-
trey the Lord smote before the con-
gregation of Israel: is a lande meete
for cattell, and we thy seruauntes haue
cattell: wherefore (sayde they) we
haue founde grace in thy sight, lette
this lande be geuen vnto thy seruaun-
tes to possesse, and bringe vs not ouer
Jordan. And Moses sayde vnto the
chyldren of Gad and of Ruben: shall
your brethren go to warre, and ye shal
syt here? wherefore discorage ye the
heart of the chyldren of Israel, that
they should not go ouer into the land,
whiche the Lord hath geuen them:
Thus did your fathers, when I
sente them from Eades Barne to see
the lande. For when they wente by
euery vnto the river of Escoll, and saw
the land, they discoraged the heartes of
the chyldren of Israel, that they should
not go into the lande whiche the Lord
hath geuen them. And the Lord was
wroth the same time and swore, say-
ing: None of the men that came out
of Egypt from twenty yere olde and
aboue, shall see the lande whiche I
swore vnto Abraham, Isaac, and Ja-
cob, because they haue not wholly se-
lowed mee: saue Caleb the sonne of
Jephune the Kenesite, and Josua the
sonne of Nun: for they haue colowed
the Lord. And the Lord was angry
with Israel, and made them wander
in the wilderness fourtie yere, un-
till all the generation had done euill
in the sight of the Lord were con-
sumed. And beholde, ye are risen by in
your fathers steade, as an encruele of
sumefull men, to augment the feare
swath of the Lord towards Israel.
For if ye tourne awaye from him, he
will yet agayne leane the people in
the wilderness, and ye shall destroy
all this folke. And they went nere him
and sayd: we will buyde shepewolde
here for our sheepe and for our cattell,
and (walled) cities for our chyldren.
But we our selues will go readye
men before the chyldren of Israel, until
we haue broughte the into their place.

D And oure children (and whatsoeuer we maye haue) shall dwell in the fenced cities, because of the inhabitants of the lande. We will not retourne vnto our houses, vntill the children of Israel haue inherited euery manne his inheritance. Neither will we inherit with them on yonder side Iordan forwarde, because our inheritance is fallen to vs on this side Iordan Eastwarde. And Moses sayde vnto them: If ye will do this thinge, and go harnessed before the Lord to warre, and will goo all of you in harnesse ouer Iordan before the Lord, vntill ye haue cast out his enemies before him: and vntill the lande be subdued before the Lord, then ye shall retourne and be without sinne before the Lord, and before Israel, and this lande shall be your possession before the Lord. But and if ye will not do so, behold ye haue sinned agaynst the Lord: and be sure your sinne will finde you out. Nowe therefore, build cities for your children and foldes for your sheepe, and do that ye haue spoken. The children of Gad and the children of Ruben spake vnto Moses, saying: Thy seruantes will do as my Lord commandeth. Oure children, oure wiues, oure sheepe and our cattell shall remayne here in the cities of Gilead. But thy seruantes will go al harnessed to warre, and vnto battayle before the Lord, as my Lord saith. And for their sakes, Moses commanded Eleazar the Priest,

Iosua. 4.

and Iosua the sonne of Nun, and the auncient fathers of the tribes of the children of Israel: and Moses sayde vnto them: If the childre of Gad and the children of Ruben will go with you ouer Iordan, all prepared to fight before the Lord, then when the lande is subdued before you, ye shall geue them the lande of Gilead to possesse: but and if they will not go ouer with you in harnesse, they shall haue their possessions among you in the lande of Canaan. And the children of Gad, and the children of Ruben answered, saying: As the Lord hath sayde vnto thy seruantes, so will we do.

Iosua. 22.

will go harnessed before the Lord into the lande of Canaan: that the possession of oure inheritance, maye be on this side Iordan. And Moses gaue vnto the children of Gad, and to the children of Ruben, and vnto halfe the tribe of Manasse, the sanne of Joseph, the kingdome of Sehon kinge of the Amozites, and the kingdome of Og, kinge of Basan, the lande with the cities therof in the coastes and clittes of the country rounde aboute.

And the children of Gad builded Dibon, and Icarath, and Troer, and Atroth, Sophan, Jacler, and Tegabea, Bethnura, and Betharan, fenced cities, and they builded foldes for the sheepe. And the children of Ruben builded Hesbon, Eleale, Kynathaim, Mebo, Baal, Meon, and turned theyr names, and Sibama also: and gaue other names vnto the Cities, whiche they builded. And the children of Machir the sonne of Manasse, went to Gilead, and toke it, and put out the Amozites that dwelte therein. And Moses gaue Gilead vnto Machir, the sonne of Manasse, and he dwelte therein. And Machir the sonne of Manasse went and toke the small townes therof, and called them Hanoth Fair. And Nobah went and toke Kenath, and the townes longing thereto, and calleth it Nobath, after his owne name.

Deu. 3. 6

The xxxij. Chapter.

These are the Joynes of the children of Israel whiche wente oute of the lande of Egypt, with their armies vnder the hand of Moses and Aaron. And Moses wrote their goinge oute by theiourneyes, according to the commandement of the Lord: when these are the iourneyes of their goinge oute. They departed from Rahanes the 25. daye of the first moneth, on the morowe after Passouer: and the children of Israel went out with an hye hande in the sight of all the Egyptians. For the Egyptians buried all their first borne which the Lord had

Exo. 12. 8

Exod. 22.

smitten

- written among them. And upon their
 goddesse the Lord did execution.
 And the children of Israel removed
 from Wapmesa, and pitched in So-
 coth. And they departed from So-
 coth, and pitched their tentes in E-
 than, which is in the edge of the wil-
 dernesse. And they remoued from E-
 than, and turned again vnto. Pi Hi-
 roth, which is before Baal Zephon:
 and pitched before Migdol. And
 they departed from the playne of Hi-
 roth: and wente through the middes
 of the sea into the wilderness, & went
 thre dayes iorney in the wilderness
 of Ethan, and pitched in Harah. And
 they remoued from Harah, and came
 vnto Elim, where wer twelue foun-
 taines of water, and. lxx. paulmitrees,
 and they pitched there. And they remo-
 ued from Elim, and lay fast by the red
 sea. And they remoued from the redde
 sea, and laye in the wilderness of
 Sin. And they tooke their iorney out
 of the wilderness of Sin, and set vp
 their tentes in Daphka. And they de-
 parted from Daphka, and lay in Brus.
 And they remoued from Brus, & laye
 at Raphedim, where was no water
 for the people to drinke. And they de-
 parted from Raphedim, and pitched
 in the wilderness of Sinai. And they
 remoued from the deserte of Sinai,
 and pitched at the graues of Iust.
 And they departed fro the sepulchres
 of Iust, and lay at Hazeroth. And they
 departed from Hazeroth, and pitched
 in Rithma. And departed from Rith-
 ma, and pitched at Rimon Paraz, and
 they departed from Rimon Paraz, &
 pitched in Libna. And they remoued
 from Libna, and pitched at Risa. And
 they iourneyed from Risa, and pit-
 ched in Rehelatha. And they wente
 fro Rehelatha, and pitched in mount
 Saphar. And they remoued from
 mount Saphar, and laye in Harada.
 And they remoued from Harada, and
 pitched in Makeheloth. And they re-
 moued from Makeheloth, and laye at
 Cadesh. And they departed from Cu-
 dash, and pitched at Cetharoth. And
 they remoued from Cetharoth and pit-
 ched in Mithca. And they wente from
 Mithca, and pitched in Salmana.
 And they departed fro Salmana, and
 laye at Moseroth. And they wente fro
 Moseroth, and pitched in Bane Ja-
 kan. And they remoued from Bane
 Jakan, and laye at Hozgadgad. And
 they wente from Hozgadgad, and pit-
 ched in Iathbatha. And they remo-
 ued from Iathbatha, and laye at Abro-
 na. And they departed from Abro-
 na, and laye at Ezeon gaber. And they re-
 moued from Ezeon gaber, and pitched
 in the wilderness of Shinn, which
 is Cades. And they remoued
 from Cades, and pitched in mounte
 Hoz, which is in the edge of the land
 of Edom. And Aaron the Priest
 wente vp into mount Hoz, at the com-
 mandement of the Lord, and dyed
 there, even in the fortieth yere, af-
 ter the children of Israel were come
 oute of the lande of Egypt, and in
 the firste daye of the first moneth.
 And Aaron was on hundred and. xxiij.
 yere olde, when he dyed in mounte
 Hoz. And kinge Erad the Cananite,
 which dwelt in the South of the
 lande of Canaan, hearde of the com-
 minge of the children of Israel. And
 they departed from mount Hoz, and
 pitched in Salmana. And they depar-
 ted from Salmana, and pitched in
 Phunin. And they departed from
 Phunin, and pitched in Dboth. And
 they departed from Dboth, and pit-
 ched in Iehabarim, and towarde the
 border of Moab. And they departed
 from Iehabarim, and pitched in Di-
 bon Gad. And they remoued from Di-
 bon Gad, and laye in Simon Dibla-
 thaim. And they remoued from Sim-
 on Diblathaim, and pitched in the moun-
 taines of Ibarim before Iabo. And
 they departed from the mountaynes
 of Ibarim, and pitched in the fieldes
 of Moab, fast by Jordan ouer against
 Jericho. And they pitched by Jor-
 dan, from Beth Haiselmuth vnto the
 playne of Sittim in the fieldes of
 Moab. And the Lord spake vnto
 Moyses in the fieldes of Moab, by
 Jordan ouer against Jericho, the

Deu. 7.8 The Lord spake vnto the children of Israell, and say vnto them: When ye are come ouer Iordane to entre into the lande of Canaan, ye shall drine out all the inhabitants of the lande before you, and destroy al their pictures, & brake a sunder all their pynges of metall, and placke downe all their altars. And possesse the lande and dwel therein, for I haue geuen you the lande to enioye it. And ye shall deuide the enheritaunce of the lande, by lot among your kinredes, and geue to manye the moze enheritaunce, and to the fewe the lesse enheritaunce. And your enheritaunce shalbe in the tribes of your fathers, euery man enheritaunce in the place where his lot falleth. But

Num. 26.8 and if ye will not drine out the inhabitants of the lande before you, then those which ye let remaine of theyn, shalbe prickes in your eyes, and darts in your sydes, and shall here you in the lande wherein ye dwell. Whereouer it will come to passe, that I shall do vnto you, as I thought to do vnto them.

Isai. 1.8 Land. g.

The xxxij. Chapter.

3 And the Lord spake vnto Moyses, sayinge: commaunde the children of Israell, and say vnto them: When ye come into the lande of Canaan, this is the lande that shall fall vnto your enheritaunce, the lande of Canaan, with her coastes. And your southquarter shall be from the wilderness of Sin, along by the coast of Edom, so that your southquarter reache vpon the side of the salt sea eastwarde: and sette a compasse from the south by to Arabim: and reache to Tinnah. And go out from the south to Cadan Burne, and go out also to Hazaradar, and go alonge to Azmon: and set a compasse again from Azmon vnto the riner of Egypte, and shall goe out at the sea. And sette your west-

quarter be the greates sea, let the same sea be your westcoaste. And this shalbe your northquarter: ye shal come passe your bozder from the greates sea vnto mount Hor, And from mount Hor, ye shall describe your bozder, till it come vnto Hemath, and the ende of the coaste shall be at Sepada, and the coaste shall reache oute to Ziphon, and go oute at Hazor Enan. This shalbe your northquarter. And ye shal compasse your east quarter from Hazarenan to Shephan. And the coaste shall go downe from Shephan to Ribla, on the Eastsyde of Am. And the same bozder shall descende and go out at the syde of the sea of Emareth eastwarde. And then go downe along by Iordane, and leane at the salt sea.

And this shall be your lande with the coastes thereof, rounde about.

And Moyses commaunded the children of Israell saying: this is the lande whiche ye shall inherite by lotte, and whiche the Lord commaunded to geue vnto youe tribes and an halfe: for the tribe of the children of Ruben accordinge to the householdes of their fathers, and the tribe of the children of Gad, accordinge to their fathers householdes, and halfe the tribe of Manasse, haue receaued their enheritaunce. Two tribes and an halfe haue receaued their enheritaunce on the other syde of Iordan, ouer against Jericho eastwarde. And the Lord spake

to Moyses, sayinge: These are the names of the manne whiche shall deuide the lande vnto you: Eleazar the Priest, and Josuah the sonne of Nun. And ye shall take also a lotte of euery tribe, when ye deuide the lande.

The names of the men are these: Of the tribe of Iuda, Caleb the sonne of Iephuneh. Of the tribe of the children of Simeon, Shemuel the sonne of Amiad. Of the tribe of Ben Iamin, Elidad the sonne of Ussilon. Of the tribe of the children of Dan, the Lord Bucky, the sonne of Jagli. From amonge the children of Ioseph, for the tribe of the children of Manasse, the Lord Gadiel, the sonne of Gephod.

Num. 32.8

Deu. 3.20
Isai. 14.

Of the tribe of the children of Ephraim the Lord Camucl, the sonne of Shiphthan. Of the tribe of the sonnes of Zabulon, the Lord Elizaphan, the sonne of Barnath. Of the tribe of the children of Issachar, the Lord Sal-tiel, the sonne of Isan. Of the tribe of the sons of Aser, the Lord Ishthad the sonne of Salomi. Of the tribe of the children of Nephtali, the Lord Beda El, the sonne of Amihud.

These are they whom the Lord commaunded to deuide the inheritaunce vnto the children of Israel in the lande of Canaan,

The xxv. Chapter.

And the Lord spake vnto Moyses in the fieldes of Moab by Iordan, ouer agaynst Ieticho, sayinge: commaunde the children of Israel, that they geue vnto the Leuites of the inheritaunce of their possession cities to dwell in. And ye shall geue also vnto the cities of the Leuites, suburbs harde by their cities rounde about them. The cities shall they haue to dwell in, and the suburbs for their cattel, and for their possession, and al manner of beastes of theirs. And the suburbs of the cities which ye shall geue vnto the Leuites, shall reache from the wall of the citie outwards, a thousande cubites rounde aboute. And ye shall measure without the citie of the eastsyde, two thousand cubites. And of the southsyde, two thousande cubites. And of the westsyde two thousande cubites. And of the northsyde, two thousande cubites also: and the citie shalbe in the middes. And these shalbe the suburbs of their cities. And from amonge the Cities which ye shal geue vnto the Leuites, there shall be sixe cities for refuge, whiche ye shall appoynte to that intent, that he whiche killeth, may flye thither. And to them ye shal adde xlii. cities mo: so that all the cities which ye shall geue the Leuites, maye be sight and forty, with their suburbs. And the cities whiche ye shall geue,

shall be oute of the possession of the children of Israel. They that haue many, shall geue many. But of them that haue fewe ye shall take fewe. Euerie one shall geue of his citie vnto the Leuites, accordinge to the inheritaunce whiche he inheriteth. And the Lord spake vnto Moyses, sayinge: speake vnto the children of Israel and saye vnto them: When ye be come ouer Iordan, into the lande of Canaan, ye shall appoynte you cities to be cities of refuge for you, that he whiche sleeth a soule vnswares, maye flye thither. And the citie shall be to flye from the auenger of bloude, that he whiche killeth, dye not, vntill he stande before the congregation in iudgement. And of these sixe free cities, which ye shall geue, ye shall geue thre on this syde Iordan, and thre in the lande of Canaan. And these sixe free cities shalbe a refuge bothe for the children of Israel, and for the straunger, and for him that dwelleth amonge you: that all they whiche kill anye personne vnswares, maye flye thither. And if any man smite another with an instrument of yron that he dye, then is he a murderer, and shall dye for it. If he smite him with a thywinge stone that a man maye dye with, and yf he dye, he that smote him is a murderer, let the same murderer be slayne therfore. Or if he smite him with a hand weapen of wood, that a man may die with then if he die, he is a murderer, let the murderer be slayne therfore. The iustice of bloud shall slay the murder: When he meteth him he may slay him. But yf he thrust at him. of hate or houre at him with laying of wyll that he dye, or smyte him with his hande of enuye, that he dye, he that smote him shall dye, for he is a murderer. The iustice of bloud shall slay the murder as soone as he fyndeth him. But and yf he pushed him by chaunce, and not of hate, or cast at him with anye manner of thinge, and not of laying wyll, or caste anye manner of stone at him (that a man maye dye with) and sawe him not, And he cast

it vpon him and he dye, and was not his enemy, neyther soughte him anye harme. Then the congregation shall iudge betwene the sleper and the executer of bloude in such cases. And the congregation shall deliuer the sleper oute of the hande of the auenger of bloude, and the congregation shall restore him agayne vnto the citie of his refuge, whither he was fledde. And he shall hyde there vnto the death of the hye Priest, which was annointed with holpe oyle. But and yf the sleter come without the borders of his prynced citty whither he was fled, yf the auenger of bloud fynde him without the borders of his free towne, and slaye the murderer, he shalbe guiltlesse because he shoulde haue bidden in his free towne vntill the death of the hye Priest, and after the death of the hye Priest to retourne agayne vnto the lande of his possession. These commandementes shalbe a law vnto you for your generations in al your dwellinges. Whosoever killeth a soule, the same man slayer muste be layne him selfe: thorough witnesses. Neyther shall one witnesse answere to put a man to death. Moreover, ye shall take none amends for the lyfe of the murderer which is worthy to dye. But he shall be put to death. Also ye shall take no moneys of him that is fled to a free citty, that he shoulde come agayne and dwell in the lande, before the death of the hye Priest. And see that ye pollute not the lande which ye shall dwell in: for bloude defyleth the lande. And the lande can none otherwise be cleansed of the bloude that is shedde therein, but by the bloude of him that shoulde bloude. Despye not therefore the lande which ye shall inhabit, for I am in the myddes thereof: Euen I the Lord dwell amonge the childrene of Israel.

The xxxvi. Chapter.

And the aunciente fathers of the childrene of Israel the sonne of Moyses the sonne of

Pharasse of the kindred of the childrene of Iosephe, came soothe and spake before Moyses and the Princes, and auncient fathers of the childrene of Israel, and sayde: The Lord commaunded my Lord to geue the lande to inherite by lotte vnto the childrene of Israel. And my Lord commaunded in Gods behalfe, to geue the inheritance of Zelaphead oure brother vnto his daughters. Whom yf anye of the sons of the other tribes of Israel take to wyues, then shal their inheritance be taken frome the inheritance of our fathers, and shalbe put vnto the inheritance of the tribe whiche they are receyued into, and shalbe taken from the lotte of oure inheritance. And when the yere of Iubilie of the childrene of Israel cometh, then shal their inheritance be putte vnto the inheritance of the Tribe wherein to they are receaued: and so shal their inheritance bee taken awaye frome the inheritance of the Tribe of our fathers. And Moyses commaunded the childrene of Israel accordinge to the worde of the Lord saying: the childrene of the Tribe of Ioseph haue saide well. This therefore doth the Lord commaund the daughter of Zelaphead, sayinge: lette theym be wyues to whom they theym selues thinke beste, onely to the kindred and Tribe of their father shal they marrye, for shal not the inheritance of the childrene of Israel remoue from Erybe to Erybe, when the childrene of Israel abide euerye manne in the inheritance of the tribe of his fathers. And euerye daughter that possesseth anye inheritance in anye Tribe of the childrene of Israel, shal bee wyfe vnto one whiche is of the kindred of the Tribe of her father, that the childrene of Israel maye entoye euerye manne the inheritance of his father: Neyther oughte the inheritance to goe from one tribe to another: but euerye one of the Tribes of the childrene of Israel, muste abide in his owne inheritance. And as the Lord commaunded

Nu. 26.8

Nu. 27.8

Joh. 20b

D

Dra. 17c

and. 19.8

Cob. 2.8
and. 7.6

Ap. i.

commanded

Moyſes repeteth

Deuternomium.

Moyſes repe

maunded Moyſes, euen ſo diide the daughters of Zelaphead. And Maheia, Thirza, Hagia, Milcha, and Noa were married vnto their fathers brothers ſonnes, whiche were of the childerene of Manaſſe, the ſonne of Joſeph: and ſo their inheritaunce remained in the tribe of the kinredde of their father. Theſe are the commandementes and lawes, whiche the Lord commanded by the hand of Moyſes, vnto the children of Iſrael in the fieldes of Moab, by Jordan ouer agaynſt Jericho.

The ende of the fourth booke of Moyſes, called in the Hebrue: Elchaddebarim, and in the Latin, Numeri.

The fyfthe Booke of Moyſes, called in the Hebrue: Elchaddebarim, and in the Latin Deuteronomium.

The fyfth Chapter.



Heſe be the wordes which Moyſes ſpake vnto all Iſrael, on thother ſyde Jordan in the wildernes, in the playne ouer agaynſt the Red ſea, betwene Pharan and Elphell, Laban, Hazereth, and Diſahab, eleuen dayes iourney from Moab, vnto Gad's barne, by mount Seir. And it fell on the firſt day of the eleuenth moneth in the fortyeth yere, that Moyſes ſpake vnto the children of Iſrael, according vnto all that the Lord hadde geuen in commandement vnto them, after that he had ſpoken. And thou the kinge of the Amorytes whiche dwelt in Heſban, and Og kinge of Baſan,

whiche dwelt at Aſharoth in Edrai. On the other ſide Jordan in the land of Moab beganne Moyſes to declare this lawe, ſayinge: The Lord our God ſpake vnto vs in Moab, ſayinge: Ye haue dwelte longe ynough in this Mounte, departe therefore and take your iourneys, and goe vnto the hill of the Amorytes, and vnto all places nye thereto, bothe into the playne, and hilles and dales: to the South, to the Seas ſyde, to the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates. Beholde, I haue ſette that lande beſyde you: Go in, and poſſeſſe the lande which the Lord ſware vnto your fathers, Abraham, Iſaac, and Jacob, to geue vnto theym, and their ſeede after theym. And I ſpake vnto you the ſame reaſon, ſayinge: I am not able to beare you my ſelfe alone. For the Lord your God hath multiplied you: and beholde, ye are this daye as the ſtares of heauen in number (the Lord God of your fathers make you a thouſande tymes ſo manye mo as ye are, and bleſſe you, as he hath promyſed you:) Howe can I my ſelfe alone, beare the charge, and ſtrype that is amonge you? Winge (from amonge you) menne of wiſedome and of vnderſtanding, and expert, accordinge to your tribes, and I will make them rulers ouer you. And ye answered me, and ſayd: That which thou haſt ſpoken, is good for vs to doo. And ſo out of your Tribes I toke the Cap- taines (menne of wiſedome, and that were experte) and made them rulers ouer you: Captaynes ouer thouſandes, and ouer hundredes, ouer fifties, and ouer termes, and officers amonge your Tribes. And I charged your Iudges: that ſame tyme, ſayinge, Heare the cauſe of your brethren, and iudge righteouſlye betwene euery man and his brother, and the ſtranger that is with him. See that ye knowe no fauor in iudgement: but heare the ſmall as well as the great, and beſe afraide of no manne, for

Exo. 180 Indgement is goddes. And the cause that is to. harde for you, brynge vnto me, and I will heare it. And I commaunded you the same season, all the thynges whych ye shoulde doo. When we departed from Horeb, we went thowse all that great and terrible wilderness, as ye haue seene a longe by the waye of the hill of the Amoyites, as the Lord oure God commaunded vs, and came to Cades Barne: And I sayde vnto you: Ye are come vnto the hill of the Amoyites, whiche the Lord oure God will geue vnto vs. Behold, the Lord thy God hath sette the lande befoze thee, go vp and conquere it, as the Lord God of thy fathers hath sayde vnto thee. • Feare not, neither be discouraged. But ye came vnto me euerie one and sayd: • We will sende men befoze vs, to searche vs out the lande, and to brynge vs woode againe, what waye we muste goe by, and what cities we shall come. And the saying pleased me well. And I tooke xij. men of you, of euerie Tribe one, whiche departed, and wente by into the hye countrey, and came vnto the ruer Escol, and searched it oute, and toke of the fruite of the lande (to declare the piteousnes thereof) in their handes, and broughte it vnto vs, and brought vs woode againe, and sayde: It is a good lande, whiche the Lord our God doth geue vs. Notwithstan- ding ye would not consent to goe by, but were disobedient vnto the mouth of the Lord our God, and murmured in your tentes, and sayde: Because the Lord hateth vs, therefore hath he brought vs out of the lande of Egypt to deliuer vs into the hande of the Amoyites, & to destroy vs. Howe shall we goe by? Our brethren haue discouraged our heartes, saying: • The people is greater and taller then we, and haue cities great, & walled euen by to hye: and moreover we haue seene the sonnes of the Canaan there. And I sayde vnto you: Dyd ye not, nor beafraide of them. • The Lord your God which goeth befoze you, he

shall fighte for you, accordinge to all that he did vnto you in Egypt befoze youre eyes. In the wilderness also thou haste seene howe that the Lord thy God bare thee eny as a man doth beare his sonne in all the way whiche ye haue gone by, vntill ye come vnto this place. And yet in this thinge ye did not beleue the Lord your God. He went in the way befoze you, to searche you out a place to pitche youre tentes in, in fire by night, that ye might see what way to goe in a cloude by day. And the Lord heard the voyce of your wordes, and was wrothe, and sware, saying: • Here shall not one of these men and of this froward generation, see that good land which I sware to I geue vnto your fathers, saue Caleb, the sonne of Iephune, he shall see it, and to him will I geue the lande that he hath troden vpon, and to his children, because he hath folowed the Lord (wonderfull was the indignation against the people, seeing that) • the Lord was angrie with me, like wise for your sakes, saying: Thou also shalt not go in thither. But Iosua the sonne of Nun, whiche standeth befoze thee, he shal go in thither. Wolden him therefore, for hee shall cause Israel to inherite the lande. • Moreover, youre children whiche ye sayde shoulde be a praye, and youre sonnes which in that day had no knowledge betwene good and euill, they shall go in thither, and vnto them will I geue it, and they shall enioye it. But as for you, turne youre faces, and take youre iourney into the wilderness: euen by the way of the red Sea. Then ye answered and sayde vnto me: • We haue sinned agaynst the Lord: we will goe by and fighte, accordinge to all that the Lord our God commaunded vs. And when ye had giue on euery man his weapons to war, beholde, ye were ready to goe by into the hill. And the Lord sayde vnto me: saye vnto them that they go not by, and that they fighte not, for I am not amonge you: least ye fall befoze your enemies: I tolde you therefore, and yete would not heare,

Exo. 130

Nu. 148
and. 26.8

Iosu. 14

Nu. 20 c
and. 37. c.

Nu. 14.8

Deu. 20.8

Nu. 13.

Exo. 17.10

Nu. 190

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but disordered the mouth of the Lord, and went presumptuously by into the hill. And the Amozites which dwelle in that hill, came out against you, and chased you (as bees bee so do) & smote you in Heir, even unto Hozma. And ye came agayne, and wepte before the Lord: but the Lord would not heere your hope, nor geue you audience. And so ye abode in Cades a long season, accordinge vnto the time that yee remained in other places.

Num. 20. a

The .ij. Chapter.

Then we .tourne our face, and take our tourney into the wilderness, even by the way of the redde sea as the Lord spake vnto me. And we compassed mounte Heir a longe time. And the Lord spake vnto me, sayinge: Ye haue compassed this mountayne longe ynough, tourne you northward. And warne thou the people, sayinge: Ye shall go throughte the coast of your brethren the children of Esau, which dwell in Heir, and they shall be afrayde of you: Take ye good heed vnto your selues therfore. Ye shall not prouoke them: for I will not geue you of their land: no not so much as a foote breadth. because I haue geuen most Heir vnto Esau to possesse, ye shall bye meate of them for money to eate, and ye shall procure water of them for money to drinke. For the Lord thy God hath blessed thee in all the workes of thy hande. Ye knewe thy entering into this greates wilderness this .xli. yeres, and the Lord thy God hath bene with thee, so that thou haste lacked nothing. And when we were departed from our brethren, the children of Esau, which dwelle in Heir, the plaign way from Elath, and from Ezion Gaber, we tourne and went by the waye of the wilderness of Moab. And the Lord said vnto me:

De. 36. b

Mal. 2. a

2

Jud. 3. b.

Ge. 14. a.

Thou shalt not fight agaynst the Moabites, neither prouoke them to battaile, for I will not geue thee of their land to possesse: because I haue geuen it vnto the children of Moab to possesse. The terrible people the

Emims dwelle therein in times past, a people great, many and tall, as the Enakims, which also were taken for Giantes, as the Enakims: whome the Moabites call Emims. The Moabims dwelle in Heir befoze time, whose possession the children of Esau occupied, and destroyed theym befoze theym, and dwelle in their heede: as Israel did vnto the land of his possession, which the Lord gaue them. Howe rise by (saide I) and get you ouer the riner Jared: and we went ouer the riner Jared. The space in which we came from Cades burne untill we were come ouer the riner Jared was .xxxij. yeres, untill the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them. For in deede the hande of the Lord was agaynst them, to destroye them from among the hoste, till they were consumed: and so it came to passe, that all the men of warre were consumed and drade from amonge the people. And the Lord spake vnto me, saying: Thou shalt go throughte the coast of Moab this daye: and when thou comest nigh vnto the children of Ammon, thou shalt not lay siege vnto them, nor moue warre agaynst theym. For I will not geue thee of the lande of the children of Ammon a possession, but I haue geuen it vnto the children of Moab to possesse. That also is taken for a lande of Giantes, and Giantes dwelle therein in olde time, whome the Ammonites call Zanzimims. A people that was great, many, and tall, as the Enakims. But the Lord destroyed them befoze them, and they succeeded them in the inheritance, and dwell in their sheket as he did for the children of Esau, which dwelle in Heir when he destroyed the Moabims befoze them, they conquered their possession, and dwell in their heede vnto this day. And the Amims which dwelle in Hozma, even vnto Hza, the Caphtorims, which came out of Caphtor, destroyed theym, and dwelle in their

De. 21. f. them and dwell in their steade. Rise ye by therfore, and take your iourneys ouer the ryuer Arnon. Beholde, I haue geuen into thy hande Sehon the Amorite kinge of Hesbon, and his lande. Goo to therfore and con-

quere, and prouoke him to battayle. This daye will I begin to sende the feare and dread of thee, vpon all nations that are vnder all the heauen, soe that they whiche heare speake of thee, shall tremble and quake before thee. And so I sente messengers out of the wilderness of Midmoth vnto Sehon king of Hesbon, with wordes of peace saying: - I will go through thy lande

De. 20. I will goe alonge by the hye waye: I will neyther tourne vnto the righte hand nor to the lefte. Thou shalt sell me meate for money for to eate, and geue me water for monye to drinke. Only graunte me, that I maye goe through on my foote (as the children of Elan which dwell in Seir, and the Moabites whiche dwell in Ir, didde vnto me) vntill I be come ouer Iordā into the lande whiche the Lorde oure God geueth vs. But Sehon the king of Hesbon woulde not let vs passe by him, for the Lorde thy God hardened his spirit, and made his heart tough because he woulde deliuer him into thy hande as it is come to passe this daye. And the Lorde sayde vnto mee: beholde, I haue begon to set Sehon and his lande before thee: goe to and

De. 21. e conquer, and possesse his land. Then **De. 29. d** bothe Sehon and all his people came out agaynst vs to fighte at Iaza. And the Lorde set him before vs, and we smote him and his sonnes, and all his people. And wee tooke all his cities the same season and slue the men, women and childe, and all the Cities, and let nothing remayne, save the cattell onely we caught vnto our selues, and the spoyle of the cities which we tooke, frome Broer whiche is by the brink of the river of Arnon, and from the cite that is in the river, vnto Gilad: there was not one cite to strong for vs. The Lorde our God deliuered all vnto vs: onely vnto the lande of

the children of Ammon thou camest not, nor vnto euerye place of the river Iabok, nor vnto the Cities in the mountaines, nor vnto whatsoeuer the Lorde our God forbad vs.

De. 31. Chapter.

Then wee tourned and wente by the waye to Basan. And **De. 21. g** **De. 29. b** Og the kinge of Basan came out agaynst vs, he and all his people to battayle at Edrai. And the Lorde sayde vnto me: feare him not, for I will deliuer him: and all his people, and his lande into thy hande, and thou shalt doe vnto him, as thou diddest vnto Sehon kinge of the Amorites, whiche dwelte at Hesbon. And so the Lorde our God deliuered into our handes, Og also the kinge of Basan and all his folke. And we smote him, vntill none was lefte him alyue. And we tooke all his Cities the same season, (neyther was there a Citty which we toke not from theym) euen thre scoze cities throughtoute all the region of Argob, the kingdome of Og in Basan. All these cities also were made stronge with hye walles, gates and barres, besyde vnwalled townes a great mane. And we bitterly destroyed them, as we did vnto Sehon kinge of Hesbon, biding to naughte all the cities, with menne, women and childe. But all the castell and the spoyle of the cities, we caught for our selues. And thus we toke the same season, out of the hande of twoe kinges of the Amorites, the lande that was on the other side Iordan from the ryuer of Arnon vnto mount Hermon (whiche Hermon the Sydonians call Sirion, and the Amorites call it Senir) all the Cities that lay in the playne, and all Gilad, and all Basan vnto Salecha and Edrai, Cities of the kingdome of Og in Basan. For onely Og king of Basan remayned of the remnant of the Giances, whose bed was a bed of yron. And is it not yet at Rabah amonge the children of Ammon: nye, subtiles doeth the length thereof contayne, and four cubites the breadth of it, after the cu-

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bite of a man. And so wee conquered this lande the same time, from Aroer whiche is by the riuer of Arnon, vnto halfe mounte Gilead, and the cities thereof gaue I vnto the Rubenites and Gadaites. And the residue of Gilead, and all Basan of the kingdome of Og, gaue I vnto the halfe tribe of Manasse: euen all the region of Argob with all Basan: whiche is called the lande of giants. And the sonne of Manasse toke all the region of Argob vnto the coastes of Geshuri and Maachati, and called them after his owne name: Basan haueth Iair vnto this daye. And I gaue Gilead vnto Machir. And vnto the Rubenites and Gadites I gaue halfe Gilead vnto the riuer of Arnon, halfe the valey and beyonde, euen vnto the riuer Iabock, which is the bozder of the childrene of Ammon: the playne also (ot the wilderness) and Iordan, and the coast thereof, from Ceneroth euen vnto the sea, whiche is in the playne, euen the salte sea vnder the springe of the hill, eastwarde. And I commaunded you the same tyme, saying: The Lord your God hath geuen you this lande to enioye it, ye shall go harnessed before your brethren, the children of Israel all that are mete for the war. Your wines onely, your children, and your cattell (for I wote that ye haue muche cattell) shall abide in your cities, whiche I haue geuen you, untill the Lord haue geuen rest vnto your brethren as well as vnto you, and untill they also haue conquered the lande, whiche the Lord your God hath geuen them beyonde Jordan, and then shall ye returne agayne, every man vnto his possession which I haue geuen you. And I warned Iosua the same time saying: Thine eyes haue sene all that the Lord your God hath doone vnto these two kynnes, euen so shall he do vnto all kingdomes whither thou goest. Ye shall not feare them, for the Lord your God he shall fight for you. And I besought the Lord the same time, saying: O Lord God, thou haste begun to speake

thy seruauant, thy greatnesse, and thy mightie hand: for eis where is there a God in heauen, or in earth, that can do after thy worke, and after thy power: let me go ouer and see the good land that is beyond Jordan, that goodly mountaine, and Libanon. But the Lord was angrie with me for your sakes, & would not heare me. And the Lord saide vnto me: Be content, speake no more vnto me of this matter. Get thee vp into the toppes of the hill, and lift vp thine eyes westwarde, northwarde, southward, and eastward, and beholde it with thine eyes, for thou shalt not go ouer this Jordan. But charge Iosua, and courage him, and bolden him. For he shall go before this people, and he shall deuide vnto them the lande whiche thou shalt see, and so we abode in the valley ouer against the house of Moab.

The.iii. Chapter.

And now hearken, O Israel vnto the ordinaunces and lawes whiche I teache you for to do them, that so ye maye liue and gain, and conquere the lande, whiche the Lord god of your fathers geneth you. Ye shall put nothing vnto the worde which I commaunde you, neyther do ought therfrom, that ye maye kepe the commaundements of the Lord your god whiche I commaunde you. Your eyes haue sene what the Lord did vnto Baal Peor, for all the men that followed Baal Peor, the Lord your God hath destroyed from among you. But ye that cleaue vnto the Lord your God, are salue euerie one of you this daye. Beholde, I haue taught you ordinaunces and lawes, suche as the Lord my God commaunded me, that ye should do euen so in the lande, whither ye go to possesse it. Kepe them therfore, and do them, for that is your wisdom and vnderstanding in the syghte of the nations: that they maye heare all thyk ordinaunces, and saye: Surely it is a wise and vnderstanding people: it is a great nation. For what other nation is so greete, that gods come to see vnto, as the Lord our god is yet vnto

- Is. 149 he, in all thinges, as oft as we cal vn
to him: Yea, and what nation is so
great that hath ordinaunces and lawes
so righteous, as all thys lawe whiche
I set before you this day. Take hede
to thy selfe therefore, and keepe thy
soule diligently, that thou forget not
the thinges whiche thine eyes haue seene
and that they depart not out of thyne
hart, al the days of thy lyfe: but teach
them thy sonnes, and thy sonnes son-
nes: Specially the day that thou sto-
dest before the Lord thy God in Ho-
reb, when the Lord said vnto me: Ge-
ther me the people together, & I will
make them here my wordes, that they
may learn to feare me al the days that
they shall liue vpon the earth, & that
they may teach their children: ye came
Exo. 19c and hode also vnder the hill, and the
hyll burnte with fyre: euen vnto the
middles of heauen, and there was dark-
nes cloudes and mist. And the Lord
spake vnto you out of the mids of the
fyre, and ye herd the voyce of the wo-
des, but sawe no ymage, saue hearde
Exo. 20a a voyce onely. And he declared vnto
Exo. 4b you his conenant whiche he comman-
ded you to doo, euen x. verses whiche
he wrote vpon two tables of stone.
And the Lord commanded me that
same season, that I should teache you
ordinaunces and lawes, whiche ye ought
to do in the land whither ye go to pos-
selle it. Take therfore good hede vn-
to your selues as pertyninge vnto
your soules, for ye sawe no maner of
ymage in the day that the Lord spake
vnto you in Horeb out of the myddes
of the fyre, lest ye marre your selues,
and make you a grauen ymage & pic-
ture of any maner of figure: the like-
nesse of man or woman, the likenesse
of any maner of beast that is on earth
or the likeness of any maner feathered
foule that flyeth in the ayre, or the like-
nes of any maner wyrm that crepeth
on the earth, or the likens of any ma-
ner sylbe that is in the waters beneth
the earth. Yea & lest thou lift vp thine
eyes vnto heauen, and when thou seest
the sunne, the moone, and the starres,
with all the host of heauen, thou dost
be deceiued, & shouldest worship and
serue the thinges, whiche the Lord thy
God hath made to serue all nations Gen. 1.8
vnder the whole heauen. But the Lord
hath taken you, and brought you out
of the yron fornamer: euen out of Egypt,
to be vnto him a people & inheritance
as ye be this day. Furthermore, the
Lord was angry with me for yere
wordes, and sware that I shuld not go
ouer Jordan, and that I shuld not go
in vnto that good land, whiche the Lord
thy God geueth thee to inheritance. Deu. 34b
But I must dye in this lande, & shal
not go ouer Jordan. But ye shall go
ouer, and conquire that good lande.
Take hede vnto your selues, that ye
forget not the appointment of the Lord
your god whiche he made with you, &
that ye make no grauen image, nor any
picture that the Lord thy God hath
forbidden thee. For the Lord thy god
is a consuming fyre, and a gelous god.
If thou dost beget children, and chil-
drens children, & when ye haue dwelt
Jer. 16.8 in the lande, ye do wickedly, and make
any maner of grauen image, & worke
euill in the sight of the Lord thy god,
to prouoke hym to anger, I call hea-
uen and earth to recorde against you
this day, that ye shall shortly perishe
from of the lande, whither ye goe
ouer Jordan, to possesse it: ye shall
not prolonge your dayes therein, but
shall utterly bee destroyed. And the
Lord shall scatter you amonge the na-
tions, and ye shalbe left seke in num-
bre amonge the people, whither the
Lord shall bringe you: and there ye
shall serue gods, whiche are the worke
of mans hand, wood and stone, whiche
neither see, nor heere, nor eate, nor smel.
And there thou shalt seeke the Lord
thy god: and shalt synd him, yf thou
seeke him with all thine hearte, and
with all thy soule. When thou art in
tribulation, and when all these thin-
ges (that be here spoken of) are come
vppon thee euen in the latter dayes,
thou shaltre retourne agayne to the
Lord thy God, and be obedient vnto
his voyce. For the Lord thy God is
a merciful god: he wil not forsake thee
27. 11ij. rei=

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Leu. 26 g neyther destroye thee, nor forget the appoyntment of thy fathers, whiche he swaie vnto theym. For aske of the days that are passe, whiche were befoze thee, since the day that God created man vpon the earthe, and (aske from the one side of heauen vnto the other, if euer there came to passe suche a great thinge, or whether anye suche like thing hath bene hearde. Did euer a nation heare the voyce of God speakinge oute of the middes of a fyre, as thou haste hearde, and yet liued: yether whether God assayed, to goo and take him a people from amonge nations thozoughe temptations, signes, wondrous warre, a mightye hande, a

Ps. 139 b stretched out arme, & through great sightes, accordinge vnto all that the Lorde your God did vnto you in Egypte befoze your eyes: Vnto thee it was shewed, & thou mightest knowe howe that the Lorde he is God, and that there is none other, but he.

Exo. 19 c Out of heauen hee made thee heare his voyce, that he might noutrour thee, and vppon earth he shewed thee his great fire, and thou heardest his wordes out of the middes of the fire. And because he loued thy fathers, he chose their sede after the, & brought thee out in his sight, and with his mightye

Exo. 13 c power out of Egypt: to thrust oute nations great and mightier the thou, befoze thee, and to bringe thee in, and to geue thee thety land to inheritance: as it is come to passe this day. Vnder stande therefore this daye, and turne it into thine heart, that the Lorde, he is God in heauen aboue, and vppon the earth beneath, neyther is there any other. Thou shalt kept therefore his ordinances, and his commandementes which I commaund thee this day that it maye go well with thee, and with thy children after thee, and that thou mayst prolong thy days vpon the earth,

Deu. 19. which the Lorde thy God geweth thee thy life long. • When Moses scuered thre cities on the other side Jordan towarde the sonne risinge, that hee shoulde lye thither, whiche hadde killed his neyghbour vnwares, and

hated him not in time past, and therefoze shoulde lye vnto one of the same times, and lue: Namely Bezer in the wilderness, euen in the playne countrey of the Tribe of Ruben: and Ramoth in Gilead, of the Tribe of Gad, & Golan in Basan of the Tribe of Manasse. And so this is the lawe whiche Moses sette befoze the children of Israel. These are the witnessse, statutes and ordinances, which Moses tolde the children of Israel after they came out of Egypte, on the other side Jordan, in the valley ouer agaynst the house of Deoz, in the land of Sehon kinge of the Ammorites, which dwelt at Heshbon: whom Moses and the children of Israel smote after they were come out of Egypte, and conquered his lande, and the land of Og kinge of Basan twoo kinges of the Ammorites, whiche were on the other syde Jordan towards the sonne risinge: from Broer whiche is by the banke of the riuer Arnon, vnto mounte Syon, whiche is Hermon, and all the playne on the other syde Jordan eastwarde, euen vnto the sea, whiche is in the playne vnder the springes of the hill.

The .v. Chapter.

And Moses called al Israel, and layde vnto theym. Heare ye O Israel, the ordinances and lawes whiche I speake in your eares this daye, that ye maye learn them, and fulfill theim in dede. The Lorde our God made an appoyntment with vs in Horeb. The Lorde made not this bonde with our fathers, but with vs: euen with vs, whiche are all here aline this daye. The Lorde talked with you face to face in the Mounte, oute of the middes of the fyre. And I stood betwene the Lorde and you the same time, and shewed you the woordes of the Lorde. For ye were afraide at the sight of the fire, and went not by into the mounte: and he sayde: I am the Lorde thy God, which brought thee oute of the land of Egypt from the house of bondage.

Leu. 26. a Thou shalt haue none other goddes in my presence. • Thou shalt make thee no grauen image of any maner of ikenesse that is in heauen aboue, and that is in earthe beneath, and that is in the waters beneth the earth. Thou shalt neither bowe thy selfe vnto them, nor serue them: for I the Lord thy God, am a gelous God, visiting the wickednesse of the fathers vppon the children, euen in the third and fourth generation among them that hate me, and shewe mercye vppon thousandes

Exo. 19 c amonge them that loue me, and keepe my commaundementes. • Thou shalt not take the name of the Lord thy God in vayne: for the Lord will not holde him guiltlesse, that taketh his name in vayne. Keepe the Sabbath day, that thou sanctifie it, as the Lord thy god hath commaunded thee. • Sixe

Leu. 23. a days thou shalt labor, and doo all that thou haste to do, but the seventh daye is the Sabbath of the Lord thy God: thou shalt not do any worke, thou and thy sonne, thy daughter, thy seruaunt, and thy mayde, thine oxe, and thine asse, and all thy cattell, and the stranger that is within thy gates, that thy seruaunt, and the mayde maye reste as well as thou. Remember, that thou was a seruaunt in the lande of Egypt, and howe that the Lord thy God brought thee out thence throughte • a mighty hande, and a stretched oute arme. For which cause the Lord thy God commaunded thee, to keepe the Sabbath day.

Exo. 20 b • Honour thy father and thy mother, as the Lord thy God hath commaunded thee: that thy dayes maye be prolonged, and that it maye go well with thee in the lande, whiche the Lord thy God geueth thee.

Mat. 5. c • Thou shalt not slea.

Mat. 18 d • Thou shalt not breake wedlocke.

Mat. 13. e. • Thou shalt not steale.

• Thou shalt not beare false witness against thy neighbour.

Mat. 7 b • Thou shalt not lust after thy neighbours wife, thou shalt not couete thy neighbours house, his fieldes, his seruaunt, or his mayde, his oxe, his

asse, or ought that thy neighbor hath. These wordes the Lord spake vnto all your multitude in the mounte out of the middes of the fire, cloude, and darknes, with a great voyce, and added no more thereto, and wrote them in two tables of stone, and deliuered them vnto me. And it fortuned, that when ye hearde the voyce out of the middes of the darkenesse, and sawe that the hill did burne with fire, ye came vnto me with the captaynes of your tribes, and your elders, and ye sayd: Behold, the Lord our God hath shewed vs his glory, and his greatness, and we haue hearde his voyce out of the mids of the fire: we haue sene this day, that god doth talk with a man, and yet he liueth. Howe therefore, why shoulde we dye, that this greatesse fire shoulde consume vs? If wee heare the voyce of the Lord our God any more, we shal die. For what fleshe hath it bene, that euer hearde the voyce of the liuinge God speakinge oute of the middes of the fire (as we haue done) and yet did liue? So thou and heare all that the Lord our God sayeth, and tell thou vnto vs all that the Lord our God sayth vnto thee, • and we will heare it, and doo it. And the Lord hearde the voyce of your wordes, when ye spake vnto me, and the Lord sayde vnto me: I haue hearde the voyce of the wordes of this people which they haue spoken vnto thee, they haue well sayde all that they haue spoken. • Oh that there were suche an hearte in them that they woulde feare me, and keepe all my commaundementes alwaies, that it mighte go well with them, and with their children for euer. Goe and saye vnto them: gette you into your tentes againe, but stand thou here by me, and I will tell thee all the commaundementes, ordinaunces and lawes, whiche thou shalt teache them, that they may doo them in the lande whiche I geue them to possesse. Take heede therefore, that ye doo in deede as the Lord your God hath commaunded you, and

Exo. 19 d

Exo. 19 e

Le. 24. d. and. 3. f.

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Deu. 17. • turne not aside eyther to the righte hande or to the lefte, but walke in all the wayes whiche the Lord your God hath commaunded you, that ye maye liue, and that it maye goe well with you, and that ye maye prolonge your dayes, in the lande whiche ye shall possesse.

The. vi. Chapter.

These are the commaundementes, ordinaunces and lawes, whiche the Lord your God commaunded mee to teache you, that ye might do them in the lande whither ye go to possesse it: namely, that thou mightest • feare the Lord thy God, and keepe all his ordinaunces and commaundementes, whiche I commaunde thee: thou and thy son and thy sonnes sonne all dayes of thy life, that thy dayes maye bee prolonged. Heare therefore, O Israel, and take heede, that thou doo thereafter, that it maye goe well with thee, and that ye maye increase mightely, euen as the Lord God of thy fathers hath promised thee a lande, that floweth with milke and honey. • Heare O Israel, the Lord our God is Lord onelpe, and • thou shalt loue the Lord thy God with all thyne hearte, and with all thy soule, and with all thy mighte. • And these wordes whiche I commaunde thee this daye, shalbe in thine hearte, and thou shalt shewe them vnto thy children, and shalt talke of them when thou arte at home in thine house, and as thou walkest by the waye, and when thou lyest downe, and when thou risest vp: and thou shalt binde them for a signe vpon thyne hande. And they shalbe warninges betwene thine eyes, and thou shalt write them vpon the postes of thine house and vpon thy gates. And when the Lord thy God hath broughte thee into the lande, whiche he sware vnto thy fathers, Abraham, Isaac, and Jacob, and geueth thee greate and goodly Cities whiche thou buildedst not, houses full of all manner of gooddes

whiche thou filledst not, and wellen digged whiche thou diggedst not, vineyardes and Olive trees, whiche thou plantedst not, and when thou hast eaten and arte full, then beware leasse thou forget the Lord, which brought thee out of the lande of Egypt fro the house of bondage. • Thou shalt feare the Lord thy god, and serue him, and sweere by his name. Se that ye walke not after strange goddes, the goddes of the nations which are about you. For the Lord thy God is a gelouse god among you, lest the countenance of the Lord thy god be moued to wrath against thee, and destroye thee from of the earth. • Ye shall not tempte the Lord your God as ye did in the tentation. But kepe the commaundementes of the Lord your God & his witneses and his ordinaunces which he hath commaunded thee, and thou shalt do that which is righte and good in the sight of the Lord: that thou mayest prosper, and that thou mayest goe in and conquer that good land which the Lord sware vnto thy fathers, to caste out all thine enemyes before thee as the Lord hath saide. • And when thy sonne asketh thee in time to come sayinge: what meaneth these witneses, ordinaunces and lawes, whiche the Lord our God hath commaunded you? Then thou shalt saye vnto thy sonne: we were Pharaos bondemen in Egypt, and the Lord brought vs oute of Egypt with a mightye hande. And the Lord shewed signes and wonders great and cruell vpon Egypt, vpon Pharaos and vpon all his householdes, before our eyes, but brought vs oute from thence to bringe vs in, and to geue vs the lande whiche he sware vnto our fathers. And the Lord hath commaunded vs, to doo all these ordinaunces, and to feare the Lord our God, for our wealth all the dayes of our life, as it is come to passe this daye. Moreover: This shall bee oure righteousnesse before the Lord our God, if we take heede and keepe all these commaundementes, as he hath commaunded vs.

The. vij. Chapter.

Uhen the Lord thy God hath brought thee into the lande whether thou goeste to possess it, and hath cast out many nations before thee: nameley the Hethytes, the Gergesites, the Amorytes, the Cananytes, the Pherezites the Hemitas and the Jebusites, seven nations greater, and myghtier then thou, • and when the Lord thy God hath let them before thee, thou shalt smite them, and utterly destroy them, and make no covenant with them, nor haue compassion on them. Thou shalt make no mariages with them, neither geue thy daughter vnto his son, nor take his daughter vnto thy sonne: for they will deceaue thy sonne, that he should not feare me, and they shall serue strange gods, and then wille the wrath of the Lord wake whote against you, and destroy you shortly. But thus ye shall deale with them: • Ye shall overthrowe their alters, & brake downe their pillars, cude downe their groues, and burne their greuous ymagines with fyre. For thou arte an holy nation vnto the Lord thy God, and the Lord thy God hath chosen thee, to be a. Generall people vnto him selfe, above all nations, that are vpon the earth. It was not because of the multitude of you above all nations, that the Lord had lust vnto you, and chose you, saying ye were the best of all nations. But because the Lord loued you and because he would kepe the • othe which he had sworne vnto your fathers, therefore hath the Lord brought you out thowso a mightie hande, and deliuered you out of the house of bondage: euen from the hands of Pharaon king of Egypt. Understand therefore, that the Lord thy God he is God, and that a trewe God, • which keppeth appoyntement and mercye vnto them that loue hym, and keepe his commandementes, euen thowso out a thousande generations, and rewardeth them that hate hym before his face, so that he bringeth them to naught, and hath not deserre

the tyme, but rewardeth hym that hateth him before his face. Kepe thou therefore, the commandementes and ordynances and lawes, whiche I commaunde thee this day, that thou doo them. • If ye hearken vnto these lawes, and obserue and doo them, the Lord thy God also shall kepe vnto thee, his appoyntment, and the mercye whiche he sware vnto thy fathers. He will loue thee, and blesse thee, and multiplie thee: he will also blesse the fruite of thy wombe, and the fruite of thy lande, thy corne, thy wine, and thy oyle, and the increase of thyne oxen, and the flockes of thy shepe in the land whiche he sware vnto thy fathers to geue thee. Thou shalt be blessed above all nations, there shalbe neyther man nor woman vnfruitfull amonge you, nor any thing vnfruitfull among your castell. Moreover, the Lord will take a waye from thee all manner infirmities, and will put none of the euill diseases • of Egypt (which thou knowest) vpon thee, but will sende them vpon all the, that hate thee. Thou shalt consume all the nations whiche the Lord thy God shall deliuer thee: thine eye shall haue no pittie vpon them, neither shalt thou serue their goddes, for that shalbe thy decay. If thou say in thine hart: these nations are more then I, howe can I cast them out? Thou shalt not feare them, but remember what the Lord thy God dyde vnto Pharaon and vnto all Egypt: the greates temptations which thine eyes sawe, and the signes, and wonders, and the myghtie hande and stretched out arme, wher through the Lord thy God brought thee out, euen so shal the Lord thy God do vnto all the nations of whom thou art asrayde. • Moreover, the Lord thy God wyll sende hornets among them vntyl they that are left, and hide them selues from thee, bee destroyed. Thou shalt not feare them, for the Lord thy God is amonge you a mightie God and a terrible. For the Lord thy God wil put out these nations before thee by a little and a little. • thou mayst not consume

Exo. 23

C

Exo. 9

Deut. 20
Ist. 8. b.

Exo. 23
Ist. 24. 9

thou

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Exo. 23. them at once, leste the beastes of the field encrease vpon thee. But the Lord thy God shall geue theim ouer befoze thee, and shall destroye theim with a mightie tēpest, vntill he haue brought them to naught. • And he shall deliuer their kinges into thyne hand, and thou shalt destroye their name frome vnder heauen. There shall no man be able to stande befoze thee, vntill thou haue destroyed them. The grauen ymages of their gods shalt thou burne with fyre, and • couete not the golde and siluer that is on them, nor take it vnto thee, lest thou be snared therein. For it is an abomination befoze the Lord thy God. Bying not therfore abomination vnto thine house, leste thou be a damned thinge, as it is: but bttelyr despye it, and abhoire it, for it is a damned thing.

Iosa. 10

Iosa. 7. a

2 mac. 12

The viij. Chapter.

2

At the commandementes whiche I commaunde thee this daye, shall ye keepe and doo them, that ye may lyue, and multiplie and go in, and possesse the lande whiche the Lord sware vnto your fathers. And thou shalt thinke on all the way whiche the Lord thy God ledde thee this .xl. yeaere in the wildernesse, for to humble thee, and to proue thee, and to wite what was in thine heart, whether thou wouldest kepe his commandementes or no. He • humbled thee, and suffered thee to hunger, and fedde thee with Manna, whiche neyther thou, nor thy fathers knewe of, to make thee to knowe, that • a man doth not lyue by bread onely: but by every (woorde) that procedeeth out of the mouth of the Lord, doeth a manne lyue. • Thy raymente waxed not olde vpon thee, neyther dyd thy fote swel those fortie yeaeres. This also shalt thou consider in thyne hearte, that as a man nutureth his sonne, euen soo the Lord thy God nutureth thee.

Exo. 16 d

Nu. 11 d

Mat. 4. a

Deu. 29.

Therefore shalt thou kepe the commandementes of the Lord thy God, that thou walke in hys wayes, and feare him: For the Lord thy God bringeth thee into a good land, a lande

in the which are ryuers of water, and fountaynes, and springes that springe out of bailyes and hilles: a lande wher in is wheate and barlye, bynegarden, fygtrees, and pomgranates: a lande wher in is oyle Olive and honey: a lande wher in thou shalt eate bread wythoute scarcenesse, neyther shalt thou lacke any thyng: a land • whose stones are yron, and out of whose hilles thou shalt dygge brasse. When thou hast eaten therfore and filled thy selfe, thou shalt blesse the Lord thy God in that good lande, whiche he hath geuen thee. Beware that thou forgette not the Lord thy God, that thou wouldest not kepe his commandementes, his lawes and his ordynances whiche I commaunde thee this daye, • yea, and when thou hast eaten, and filled thy selfe, and built good houses and dwelte therein, and when thy beastes, & thy sheepe are waxed manye, and thy siluer and golde is multiplied, and all that thou hast is increased, then beware, leaste thyn heart rise, & thou forget the Lord thy God, which brought thee out of the land of Egypte, and from the house of bondage, and which was thy guide in great and terrible wildernes, (wher in were) fyer serpents, scorpions, & brought without any water. But he brought out water for thee, euen out of the rocke of sint: he fed thee in the wildernesse with Manna, whiche thy fathers knewe not, euen for to humble thee and to proue thee, & that he might do thee good at the latter ende. Lest thou shouldest say in thine hart • my power, & the might of mine owne hande hath prepared me this abundance. But remember the lord thy God, how that it is he, which geueth thee power to get substaunce, for to make good the promise whiche he sware vnto thy fathers, at this daye both witnes. And if thou forget the Lord thy God, and walke after strange • gods, & serue them, & worship them, I testifie vnto you this daye that ye shall surely perishe. As the nations whiche the Lord destroyed befoze you, euen so ye shall perishe, because

17.

32.

because ye would not be obedient vnto the voyce of the Lord your God.

The .ix. Chapter.

Hear O Israel, thou passest ouer Jordan this day, to goe in, and conquere Nations, greater and mightyer then thy selfe: cities great, and walled by to heauen, a people greate and tall, euen the children of the Enakims, whiche thou knowest of, & of whom thou hast heard say, who will stande before the children of Enach? Understande therfore this day, that the Lord thy God is euen hee, whiche goeth ouer before thee, as a (denouncing and) consuming fire, he shall destroy them and he shall bring them downe before thy face. He shall cast them out, and bring them to naught quickly, as the Lord hath sayd vnto thee. Speke not thou in thine heart (after that the Lord thy God hath caste them out before thee) saying: for my righteousness the Lord hath brought me in, to possesse this lande: Nay, but for the wickednesse of these nations, the Lord hath caste them out before thee. It is not for thy righteousness sake, or for thy right heart, that thou goest to possesse their lande: But for the wickednesse of these nations, the Lord thy God doeth caste them out before thee, euen to performe the worde which the Lord thy God swore vnto thy fathers, Abraham, Ishaa, and Jacob. Understande therfore, that it is not for thy righteousness sake, that the Lord thy God doeth geue thee this good lande to possesse it, knowing thou art a stiffnecked people. Remember and forget not, howe thou psondest the Lord thy God in the wilderness, since the daye that thou didst departe out of the lande of Egypt, vntill ye came vnto this place, ye haue rebelled against the Lord. Also in Hazez ye angered the Lord, so that the Lord was wroth with you, euen to haue destroyed you: when I was gone by into the mount to receaue the tables of stone, the tables of appointment, which the Lord

made with you. And I abode in the hill .xl. dayes and .xl. nightes; when I neyther did eate breade nor drinke water. And the Lord deliuered me two tables of stone, written with the finger of God, and in them was accordinge to all the wordes, whiche the Lord sayd vnto you in the mount out of the middelt of the fire in the daye, of the gatheringe together. And when the .xl. dayes, and fortye nightes were ended, the Lord gaue me the two tables of stone, the tables of the couenant, and the Lord saide vnto me. Arise, and get thee downe quickly fro hence, for thy people which thou hast brought out of Egypt, haue murthered all. They are turned attonce out of the waye whiche I commaunded them, and haue made them a molten ymage. Furthermore, the Lord spake vnto me, saying: I haue sene this people, and behold, it is a stiffnecked people, let me alone, that I maye destroye them, and put out the name of them from vnder heauen, and I will make of thee a mightye nation, and greater then they be. And I turned me, and came downe from the hill (euen from the hill that burnt with fire) and the two tables of the appointment were in my handes, and I looked, and beholde, ye had sinned against the Lord your God, and had made you a molten calfe, and had turned attonce out of the waye, which the Lord had commaunded you. And I tooke the two tables, and cast them out of my two handes, and brake them before your eyes. And I fell downe faste before the Lord: euen as at the first time, and forty dayes and .xl. nightes I did neyther eate breade nor drinke water, because of all your sinnes, whiche ye sinned, in doing wickedly in the sight of the Lord in that ye provoked him vnto wrath. For I was afrayd that for the wrath and fierines wherewith the Lord was moued against you, hee woulde haue destroyed you. But the Lord seld me at that time also. The Lord was very angry with Baion at that time, so he destroyed him, and he

Exo. 3. 12

Exo. 32. 5

Exo. 32. 8

Exo. 24. 8 and. 34. 8

Ex. 13. 8

Ex. 20. 8

Ex. 17. 8

Ex. 32. 8

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made intercession for Aaron also the same time. And I tooke your sinne the calf which ye had made, and burnt him with fire, and stamped him and grounde him a good, euen vnto small duste. And I caste the duste thereof into the brooke, that descended oute of the mounte. Also at the burnings • at the tentation, and at the sepulchres of iust ye angered the Lord, likewise whē the Lord sent you from Cades barne saying: go vp, and conquire the lande whiche I haue geuen you. • Ye disobeyed the mouth of the Lord your god and nether beleued him, nor harkened vnto his voyce. Ye haue bene disobedient vnto the Lord, since the day that I knewe you. And I fell downe flat befoze the Lord. xl. dayes and. xl. nightes whiche I lay there, for the Lord sayde that hee woulde destroye you. I made intercession therfore vnto the Lord, and sayde: • O Lord God, destroye not thy people and thine inheritance, whiche thou haste deliuered through thy greatnesse, and whiche thou haste broughte out of Egypte through a mightie hande. Remember thy seruantes Abraham, Isaac, and Jacob, and looke not vnto the stubbornesse of this people, nor to their wickednesse and sin: tell the land whence thou broughtest them sayng: The Lord is not able to bring the into the lande whiche he promised them: and because he hated them, therfore he hath carped them out, to slaye them in the wilderness. Beholde, they are thy people, and thine inheritance whiche thou broughtest in thy mightie power and in thy stretched out arme.

The .x. Chapter.

Exo. 34.8 **I**n the same season the Lord sayde vnto me: befoze thee twoo tables of stoune like vnto the first, and come hypp vnto me into the mounte, and make thee an Arke of wood, and I will write in the tables the wordes that were in the first tables whiche thou brakest, and thou shalt put them in the Arke. And I made an Arke of Sethym wood, and

hewed twoo tables of stoune like vnto the first, and went hy into the mountayne, hauing the twoo tables in mine hande. And he wrote in the tables according to the first, writinge (the ten verses whiche the Lord spake vnto you in the mounte oute of the middes of the fire, in the day of the gathering together) and the Lord gaue the vnto me. And I departed, and came downe fro the hill, and put the tables in the arke whiche I had made: and there they be, as the Lord commanded me. • And the children of Israel tooke their iourneys from Bereth of the childrenne of Jakan to Mosera, where Aaron dyed, and was buried, and Eleazar his sonne became priest in his steade. From thence they departed vnto Gadgad: and from Gadgad to Jathbath a lande whiche hath riuers of water. • The same season the Lord separated the Tribe of Leui to beare the Arke of the appoyntment of the Lord, and to stand befoze the Lord, and to minister vnto him, and to blesse in his name vnto this daye. • Wherfore the Leuites haue no part nor inheritance with their brethren. But the Lord is theyr inheritance as the Lord thy God hath promised them. • And I taried in the mount, euen as at the first time. xl. dayes and forty nightes, and the Lord hearkened vnto me at that time also, and the Lord woulde not destroye thee. And the Lord sayde vnto me: vp, and go forth in the iourneys befoze the people, that they maye go in and conquire the lande whiche I swore vnto their fathers to geue vnto them. And nowe I will saye vnto thee: I will be with thee, and I will be thy God, and thou shalt be my people. • Thou shalt obserue the commandmentes of the Lord thy God, and his ordinaunces whiche I commaunde thee this daye, for the weathe. Beholde, heauen and the heauen of heauen is the Lord thy God.

thy God, and the earth with all that therein is: notwithstanding the Lord had a lust unto thy fathers to love thee and chose their seed after thee, even

De. 30. b you above all nations, as thou seest this day. • Circumcise therefore the foreskyne of your heart, and bee no more stiffnecked: For the Lord your God, is God of gods, and Lord of lords, a great God, a mightie and a ter-

Rom. 2. b rible, which regardeth no mans per-
Act. 10. c son, nor taketh gift: He dothe righte unto the fatherlesse and widowe, and loveth the stranger, to geue him foode and rayment. Nowe ye therefore the stranger also: for ye were strangers your selues in the lande of Egypte.

Deu. 6. c • Thou shalt feare the Lord thy God
Mat. 4. b and him (onely) shalt thou serue, to him shalt thou cleaue, and sweare by his name, he is thy people & thy God, that hath done for thee these great and terrible thinges, which thyne eyes haue sene. Thy fathers went downe

Ex. 46. c into Egypte. With lxx. soules, and
Ex. 25. a now the Lord thy god hath made thee and multiplied thee, as • the starres of heauen.

Ch. xi. Chapter.

3. Therfore thou shalt loue & Lord thy god and keepe his obseruances, his ordinances, his lawes and his commandementes alwaye: Call to your myndes this daye that which your children haue neither knowen nor sene, euen the noultout of the Lord your God, his greatnesse, his mightie hande, and his stretched oute arm, his miracles, and his acts which he hid in the midst of Egypte, euen vnto Pharaon the king of Egypte and vnto all his lande: and what he didde vnto the hoste of Egypte, vnto their horses and charrettes, • howe he brought the water of the reed sea, vpon them, as they chased you behinde, and howe the Lord hath brought them to naught vnto this day, and what he did vnto you in the wilderness, vntill ye came vnto this place: and what he didde vnto • Moyses and Ahi-

ram, the sonnes of Eliaz, the sonne of Ruben, howe the earth opened her mouth, and swallowed them with their householdes and their tentes, and all their substance that was in their possession, in the middes of Israel. Doubtlesse, your eyes haue sene all the great actes of the Lord which he did. Therefore shall ye keepe all the commandementes which I commaunde you this day, that ye maye be stronge, and go in, and conquire the land whither ye goe to possesse it, and that ye maye prolonge your daies in the lande which the Lord swaue vnto your fathers, to geue vnto them, and to their seede, a lande that floweth with milke and honye. • For the lande whither thou goest to possesse, it is not as the lande of Egypte that ye came out of, where thou sowdest thy seede, and wateredst it with thy fete, as a gardeine of herbes: but the land whither ye go ouer to possesse, it is a lande that hath hilles and balleis, and drinke the water of the rayne of heauen: This land dothe the Lord thy God care for, and the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yeare, vnto the ende of the yeare.

If ye shall hearken therfore vnto my commandementes, which I commaunde you this daye, that ye loue the Lord your God, and serue him with all your heart, and with all your soule. • I also will geue rayne vnto your land in due season: the first rayne in the latter, that thou mayest gather in thy corne, thy wine, and thyne oyle. And I will send grasse in thy fieldes for thy cattell, that thou mayest eat, and fyl thy selfe. But beware, that your hearte deceaue you not, and pee tourne asyde, and serue strange Goddes, and worship them. And then the Lord bryng wrothe agaynst you, • that by the heauen, that there be noo rayne, and that your lande yelde not her fruite, and lesse ye perishe quickely from of the good lande, which the Lord geueth you. • Therefore shall ye putte hope, that the Lord your God, your hearte, and in your soule,

Deu. 28. d

Deu. 28. d

Joel. 2. f

Deu. 28. c

3. re. 17. 4

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Deu. 3. a and bynde them for a signe vpon your hand, that they maye be as a warning
Deu. 6. b betwene your eyes, and ye shall teach
Deu. 3. a them your childre that they maye talke
of them when thou sittest in thyne
house, and when thou walkest by the
waye: when thou lyest downe, and
when thou risest vp: yea, and thou shalt
write them vpon the doore postes of
thyne house, and vpon thy gates, that
your daies maye be multiplied, and the
daies of your children in the land whi-
che the Lord swaue vnto your fathers
to geue them, as long as the dayes of
heauen laste vpon the earth. For if
ye keepe all these commaundementes
whiche I commaunde you, so that ye
doo them: Namely, that ye loue the
Lord your God, and walke in all his
wayes, and cleaue vnto him. Thenne
will the Lord cast out all these nati-
ons before you, and ye shall be the he-
res of great nations, and of them that

Ios. 1. a are mightier then your selues. • All
the place whercon the soules of your
fete shall treade, shall be yours, euen
from the wilderness, and from Liba-
non, and from the ryuer Euphrates,
euen to the uttermoste sea, shall your
coast be. There shall no man be able to
stand before you, for the Lord your god
shall cast the feare and drede of you
vpon all the lande that ye shall treade
vpon, as he hath saide vnto you. •

Deu. 39. Behold, I set before you this day a
Deu. 28 blessing and a curse. • a blessing, if ye
obey the commaundements of the lord
your God, whiche I commaunde you
this day. And a curse, if ye will not o-
bey the commaundementes of the Lord
your God, but turne out of the way,
whiche I commaund you this daye, to
go after straunge gods, whiche ye haue
not known. When the Lord thy God
therefore hath broughte thee into the
lande, whither thou goest to possesse
it, thou shalt put the • blessing vpon
mount Gerizim, and the curse vpon
mount Ebal, whiche (mountaynes)
are on the other syde Jordan, on the
backe side of the way towards the ge-
ying downe of the sonne, in the lande
of the Canaanites whiche dwell in the

playne ouer agaynst Silgall, besyde
the groue of Abozeth. For ye shall passe
ouer Jordan, to go in, and possesse the
lande, whiche the Lord your God ge-
ueth you, and ye shall conquere it, and
dwell therein. Take hede therfore, that
ye doo all the commaundementes and
lawes, whiche I sette before you this
daye.

The .xj. Chapter.

These are the ordinaunces and
lawes whiche ye shall obserue
and doo in the lande whiche the
Lord God of thy fathers geueth thee
to possesse it, as long as ye liue vpon
the earth. • Ye shall destroy all places
wherin the nations whiche ye shall
conquerre, serued their gods, vpon hye
mountaynes, on hilles, and vnder eue-
rye thicke tre. Ouerthrow their alti-
tars, and breake their pylers, and
burne their grones with fire, and bre-
dowen the grauen ymages of the gods
that they haue, and bringe the names
of them to naught out of that place.
Ye shall not so do vnto the Lord your
God, but ye shall seke the place whiche
the Lord your God shall haue chosen
out of all your tribes, to put his name
there, and there to dwell. And wher-
ther thou shalte come, and whither ye
shall bring your burnt sacrifices, your
offerings, your tithes, and heue offe-
rings of your lande, your bowes,
your freewill offerings, and the first
gebnyes of your oxen & of your shepe.
And there ye shal eate before the Lord
your God, and ye shall reioyce in all
that ye put your hande vnto, both ye
and your householdes, wherin the lord
thy God hath blessed thee. Ye shal not
doo after all these thinges that we doo
here this daye, euery man what se-
meth him good in his owne eyes. For
ye are not yet come to rest, and to the
inheritaunce whiche the Lord your
God geueth you. But when ye go o-
uer Jordan, and dwell in the lande
whiche the Lord your God hath ge-
uen you to inherite, and when he hath
geuen you rest from all your enemies
round about, so that ye dwell in safety,

then vnto the place whiche the Lord your god hath chosen, to put his name there, ye shall bringe all that I commaunde you: Namely, your burntofferings, your offerings, your tythes the heuerofferings of your hande, and all your speciall bowes whiche ye bowe vnto the Lord. And ye shall reioyce before the Lord your God, ye and your sonnes and your daughters, your seruantes and your maydens, and the Leuite that is within your gates: soasmuche as he hath no parte nor inheritaunce with you. Take heed that thou offer not thy burntofferings in every place that thou seest: but in the place which the Lord shall haue chosen in one of the tribes, there thou shalt offer thy burntofferings, and there thou shalt doo all that I commaunde thee. Notwithstanding thou mayest kill and eate fleshe in all thy cities, whatsoeuer thy soule lusteth after, accordinge to the blessinge of the Lord thy God which he hath geuen thee: both the vncleane and the cleane maye eate thereof, euen as the roo, of the heart: onely ye shall not eate the bloud, but powze it vpon the earth as water. Thou mayest not eate within thy gates the tyth of thy cozne of thy wine and of thy oyle, and the fyfte gendered of thyne oxen, and of thy sheepe, neyther any of thy bowes whiche thou bowest, nor thy freewill offerings or heuerofferinge of thyne hande: but thou muste eate them before the Lord thy God, in the place whiche the Lord thy God hath chosen: thou and thy sone and thy daughter, thy seruantes and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce (and be refreshed) before the Lord thy God, in all that thou puttest thine hande to.

De. 13. b
and, 12. a

De. 15. b

De. 17. b

De. 18. a

De. 19. a

De. 20. a

De. 21. a

De. 22. a

De. 23. a

De. 24. a

De. 25. a

De. 26. a

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De. 96. a

De. 97. a

De. 98. a

De. 99. a

De. 100. a

place whiche the Lord thy God hath chosen to put his name there, be to far from thee, then thou shalt kill of thy oxen and of thy sheepe whiche the Lord hath geuen thee, as I haue commaunded thee, and thou shalt eate in thyne owne cite, whatsoeuer thy soule lusteth. And as the roo and the harte is eaten, euen so thou shalt eate them, both the cleane and the vncleane shall eat of them. But be strong: that thou eate not the bloud. For the bloud, that is the lyfe, and thou mayest not eate the lyfe with the fleshe: thou shalt not eate it, but powze it vpon the earth as water. Se thou eate it not, that it may go well with thee and with thy children after thee: But thou shalt do that whiche is righte in the sighte of the Lord. But thy holy thinges whiche thou hast, and thy bowes: thou shalt take, and come vnto the place whiche the Lord hath chosen, and thou shalt offer thy burntofferings, bothe fleshe and bloud vpon the auter of the Lord thy God, and the bloud of thyne offerings shall be powzed out vpon the auter of the Lord thy God, and thou shalt eate the fleshe. Take heed and heare all these wordes which I commaund thee, that it may go well with thee, and with thy children after thee for euer, yf thou doest that whiche is good and righte in the sighte of the Lord thy God. When the Lord thy god hath destroyed the nations before thee, whither thou goest to conquere them, and thou succedest in their inheritaunce, and dwellest in theyr land: Beware that thou be not taken in a snare after theym, after that they be destroyed before thee, and that thou aske not after their Goddes, sayinge: howe didde these nations serue their Goddes? I will do so likewise. Nay, De. 18. a

De. 19. a

De. 20. a

De. 21. a

De. 22. a

De. 23. a

De. 24. a

De. 25. a

De. 26. a

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De. 88. a

De. 89. a

De. 90. a

De. 91. a

De. 92. a

De. 93. a

De. 94. a

De. 95. a

De. 96. a

De. 97. a

De. 98. a

De. 99. a

De. 100. a

Preceptes

Deuteronomium.

and

Iosu. 1. b take heere thou do (only vnto the Lord)
Deut. 4b And • put thou nougth thereto nor take
Pso. 30 a ought therefrom.

The xliij. Chapter.

Mat. 2. c

If there arise amonge you a • p-
phet of a dreamer of dreames, and
geue thee a signe of wonder, and
that signe of wonder whiche he hath
sayd come to passe, and then saye, lette
vs go after straunge Goddes, whiche
thou hast not knowen, and let vs serue
them; harken not thou vnto the wo-
des of that prophet of dreamer of dream-
ers. • For the Lord thy God proueth

Deu. 8. a

you, to wete whether ye loue the Lord
your God with all youre hearte, and
with all youre soule. Ye shall walke
after the Lord your God, and feare
him, kepe his commandementes, and
herken vnto his voyce, serue him, and

Ie. 28. d. cleane vnto him. • And the prophet of
and 29. ff dreamer of dreames shall dye, because he
Ie. 23. a hath spoken to turne you awaye from

the Lord your God, (whiche brought
you out of the land of Egypt, and deli-
uered you out of the house of bondage)
to thrust thee out of the waye, which
the Lord thy God commanded thee to
walke in: and therfore thou shalt put
the euill awaye from thee. If thy bro-
ther, the sonne of thy mother, or thine
owne sonne, or thy daughter, or the
wyfe that lyeth in thy bosome, or thy
frende whiche is as thine owne soule
vnto thee, entyce thee secretly, saying:
let vs go and serue straunge Goddes,
whiche thou hast not knowen nor yet
thy fathers. And they be of the Gods
of the people which are rounde about
you, whether they be nye vnto thee or
farre off from thee, from the one ende of
the earth vnto the other. Thou shalt
not consent vnto him, nor harken vn-
to him: thine eye shall not pittie hym,
neither shalt thou haue compassion on
hym nor kepe hym secreete • but cause
him to be slayne. Thine hande shall be
firste vpon hym to kylle hym and then
the handes of all the people. And thou
shalt stowe hym with stones that he
dye because he hath gone aboute to
thrust thee awaye from the Lord thy

God, which brought thee out of the
lande of Egypt, and from the house of
bondage. And all Israel shall heare,
and feare, and shall doo no more anye
suche wickednesse as this is amonge
you. If thou shalt heare say in one of
thy Cities whiche the Lord thy God
hath geuen thee to dwell in, that cer-
taine men beyng the chyldren of Be-
lyal are gone out from amonge you and
hane moued the inhabyters of their ci-
tie, saying: let vs go and serue straunge
Goddes whiche ye haue not knowen.
The thou must seke, and make search,
and enquire diligently. And beholde, if
it be trewe, and the thing of a suretye,
that suche abhominacion is wrought
amonge you: then thou shalt smite the
dwellers of that Citie in the edge of
the swerde and destroye it vnto the
ground, and all that is therein, and euen the
berke cattell thereof with the edge of
the swerde. And gather all the spoyle
of it vnto the middes of the streete
thereof, and burne with fyre both the
cittie and all the spoyle thereof, encrey-
se whype for the Lord thy God. And it
shalbe an heape for euer, and shall not
be built agayne. • And there shall be
cleane naught of the damned thinge
in thine hands, that thy Lord maye
turne from the fearenes of his wrath,
and shewe thee mercy, and haue com-
passion on thee, and multiplye thee, as
he hath sworne vnto thy fathers.
• Therfore shalt thou herken vnto the
voyses of the Lord thy God to kepe all
his commandementes, whiche I com-
maunde thee this daye, that thou do
it, whiche is ryghte in the eyes of the
Lord thy God.

The xliij. Chapter.

Ye are the chyldren of the Lord
your God. • Ye shall not cut
yours selues, nor make you
any baldnesse betwene your
eyes for any dead man. • For thou art
an holpe people vnto the Lord thy
God, and the Lord hath chosen thee
to be a seuerall people vnto him selfe,
aboue all the nations that are vpon
the earth. Thou shalt • cate no man

of abomination. These are the beasts which ye shall eate of, oxen, shepe and goats, hart, roo, and bugle, wild goats, vnicorne, wilde oxe, and Camelion. And all the beastes that cleane the hofe, and stite it in the swoon clawes, and chewe the cud, them ye shall eate. Neuertheless, these ye shall not eate of them that chewe cud and of them that deuide and cleane the hoofe: the Camell, the hare, & the conie: whiche chewe cud, but deuide not the hofe, therefore are they vncleane vnto you: and also the swine, though he druyde the hoofe, yet he chewe not the cud, therefore is he vncleane vnto you: ye shall not eate of the fleshe of suche, nor touche the deade carkasse of theym.

Leu. 16 b

These ye shall eate of all that are in the waters: All that haue finnes and scales shall ye eate: And whatsoever hath not finnes and scales, of that ye maye not eate, but it is vncleane vnto you. Of all cleane birdes ye shall eate: but these are they of whiche ye shall not eate: the Eagle, the Goshauke, and the Cormorant, & Arion, the Alatur, the Pye after her kinde, and all kinde of Ravens, the Estriche, the night Crowe, the Ruckowe, and the Sparrowhauke after her kinde, the litle Oule, the great Oule, the Backe, the Bitture, the Pye, the Stork, the Heron, the Jay in his kind, the Lapwing, the Swallowe. And let all creeping foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate. Ye shall eate of nothinge that dyeth alone: But thou shalt geue it vnto the stranger that is in thy Citie, that he eate it, or thou mayest sell it vnto an aleaunt. For thou art an holy people vnto the Lord thy God. Thou shalt not seeth a kidde in his mothers milke. Thou shalt eate all the increase of thy seede that the field bringeth forth yeare by yeare. And thou shalt eate before the Lord thy God, (in the place whiche he hath chosen, and where he hath put his name) the tythe of thy corne, of thy wine, and of thy oyle, and the full growndes of thine oxen and of thy

shepe, that thou mayest learne to feare the Lord thy God alwaye. If the waye be to longe for thee: soo that thou arte not able to carpe it, and if the place be farre from thee, whiche the Lord thy God hath chosen to set his name there (and the Lord thy God hath blessed thee) then shalt thou make it in money, and take the money in thine hande, and go vnto the place whiche the Lord thy God hath chosen, and bestowe the money for whatsoeuer thy soule lusteth after: for oxen and shepe, wine and stronge drinke, and for whatsoeuer thy soul desireth. and eate there before the Lord thy God and be mery: both thou and thine household, and the Leuite that is with in thy gates, shalt thou not forsake: for he hath neyther parte nor inheritance with thee. At the ende of thre yeare, thou shalt bringe forth all the tythes of thine increase the same yeare, and lay it by within thine owne gates. And the Leuite whiche hath no parte nor inheritance with thee, shall come, and the stranger, the fatherlesse and the widowe which are within thy gates, shall eate and be filled: that the Lord thy God maye blesse thee in all the woorkes of thine hande which thou doest.

De. 10. b
and. 11. a
De. 26 c

The xv. Chapter.

The seventh pere thou shalt make a freedome. And this is the maner of the freedome. Whosoever lendeth ought with his hande vnto his neyghbour, maye not aske agayne (that which he hath lent) of his neighbour or of his brother, because it is called the Lordes free yeare: yet of a stranger (and of an aliaunte) thou mayest call it home agayne. But he that is thy brother, him shall thine hande remit. Neuertheless there shalbe no beggar among you. For the Lord shall blesse thee in the land, whiche the Lord thy God geueth thee, an inheritance to possesse it: so that thou hast vnto the boyce of the Lord thy God, to obserue and doo all these commandementes, whiche I commande thee this day.

Leu. 25 a

Exo. 22 d

Ecc. 4. a

De. 23 c
De. 34. b

De. 12. b

Preceptes

Deuternomium.

and in

De. 28. b For the Lord thy God hath blessed thee as he hath promised thee, & thou shalt lende vnto manye nations, but thou thy selfe shalt not borrowe: And thou shalt reigne ouer many nations, and they shall not reygne ouer thee. **2 Joh. 3 c** If one of thy brethren amonge you bee poore within any of thy gates in thy lande whiche the Lord God geueth thee, thou shalt not harden thine heart nor shut thine hande from thy poore brother: But open thine hande vnto him, and lende him sufficient for his neede whiche he hath. Beware, that there bee not a wicked poynt in thine heart, that thou wouldest say. The seuenth yere, the yere of freedome is at hande, and therfore it greeneth thee to looke on thy poore brother, and geuest him naught: and he then crye vnto the Lord agaynst thee, and it be sinne vnto thee: But geue him, and let it not greene thine heart to geue vnto him. Because that for this thing the Lord thy God shall blesse thee in al thy workes, and in al that thou puttest thine hande to. **Mat. 26. a** The lande shall neuer bee without poore: And therefore I commaunde thee saying: Thou shalt open thine hande vnto thy brother that is needy and poore in thy lande. **Leu. 26. f** If thy brother an Hebrewe sell him selfe to thee, or an Hebrewe, and serue thee sixe yere, in the seuenth yere thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty, but shalt geue him of thy shepe of thy corne, and of thy wine, and geue him of that, wherewith the Lord thy God hath blessed thee. And remember that thou wast a seruaunt in the land of Egypte, and the Lord thy God deliuered thee thence: therefore I commaunde thee this thinge to daye. And yf he saye vnto thee. I will not go away from thee, because he loneth thee and thy house, and is wel at ease with thee: Then shalt thou take a nagle, and nagle his eare to the doore therewith, and let him be thy seruaunt for euer: And vnto thy mayde seruaunte thou shalt do likewise. And let it not

grene thine eye, whē thou lettest him go out free from thee, for he hath bene worth a double hired seruaunt to thee in his seruice sixe yeres. And the Lord thy God shall blesse thee in all that thou doest. All the first genzyed that come of thine oxen, and of thy shepe that are males, thou shalt halowe vnto the Lord thy God. Thou shalt do no woorkes with the first genzyed of thine oxen, nor sheere the first genzyed of thy shepe. Thou shalt eate it before the Lord thy God yere by yere, in the place which the Lord hath chosen both thou and thine householde. If there be any defozmitie therein, as if it be lame or blinde, or haue any other euill fauorednesse, thou shalt not offer it vnto the Lord thy God: But shalt eate it within thine owne house, the vncleane and the cleane indifferently, as the Roe and the Hart. Only eate not the blood therof, but powze it vpon the grounde as water.

The xvi. Chapter.

De. xvi. Serue the .moneth of new corne that thou mayest offer **P**asseouer vnto the Lord thy God. For in the moneth when corne beginneth to ripe, the Lord thy God broughte thee out of Egypte by night. Thou shalt therefore offer passeouer vnto the Lord thy God (and shepe and oxen) in the place whiche the Lord shall choole to put his name there. Thou shalt eate no leuened bread with it: but seven dayes shalt thou eate valedened bread therewith: euen the breade of tribulation (for thou cammest out of the lande of Egypte in haste) that thou mayest remember the day whē thou camest out of the lande of Egypt, all dayes of thy life. And ther shall be no leuened bread seene in all thy coastes seven dayes longe, neyther shall there remayne anye thinge of the fleshe whiche thou offeredst the firste daye at euen, vntill the morninge. Thou mayest not offer passeouer within anye of thy gates, which the Lord thy God geueth thee: but in the place which the Lord thy

God shall chose, to sette his name in, there thou shalt offer passeouer at euen about the going down of the sun, euen in the season that thou comest out of Egypt. And thou shalt sette and eate it, in the place whiche the Lord thy God hath chosen, and departe on the morowe, and get thee vnto thy tent.

Sixte dayes shalt thou eate sweete breade, and the seuenth day is a gatheringe together before the Lord thy God: thou shalt do no worke therein

Leu. 23. • Seuen weekes shalt thou number vnto thee, and beginne to number the seuen weekes, when thou beginnest

Leu. 23. to put thy sheele to the corne, • and kepe the feast of weekes vnto the Lord thy God, with a freewill offeringe of thine hande, whiche thou shalt geue vnto the Lord thy God, accordinge as the Lord thy God hath blessed thee. And reioyce before the Lord thy God, thou and thy sonne, thy daughter, thy seruante and thy mayde, and the Levite that is within thy gates, and the straunger, the fatherlesse, and the wydowe, that are amonge you, in the place whiche the Lord thy God hath chosen to put his name there.

And remember that thou wast a seruante in Egypt: and thou shalt ob-

• serue and do these ordynances. Thou shalt also obserue the feast of tabernacles seuen dayes, after that thou hast gathered in thy corne and thy wine. And thou shalt reioyce in that thy feast, thou & thy sonne, thy daughter, thy seruante, and thy mayde, the Levite, the straunger, and the fatherlesse, and the wydowe, that are within thy gates.

Leu. 23. • Seuen dayes shalt thou kepe thy holy daye vnto the Lord thy God, in the place whiche the Lord shall chose, for the Lord thy God shall blesse thee in all thy frutes, and in all the workes of thine hands, therefore shalt thou be gladd.

Exo. 23. • Three times in the yeare shall all thy males appeare before the Lord thy God in the place whiche he shall chose: in the feast of sweete breade, in the feast of weekes, and in the feast of Tabernacles. And they shall not appeare before the Lord

emptye, but every man accordinge to the gyfte of his hande, and accordinge to the blessing of the Lord thy God whiche he hath geuen thee, Judges and officers shalt thou make the in all thy cities, whiche the Lord thy God geueth thee throughout thy tribes, and they shall iudge the people righteouslye. • Wouldest thou the lawe, nor knowe any person, neyther take anye rewarde • for giftes blynde the wise, and peruerthe the wordes of the righteous. • That whiche is iuste and right, shalt thou folowe, that thou mayest iue, and enioye the lande, which the Lord thy God geueth thee. • Thou shalt plante thee no grove of whatsoeuer trees it be, nye vnto the altar of the Lord thy God whiche thou shalt make thee. • Thou shalt set thee vp no pylle, whiche the Lord thy God hateth.

Deu. 17. Chapter.

Thou shalt offer vnto the Lord thy god no oxe nor shepe • wher in is blemish or any deformitie, Deu. 17. for that is an abomination vnto the Lord thy God. If there be founde amonge you within any of thy gates, whiche the Lord thy God geueth thee, man or woman that hath wrought wickednesse in the sight of the Lord thy God, so that they haue gone beyond his appoyntment, and gone and serued straunge Goddes, and whoredommed them, • the sunne or moone or anye of the hostes of heauen, whiche I haue not commaunded, and it is tolde thee, and thou hast hearde of it: then shalt thou enquire diligently. And if it be true, and the thinge of a surtye, that suche abomination is wrought in Israel, then shalt thou bring fourth that man or that woman (whiche hath committed that wicked thing) vnto the gates, and shall stone them with stones till they dye. • At the mouth of two or thre witnesses shall he that is worthy of death, dye: and at the mouth of one witness, let no man dye. • The handes of the witnesses shall be firste vpon him, to kill him, and afterwarde the handes of all

Gen 19c

Exo. 23. 8

1 Re. 15c

Leu. 22. 8

Deu. 17. 8

Deu. 4. 8

Deu. 35. 8

Idola trie

Deuteronomium.

The Levites

the people, and thou shalt put the wicked away from thee. If there arise a matter to harde for thee in iudgement betwene bloud and bloud, betwene ple and ple, betwene plage and plage, and the matters come to stryfe within thy gates. Then shalt thou arise, and get thee vp vnto the place which the Lord thy God hath chosen, and come hnto the Priestes the Levites, and vnto the iudge that shalbe in those dayes, and aske • and they shall shewe thee, the sentence of iudgement, and thou muste doo accordyng to that, whiche they of that place (which the Lord hath chosen) shewe thee, and thou shalt obserue to doo, accordyng to all that they en-
 Ex. 43. f
 Den. 5. a
 Ios. 1. c
 2. R. 8. a
 3. R. 4. d
 3. R. 1. 7 a
 3. R. 10. c
 2. R. 2. b

fourme thee. Accordyng to the sentence of the lawes whiche they teache thee, and accordyng to the iudgement whiche they tell thee shalt thou do, and bowe not from that whiche they shewe thee, ney: her to the right hande nor to the lefte. And that man that wil do presumptuously, and will not harken vnto the Prieste (that standeth there before the Lord thy God to minister) or vnto the iudge, that man shall dye, and thou shalt put away euill from Israel. And all the people shall heare and feare, and shall do no more presumptuously. When thou art come vnto the lande, whiche the Lord thy God geueth thee, and enioest it, and dwellest therein, and yf thou shalt say, I will set a kynge ouer me: like as all the nations that are about me. Then thou shalt make him kynge ouer thee, whom the Lord thy God shall chofe: euen one from amonge thy brethren shalt thou make king ouer thee, and thou mayest not sette a straunger ouer thee, which is not of thy brethren
 D
 3. R. 10. c
 2. R. 2. b

seate of his kingdome, he shall wyte him out a copie of this lawe in a boke, before the Priestes the Levites. And it shall be with him, and he ought to reade therein all dayes of his lyfe, that he maye learne to feare the Lord his God, and to kepe al the wordes of this lawe, and those ordeynances, for to do them, and that his heart arise not aboue his brethren, and that he turne not frō the commaundement, to the right hande or to the lefte, but that he may prolong his dayes in his kingdome: he, and his chyldren in Israel.

The xliij. Chapter.

The Priestes, the Levites, and all the tribe of Leui. must haue no parte nor enheritaunce with Israel: but shall eate the offringes of the Lord, and his enheritaunce: Therefore shalt they haue no enheritaunce amonge their brethren: but the Lord, he is their enheritaunce, as he hath sayde vnto them. And this is the Priestes due tyte of the people, and of them that offer sacrifice, whether it be ox or shepe: They must geue vnto the Prieste, the shoulder and the two chekes, and the mawre, the first frutes also of thy corne, wine and oyle, and the firste of the wol of thy shepe shalt thou geue him: • For the Lord thy God hath chosen him oute of all thy tribes, to stand and to minister in the name of the Lord, he and his sonnes for euer. If a Leuite come out of anye of the cities of all Israel, where he is a sojourner, and come with all the lust of his heart vnto the place which the Lord hath chofen: he shall minister in the name of the Lord his God, as his other brethren the Levites doo, which remaine there before the Lord. And they shall haue lyke portions to eate, besyde that whiche cometh to him of the patrimoine of his elders. • When thou arte come into the lande which the Lord thy God geueth thee, see that thou learne not to do after the abominations of those nations, that there was he founde amonge you anye

one, that maketh his sonne or daughter to go through the fyre, or that bleth witchcraft, or a choler oute of dayes, or that regardeth the flying of soules, or a soxerter, or a charmer, or that counceleth with spites, or a southsayer, or that asketh (the trueth) at them that be deade. For all that do such thinges, are abhominacion vnto the Lord, and because of the abhominacions the Lord thy God doeth caste them oute before thee. Thou shalt be perfecte therfore (and without blemishe) in the sighte of the Lord thy God. For these nacions whiche thou shalt conquere, herken vnto cholers oute of dayes, and vnto soxerteris: But the Lord thy God hath not suffered thee so to doo.

Acts. 3. b The Lord thy God wyll. Stirre vp
and. 7. c vnto thee a prophete amonge you:
enem of thy brethrenne, lyke vnto me:

mat. 17. b vnto hym ye shall herken, accordyng
to all that thou desiredest of the Lord
thy God in Horeb, in the daie of the
gatheringe together, whan thou say-

Exo. 20. d Lette me heare the voyce of my

Lord God no moze, nor see this great
fyre any moze, that I dye not. And
the Lord sayde vnto mee: they haue
well spoken. I will rase them vp a
prophete from amonge they brethren
lyke vnto thee, and will put my wordes
in hys mouth, and he shall speake
vnto them all that I shall commaund
hym. And whosoever will not herken
vnto the wordes which he shall speake
in my name, I will require it of him.

Lu. 16. a But the prophete whiche shall pre-

De. 13. a come to speake a woorde in my name,

Jer. 28. b which I haue not commaunded hym

Ex. 14. a to speake, or that speaketh in the name

of straunge Goddes, the same pro-

phete shall dye. And yf thou saye in

thine heart: howe shall we knowe the

woorde which the Lord hath spoken?

(Thys token thou shalt haue.)

Men when a prophete speaketh in the

name of the Lord, yf the thinge so-

lowe not, nor come to passe, that is the

thinge which the Lord hath not spo-

ken. But the prophete hath spoken it

presumptuously: Thou shalt not ther-

fore be affrayd of him.

When the Lord thy God
hath rote out the nations, Deu. 12 b
whose lande the Lord thy

God geueth thee, and thou
succeedest in their inheritaunce, and
dwellest in their Cities, and in their
houses: thou shalt appoint thee ci-

ties for thee in the middes of the land
which the Lord thy God geueth thee
to possesse it: thou shalt prepare the

waye, and deuide the coastes of thy
lande whiche the Lord thy God ge-
ueth thee to inherite, into thre par-

tes, that whosoever committeth mur-
ther, may flee thither. For this cause
muste the slayer flee thither, that hee

maye liue. Whoso killeth his neygh-
boure ignorantely, and hateth him
not in time passed: And when a man

goeth vnto the wood with his neigh-
boure to hew wood, (thinkinge no
harmed,) and as his hande fetcheth a

stroke with the axe to cut downe the
tree, the head slippeth from the helme,
and smyteth his neyghboure that he

dyeth: the same shall flee vnto one of
the same cities and liue. Least the exe-
cutor of bloud folowee after the slayer

while his heart is whote, and ouer-
take him, because the waye is longe,
and slay him, and yet ther is no cause

woorthy of wrath in him, inasmuch as
he hated him not in time passed. Wher-
fore I commaunde thee, sayinge: thou

shalt appoint out thre cities for thee.
And if the Lord thy God enlarge thy
coastes (as hee hath sworne vnto thy

fathers) and geue thee all the lande
whiche he sayde he woulde geue vnto
thy fathers, thou shalt keepe all these

commandements to do them, which
I commaunde thee this day, that thou
loue the Lord thy God, and walke

in his wayes euer, and adde thre ci-
ties mo for thee, vnto those thre, that
innocente bloude be not shedde in thy

lande, whiche the Lord thy God ge-
ueth thee to inherite, and so blud come
vpō thee. But and if a man hate his

neyghboure, and laye wayte for him
and rise agaynst him, and smite him

fol. 20. a

Exo. 21 b

Lu. 30. a

that he dye, and then speth vnto anye of these cities: the elders of his citey shall sende and fetch him thence, and deliuer him into the handes of the iustice of bloude, that he may dye. Thine eye shall not spare him, but thou shalt put away innocent blood from Israel, that it maye goo well with thee.

Job. 34

Thou shalt not remoue thy neyghbours markers, which they of old time haue sette in thine inheritance, that thou shalt inherit in the lande, whiche the Lord thy God geueth thee to enioye it. • One witnesse shall not rise agaynst a man for any maner trespass, or for any maner sinne, or for any maner fault, that he offendeth in.

Num. 35

Deu. 17.

Mat. 18.

John. 8.

2 Cor. 13

1. Tim. 5

Heb. 10.

Susan. 1

• But at the mouth of two witnesses or of three witnesses, shall the matter be stablished. • If anye vnrighteous witnesse rise by agaynst a man to accuse him of trespass: then bothe the men which strue together, shall stand before the Lord, before the Priests and the iudges, whiche shalbe in those dayes, and the iudges shall make diligent inquisition. And if the witnesse be founde false, and that he hath geuen false witnesse against his brother, they shall ye do vnto him, as he had thought to do vnto his brother, and thou shalt put euill awaye from thee. And other shall heare and feare, and shall henceforth commit no more anye such wickednesse amonge you. And thine eye shall haue no compassion, but • soul for soule, eye for eye, toth for toth, hand for hande, foote for foote.

Exo. 21

Leu. 14.

Dan. 23.

Mat. 5.

The xx. Chapter.

U When thou goest out to battayle agaynst thine enemyes, and seest horses and charrets, and people mo then thou, be

Deu. 1.

not • asfayde of them, for the Lord thy God is with thee, which brought thee out of the land of Egypt. And when ye are come nye vnto battayle, the Priest shal come forth to speake vnto the people, and shall say vnto them: Heare O Israel, ye are come vnto battayle agaynst your enemies, • let

Nu. 14.

not your heartes faynte, neither feare, nor be amased, nor abashd of the. For the • Lord your God goeth with you, to fight for you agaynst your enemies, and to saue you. And let the officers speake vnto the people: sayinge: If any man haue built a newe house, and haue not dedicate it, let him goo and returne to his house, lest he die in the battayle, and an other man dedicate it. And if any man haue planted a vineyarde, and haue not made it comen (and lawefull for every man to eate of) let him go and returne agayne vnto his house, lest he die in battayle, and another make it comen. • And if any man be betrothed vnto a wife, and haue not taken her, let him go and returne agayne vnto his house, lest he dye in the battail, and another man take her. And let the officers speake further vnto the people and saye: If any man feare and be saynt hearted, let him go and retourne vnto his house, least he make his brothers heart faint as wel as his. And when the officers haue made an ende of speakinge vnto the people, they shall make captaynes of warre ouer them. When thou comest nye vnto a cite to fight against it, offer the peace. And if they answer thee agayn peaceably, and open vnto thee, then lette all the people that is founde therein, be tributaryes vnto thee & serue thee. And if they wil make no peace with thee, but make warre agaynst thee, thou shalt besiege it. And when the Lord thy God hath deliuered it into thy handes, thou shalt smite all the males thereof with the edge of the sword: But the women and the children, • and the cattell, and all that is in the cite, and all the spoyle thereof, shalt thou take vnto thy selfe, and eate the spoyle of thine enemies whiche the Lord thy God hath geue thee. And thou shalt doo vnto all the cities whiche are a great waye of from thee, and not of the cities of these nations. But of the Cities of these nations, whiche the Lord thy God shall geue thee to inherit, thou shalt saue alme nothinge

Deu. 7. a that breathe. • But shalte destroye
Iolu. 6. c them without redemption, nameiye
the Hethites, the Amorites, the Ca-
naanites, the Phereites, the Heuites
and the Jebusites, as the Lord thy
God hath commanded thee, that thei
teache you not to do after all their ab-
ominations, whiche they haue done
vnto their goddes, and so ye shoulde
sinne agaynst the Lord your God.
When thou hast besieged a citie longe
time, and made warre agaynst it to
take it, destroy not the trees thereof,
that thou wouldest thus an oke vn-
to them: But eate of theym, and cutte
theym not downe, for the trees of the
feldes are no men, to com agaynst thee
and to besiege thee. Onely those trees
whiche thou knowest that they are not
fruitfull, (but wilde and fit for other
uses,) those shalte thou destroye and
cut downe, and make bulworkes a-
gainst the citie that maketh war with
thee, vntill thou subdue it.

The xxi. Chapter.

If one be founde slayne in the
lande, whiche the Lord thy
God geueth thee to possesse it,
and lyeth in the filde: and it
is not knowne who hath slayne him:
Then thine elders and thy Iudges
shall come sooth, and meete vnto the
cities that are round about the slayne.
And let the elders of that citie whiche
is next vnto the slayne man, take oute
of the boue an heifer that is not la-
boured with, nor hath dyen in the
poke, and let the elders of that Citie
bryng the heifer vnto a harde valey,
whiche is neither eared nor sowed,
and strike of the heifers necke, there
in the valley. • And the Priestes the
sonnes of Leui, (whom the Lord thy
God hath chosen to minister, and to
blesse in the name of the Lord) shall
come sooth, and at their mouth shall
all strife and plague be tryed: And all
the elders of the citie that come sooth
to the slayne man, shall walsh theyr
handes ouer the heifer that is behea-
ded in the valeys, and shall answer

and saye: our handes haue not shedde
this blood, neyther haue oure eyes
sene it. Be mercysfull Lord vnto thy
people Israel, whiche thou haste de-
liuered, and laye noo innocent blood
vnto the people of Israels charge:
and the blood shall be forgotten them.
And so shalt thou put innocent blood
from thee, when thou shalt haue done
that whiche is righte in the sighte of
the Lord. When thou goest to warre
agaynst thine enemies, and the Lord
thy God hath deliuered theym into
thine handes, and thou haste taken
them captiue, and seest among the cap-
tiues a beutifull woman, and haste a
desire vnto her, that thou wouldest
haue her to thy wife. Thou shalt
bryng her home to thine house, and
let her shawe her heade, and lette her
nayles growe, and put her rapmente
that she was taken in, from her, and
let her remayne in thine house, and be-
sweepe her father and her mother, a
moneth long, and after that thou shalt
go in vnto her, and marie her, and she
shall bee thy wife. And if thou haue
no fauoure vnto her, then let her goo
whither she listeth: and sell her not
for money, nor make cheuesaunte of
her, because thou hast humbled her.
• If a man haue twoo wyues, one lo-
ned and another hated, and they haue
borne him childzen, both the loved and
also the hated: If the first borne bee
the son of the hated: the when tyme
commeth that he dealeth his goodes
among his childzen, he may not make
the sonne of the beloued firste borne,
before the sonne of the hated, whiche
is in dede the first borne: But he shall
knowe the sonne of the hated for the
first borne, and geue him double por-
tion of all that he hath. For he is the
first of his strength, and to him belo-
geth the right of the first borne. • If
any man haue a sonne, that is stub-
borne and disobediente that he will
not herken vnto the voyce of his fa-
ther, and voyce of his mother, and thei
haue chastened him, and he would not
hearken vnto them. Then shall his
father and his mother take him, and
bryng

Jonas. 3

Gene. 29
and. 30

Exod. 21

Deu. 17.
Eccl. 44.

bying him out vnto the elders of that citie, and vnto the gate of that same place, and saye vnto the elders of the Citie: This our sonne is stubborne and disobedient, and will not hearken vnto our voyce, he is a ryotour, and a dyonharde: And all the men of that citie, shall stone him with stones vnto death. And thou shalt put euill awaye from thee, and all Israel shall heare and feare. • If a man haue committed a trespassse woorthye of death, & is put to death for it, and thou hangest him on tree: his body shall not remaine all night vpon the tree, but thou shalt burie him the same daye. For the curse of God is on him that is hanged. Defile not thou thy lande, whiche the Lord thy God geueth thee to inherite.

Josh. 8. f
and. 10. e.

Gala. 4. e

The .xxij. Chapter.

Thou shalt not see thy brothers oxe or shepe go astray, and with drawe thy selfe from them: But shalt bringe them agayne vnto thy brother. And if thy brother be not nre vnto thee, or if thou know him not then bying it vnto thine owne house, and it shall remayne with thee, vntill thy brother aske after them, and then deliuer him them agayne. In like maner shalt thou doo with his asse, and so shalt thou doo with his rayment: & with al the lost thinges of thy brother, which he hath lost, and thou hast founde, shalt thou do likewise, for thou mayest not hyde it. • Thou shalt not see thy brothers asse or oxe fall downe by the waye, and with drawe thy selfe from them: but shalt helpe him to heaue him vp agayne. The woman shall not weare that which pertayneth vnto the man, neyther shall a manne putte on womans rayment. For all that doo so, are abhominacion vnto the Lord thy God. If thou chaunce vpon a birdes nest by the way, in whatsoever tree it be, or on the grounde, whether they bee younge, or egges, and the damme sittinge vpon the younge, or vpon the

Exo. 8. a.
Mat. 12.
Luke. 16.

egges. Thou shalt not take the damme with the younge. But shalt in any wise let the damme go, and take the younge to thee, that thou mayest prosper and prolonge thy dayes. When thou buildest a newe house, thou shalt make a battlemente on the rousse, that thou lade not blond vpon thine house if any man fall thereof. • Thou shalt not sowe thy vineyarde with diuers seedes: lest the fruit of the seede whiche thou hast sowne, and the fruite of thy vineyarde be defiled. Thou shalt not plowe with an oxe, and an asse together. • Thou shalt not weare a garmente made of wooll and flaxe together. • Thou shalt make the garter (in the hemmes,) vpon the four quarters of thy besture, wherewith thou couerest thy selfe. If a man take a wife, and when he hath lyeen with her, hate her, and lay shamefull things vnto her charge, and byinge vpon an euill name vpon her, and say: I tooke this wife, and when I came to her, I founde her not a mayde: Then shall the father of the damsell and the mother byinge sooth the tokens of the damells virginittie vnto the elders of the Citie in the gate. And the damells father shall saye vnto the elders: I gaue my daughter vnto this man to wife, and he hateth her: and lo, he layeth shamefull thinges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these are the tokens of my daughters virginittie. And they shall spcade the besture before the elders of the Citie. And the elders of the citie shall take that mans chastitee him, and meace him in an hundred sicles of siluer, and geue the vnto the father of the damsell, because he hath brought vp an euill name vpon a mayde of Israel. And she shall be his wife, and he maye not put her awaye all his dayes. But and if the thinge be of a suertie, that the damsell be not founde a virgin, they shall bringe the damsell to the doore of her fathers house, and the men of that Citie shall Roane her with stones to death, because she hath wrought

lye in Iſraell, to playe the whoze in
 her fathers house. And so thou shalt
 putte euill awaye from thee. .¶ If a
 man be founde lyinge with a woman
 that hath a wedded husband, they shall
 dye either other of them: both the man
 that laye with the wife, and also the
 wife: and so thou shalt put awaye euill
 from Iſraell. If a maide be handefa-
 sed vnto an husbnde, and then a man
 fynde her in the towne, and lye with
 her, ye shall bringe them both out vn-
 to the gates of the same citie, and shall
 stone them with stones to death: The
 damsell, because she cryed not, beinge
 in the cite. And the man because he
 hath humbled his neyghbours wife,
 and thou shalt put awaye euill from
 thee. But if a man finde a betrothed
 damsell in the fildes, and force her, and
 lye with her. Then the man that laye
 with her shall dye alone, but vnto the
 damsell thou shalt do no harme: be-
 cause there is in the damsell no cause
 of death. For as when a man ryseth
 agaynst his neyghboure, and slayeth
 him, even so is this matter. For he
 founde her in the fildes, and the be-
 trought damsell cryed, and there was
 no man to succoure her. .¶ If a man
 fynde a mayde that is not betrothed,
 and take her, and lye with her, and they
 be founde: Then the man that laye
 with her, shall geue vnto the damells
 father, sixtie shillings of silver. And she
 shall be his wife, because he hath hum-
 bled her: and he maye not put her
 awaye all his dayes. .¶ No man
 shall take his fathers wife
 no; vnheale his fathers
 concuring.

The .xxij. Chapter.

One that is gelded or hath
 his priuie members cutte off
 shall come into the congrega-
 tion of the Lord. And he
 that is bozne of a common woman,
 shall not come into the congregation
 of the Lord, no not in the tenth genera-
 tion he shall not enter into the congre-
 gation of the Lord. .¶ The Ammo-

nites and the Moabites shall not come
 into the congregation of the Lord, no,
 not in the tenth generation, no, they
 shall neuer come into the congregati-
 on of the Lord: because they mette
 you not with breade and water, in the
 waye, when ye came out of Egypte, An. 22
 and because they hyred against thee
 Balaam the sonne of Beor, of Bethor
 of Mesopotamia, to curse thee. Howe-
 thelesse the Lord thy God would not
 hearken vnto Balaam, but the Lord
 thy God turned the curse to a blessing
 vnto thee, because the Lord thy God
 loued thee. Thou shalt not seeke the
 prosperitie nor wealth of them at thy
 dayes for euer. .¶ Thou shalt not ab-
 horre an Edomite, for he is thy bro-
 ther: neyther shalt thou abhorre an
 Egyptian, because thou wast a straun-
 ger in his lande. The childre that
 are begotten of them shall come into
 the congregation of the Lord, in the
 thirde generation. When thou goest
 oute with the hooſte agaynst thyne
 enenies, kepe thee from al wickednes.
 If there be amonge you any man that
 is vnclene by the reason of vnclen-
 nesse that chaunceth hym by nyghte,
 let hym goo out of the hooſte, and not
 come in againe into the hooſte, but at
 euen lette hym walsh him selfe wryth
 water, and then when the sonne is
 downe, lette hym come into the hooſte
 agayne. Thou shalt haue a place also
 withoute the hooſte, whither thou
 shalt resort to, (for thy naturall ne-
 cessitie) and thou shalt haue a sharpe
 poynte vppon thy weapon, and when
 thou wilt ease thy selfe, bygge there
 with, and turne and couer that wher-
 che is departed from thee. For the
 Lord thy God walketh in
 the myddest of thyne hooſte, to rydde
 thee, and to sette thyne enenies be-
 fore thee. Therefore shall the place of
 thine hooſte be pure, that he see no
 vnclene thyng in thee, and soo turne
 hymselfe from thee. Thou shalt not
 deliuer vnto his Master the ser-
 uante whiche is escaped from hym.
 He shall dwell wryth thee, euen
 amonge

among you, in what place he him selfe
 Ipheth best, in one of thy cities where
 it is good for him, and thou shalt not
 bere him. There shall be no whoze of
 the daughters of Israel, nor whoze
 keeper of the sonnes of Israel. Thou
 shalt neyther bringe the hye of an
 whoze, nor the pyse of a dogge into
 the house of the Lord thy God, in any
 manner of bowe: for euen both of them
 are abomination vnto the Lord thy
 God. • Thou shalt not hurte thy b=

Exo. 22D
Leu. 25f

ther by surpe of money, or by surpe
 of coine, nor by surpe of anye thinge
 that he maye be hurte withall. Vnto a
 stranger thou mayest lende vpon b=

Ex. 30D

surpe, but not vnto thy brother, that
 the Lord thy God maye blesse thee in
 all that thou setteest thine hande to, in
 the lande whither thou goest to con=

Ex. 30D

quere it. • When thou hast bowwed a
 bowe vnto the Lord thy God, thou
 shalt not be slacke to paye it. For the
 Lord thy God will surely require it
 of thee, and it shall be sinne in thee. If
 thou shalt leane bowwing, it shall be no
 synne in thee: but that which is once
 gone oute of thy lippes, thou muste
 kepe and do: according as thou hast
 bowwed vnto the Lord thy God of a
 freewill: and as thou hast spoken
 with thy mouth. When thou comest
 vnto thy neyghbours vineyarde, thou
 mayest eate grapes thy bellye full at
 thyn owne pleasure: but thou shalt
 put none in thy vessell. Euen so when
 thou comest into thy neyghbours
 cozne, • thou mayest plucke the eares
 with thine hande, but thou shalt not
 mone a sikle vnto thy neyghbours cozne.

noyement, and put it in her hande and
 sende her out of his house: or yf the se=

cond man dye which toke her to wife,
 her fyrst man whiche sent her away,
 maye not take her agayne to be his
 wyfe, after that she is despyed. For
 that is abomination in the syghte of
 the Lord. And thou shalt not cause the
 lande to synne, whiche the Lord thy
 God shal geue thee to inherite. • When
 a man taketh a newe wyfe, he shal not
 go a warfare, neyther shall he be charged
 with any busynesse, but shalbe free at
 home one yere, and reioyce with his
 wyfe which he hath taken. • No man
 shall take the nether, or the upper mil=

stone to pledge, for then he shall hurte
 a mans lyfe. • If any man be founde
 stealing anye of his brethren the chil=

dren of Israel, and abuse thim, or
 selleth him, the thiefe shall dye. And
 thou shalt put euill aswaye from thee.
 Take hede to thy selfe as concerning
 the plage of leprosie, that thou obserue
 diligently. And ye shall do accordyng
 to al that the Priests the Levites shal
 teache you. Euen as I commanded
 them so ye shal obserue to do. Remem=

ber what the Lord thy God did vnto=

Me. • This I am by the waye after that
 ye were come oute of Egypte. When
 thou doest lend thy brother any thing,
 thou shalt not goo into his house to
 fetch a pledge from thence: but shalt
 stande withoute, and the man that be=

rooweth it of thee, shall bypunge the
 pledge oute vnto thee: Furthermore
 yf it be a pooze bodie, thou shalt not
 slepe with his pledge, but deliuer him
 the pledge againe when the sunne goe=

th downe, that he maye sleepe in his
 owne rayment and blesse thee. And it
 shall be righteousness vnto thee, be=

foze the Lord thy God. • Thou shalt
 not defraude an hyred seruaut that
 is needye and pooze, whether he be of
 thy brethren, or of the stranger that
 are in thy land within thy gates: • but
 shalt geue him his hye the same daye,
 and let not the sunne go downe thereon.
 For he is needye, and therewith liueth
 neeth his life, lest he crye against thee
 vnto the Lord, and it be syn vnto thee.

The. xxiij. Chapter.

Vhen a man hath takē a wyfe
 and maryed her, yf she fynd no
 fauoure in his eyes, because he
 hath espyed some vncleynesse in her.

Jer. 3.8
Mat. 19.8

• Then lette him wyte her a bpll of
 denyement, and put it in her hande,
 and sende her out of his house. And
 when she is departed out of his house,
 let her go, and be an other mans wyfe.
 And yf the second husbande hate her,
 let him wyte her also a letter of de=

Jer. 31. 1. c The fathers shall not dye for the chil-
dren, nor the children for the fathers:

Ex. 18. c but every man shall dye for his owne sin.

Thou shalt not hinder the righte of the stranger, nor of the fatherlesse nor take a widows raiment to pledge. But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. And therefore I commaund thee to do this thing.

Leuit. 19. c When thou cuttest downe thine harveste in the fild, and haste forgotte a sheaf in the fild, thou shalt not go agayne to fet it. But it shalbe for the stranger, the fatherlesse and the widowe, that the Lord thy God maye blesse thee in all the woorkes of thine hand. When thou beatest downe thine olive tree, thou shalt not turne agayne to gather by that thou leftest behind thee: but it shalbe for the stranger, the fatherlesse and the widowe. When thou gatherest thy vineyard, thou shalt not gather grapes cleane after thee: but leaue them for the stranger, the fatherlesse and the widowe. And remember that thou also wast a seruant in the lande of Egypt: and therefore I commaund thee to do this thinges.

The xx. Chapter.

3 If there be strife betwene men they shall come vnto the lawe, and let the Iudges geue sentence betwene them, and iustifie the righteous, and condemne the vngodly. And if any man be vngodly, and worthy of stripes, then let the iudge cause to take him downe, and to beate him before his face, accordinge to his trespass, vnto a certayne number.

Co. 11 For stripes he shall geue him, and not passe: least if he should exceede and beate him aboue: that with many stripes, thy brother should appeare vngodly before thine eyes.

Co. 9. Thou shalt not moell the ore that treadeth out the corne (in the barne.)

Le. 19. c If brethren dwell together, and one of them dye, and haue no child, the wife of the deade shall not mary without, vnto a stranger: but his brother shal goe into her, and take her to wife, and

occuppe the rosome of his kinsman.

And the eldest sonne whiche he beareth, shall succede in the name of his brother which is deade: that his name be not put oute of Israel. And if the man will not take his brothers wife, then let her go by to the gate vnto the elders, and saye: My husbandes brother refuseth to stirre by vnto his brother a name in Israel, neither wil he marie me. Then the elders of his cite shall cal him, and comen with him. And if he stande and saye: I will not take her, then shall his kinswoman come vnto him in the presence of the elders, and loose his shoe of his foote, and spit in his face, and answers, and saye: Shoo shalt it be done vnto that man, that doeth not builde hye his brothers house. And his name shalbe called in Israel, the vnshodhouse.

If when men strime together one with another, the wife of the one runne to, for to rid her husbande out of the handes of him that smiteth him, and put forth her hande, and take him by the secretes: Thou shalt cut off her hand, and let not thine eye pittie her. Thou shalt not haue in thy bagge two manner of weyghtes, a great and a small: neither shalt thou haue in thine house diuerse measures, a great and a small.

But thou shalt haue righte and iust weyght, and a perfect and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God geueth thee. For all that do such thinges, and all that doo vnright, are abomination vnto the Lord thy God. Remember what Amalech didde vnto thee by the waye, when ye were come oute of Egypt, howe he met thee by the waye, and smote the himmooste of pou, all that were feeble and came behinde, when thou wast fainted and weary, and he feared not God. Therefore when the Lord thy God hath geuen thee rest from al thine enemies round aboute, in the lande which the Lord thy God geueth thee to inherite and possesse: see that thou putte oute the remembrance of Amalech from thy

Leuit. 19. Mich. 6.

Exod. 17.

Indes.

vnder heauen, and forget not.

The. xxi. Chapter.

Uhen thou arte come, into the land which the Lord thy God geueth thee to inherite, and halt enioyed it, & dwel-

Exo. 23. e lest therein: Take of the first of all and. 24. e the fruite of the earthe, and bzing it oute of the lande, that the Lord thy

God geueth thee, and putte it in a maunde, and go vnto the place which the Lord thy God shal chose to set his name in it. And thou shalt come vnto the Priest, that shalbe in those dayes, and sape vnto him: I knowlege this daye vnto the Lord thy God, that I am come vnto the countrpy which the Lord sware vnto our fathers for to geue vs. And the Priest shall take the

maunde oute of thine hande, and sette it downe before the altar of the Lord thy God, and thou shalt aunswer and sape before the Lord thy God: The

Ex. 46. e. Sirians went aboute to destroe my father, and he went downe into Egypte, and sojourned there with a fewe folke, and grewe there vnto a nation great, mighty, and full of peo-

Exo. 1. b. ple. And the Egyptians beyed vs, and troubled vs, and laded vs with most cruell bondage. And when we cryed vnto the Lord God of our fathers, the Lord hearde oure voyce, and looked on our aduersitie, laboure, and oppression. And the Lord

Exod. 3. d. broughte vs oute of Egypte in a mightye hande, and stretched oute arme, and in great terriblellness and signes, and wonders. And he hath broughte vs into this place, and hath geuen vs this land that floweth with milke and honey. And now I loo,

Deu. 14. I haue brought the first frutes of the lande, which thou (O Lord) hast geuen me. And thou shalt sette it before the Lord thy God, & worship it before the Lord thy God, and reioyce in all the good thinges which the Lord thy God hath geue vnto thee, and to thine house, thou and the Leuite, and the stranger that is amonge you. When thou haste made an ende of thy thinge

of all the tythes of thine increase: the thirde yere, which is the yere of thy thinge: thou shalt geue it vnto the Leuite, the straungers, the fatherlesse and the widowes, that they may eate within thy gates, and fill themselves. And thou shalt sape before the Lord thy God. I haue brought the halowed thinges oute of mine house, and haue geuen them vnto the Leuites, the straungers, the fatherlesse and the widowes, accordyng to all the commaundements which thou haste commaunded me: I haue not ouershypped thy commaundementes, nor forgotten them. I haue not eaten thereof in my mourning, nor suffred ought to perishe throughth uncleynesse, nor geuen ought thereof for the deade, but haue hearkened vnto the voyce of the Lord my God, and haue done after all that thou hast commaunded me.

I looke downe therfore from thy holy habitation, euen from heuen and blesse thy people Israel, and the land whiche thou hast geuen vs (as thou swarest vnto our fathers) a land that floweth with milke and honey. This day the Lord thy God hath commaunded thee to do these ordynances, and lawes, keepe thou them, and do them, with all thine heart, and all thy soule.

Thou hast set by the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordynances, his commaundementes and his lawes and to hearken vnto his voyce. In the Lord hath set thee by this day, to be a severall people vnto him (as he hath promised thee) & that thou keepe his commaundementes, and to make thee high aboue all nations (whiche he hath made) in prayse, in name, and honour: and that thou makest be a holpe people vnto the Lord thy God, as he hath sayde.

The. xxij. Chapter.

Ad Moyses with the elders of Israel, commaunded the people, saying: keepe al the commaundements, which I commaunde you this daye. And when ye be come

ouer Jordan, vnto the lande whiche the lord thy God geneth thee, thou shalt set ther by great stones, and plaster them with plaster, and wrighte vpon them all the wordes of this lawe whiche thou art come ouer: because thou art come into the land, whiche the lord thy God geneth thee, a lande that floweth with milke and honny, as the lord God of thy fathers hath promised thee: Therefore when ye be come ouer Jordan, ye shall set by these stones, which I commaunde you this day in mount

ther and his mother, and all the people shall say: Amen.

• Cursed be he that remoueth his neighbours marke, and all the people shall say: Amen. Deu. 19.

• Cursed bee he that maketh the blinde to goo out of his waye, and all the people shall say: Amen. Leu. 19. f.

• Cursed be he that hyndreth the right of the stranger, fatherlesse and widowe, and all the people shall say: Amen. Deu. 24.

• Cursed be he that lyeth with his fathers wife, and vnhealeth his fathers couering, and all the people shall say: Amen. Leu. 18.

• Cursed be he that lyeth with any manner of beaste, and all the people shall say: Amen. Leu. 18.

• Cursed be he that lyeth with his sister, the daughter of his father, or the daughter of his mother, and all the people shall say: Amen. Leu. 18.

• Cursed be he that lyeth with his mother in lawe, and all the people shall say: Amen. Leu. 18.

• Cursed be he that smyteth his neighbour secretly, and all the people shall say: Amen. Exo. 21.

• Cursed be he that lyeth with his neighbours wife: and all the people shall say: Amen. Leu. 18.

• Cursed be he that taketh a reward, to slaye the soule of innocent bloude, and all the people shall say: Amen. Eze. 22.

• Cursed be he that continueth not in al the wordes of this lawe, to do them: and all the people shall say: Amen. Gala. 3.

The xxviij. Chapter.

John. 4. f.
Exo. 20.
And thou shalt plaster them with plaster. And there shalt thou buyde vnto the lord thy God, an alter of stones, and lyste vpper no yron vpon them: Thou shalt make the altare of the lord thy God of whole stones, and offer burnt offerings thereon vnto the lord thy God. And thou shalt offer peace offerings, and shalt eate there, and reioyce before the lord thy God. And thou shalt wpyte vpon the stones, all the wordes of this lawe, manfully and well. And Moses, and the priests, the leuites spake vnto all Israell, saying: take hede and heare (O Israell) this daye thou art become the people of the lord thy God. Thou shalt hearken therefore vnto the voyce of the lord thy God, and do his commandementes, and his ordynaunces whiche I commaunde thee this daye. And Moses charged the people the same daye, sayinge: These shall stande vpon mount Garzim, to blesse the people, when ye are come ouer Jordan: Simeon, Levi, Iuda, Issachar, Iosaph, and Ben Iamin. And these shall stande vpon mount Ebal to curse: Ruben, Gad, Isser, Zabulon, Dan, and Nephthali. And the leuites shall answere and saye vnto all the menne of Israell with a loude voyce.

• Cursed be the man that maketh anye carved or molden ymage, (an abomination vnto the lord, the worke of the handes of the craftsman) and putteth it in a secreete place: and all the people shall answere and say: Amen. Leu. 26.
• Cursed be he that curseth his fa-

If thou shalt harken diligentlie vnto the voyce of the lord thy God, and obserue and doo all his commandementes, whiche I commaunde thee this daye. The lord will set thee on highe aboue all nations of the earth. And all these blessings shall come on thee,

and ouertake thee, if thou shalt harken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne, and blessed in the fieldes: blessed shall be the fruite of thy body, and the fruite of thy grounde, and the fruite of thy cattell, the increase of thyne oxen, and the flockes of thy shepe: blessed shall be thy basket and thy store: Blessed shalt thou be, when thou goest oute, and blessed when thou comest in.

Deu. 20. • The Lorde shall geue ouer thyne enemies that rise against thee, that they maye fall before thy face. They shall come oute agaynst thee one way, and flye before thee seuen wayes. The Lorde shal put the blessing vpon thee in thy store houses, and in al that thou settest thine hande to, and will blesse thee in all the lande, whiche the Lorde thy God geueth thee. The Lorde shal make the an holy people vnto him self as he hath sware vnto thee: if thou shalt kepe the commaundementes of the Lorde thy God, and walke in his wayes. And all nations of the earth shall see, that the name of the Lorde, is called vpon ouer thee, and they shalbe afrayde of thee. And the Lorde shall make thee plenteous in goodes, in the fruite of thy body, in the fruite of thy cattell, and in the fruite of thy ground in the land which the Lord swaue vnto thy fathers to geue thee. The Lorde shal open vnto thee his good treasure,

Deu. 20. euen the heauen. to geue rayne vnto thy lande in due season, and to blesse all the laboures of thy hande. • And thou shalt sende vnto many nations, but shalt not bozowe thy selfe.

Deu. 15. 25 And the Lord shal set thee before, and not behynde, and thou shalt be aboue onely, and not beneth: if that thou herken vnto the commaundementes of the Lord thy God, which I command thee this day, to kepe and to do them.

Deu. 4. a And see that thou • bowe not asyde and. 17. b from any of these wordes, whiche I commaunde thee this day, eyther to the right hand, or to the left, that thou wouldest goo after straunge gods to serue them. • But and if thou wilt not harken vnto the voyce of the Lord

thy God, to kepe and to do al his commaundementes, and his ordynances whiche I commaunde thee this daye: all these curses shall come vpon thee, and ouertake thee: Cursed shalt thou be in the towne, and cursed in the field: cursed shall thy basket be, and thy store. Cursed shall be the fruite of thy body, and the fruite of thy land, and the fruite of thyne oxen, and the flockes of thy sheepe. Cursed shalt thou be when thou goest in, and cursed when thou goest oute. The Lorde shall send vpon thee cursing, destruction, and rebuke, in all that thou settest thy hande to, and that thou doest: vntill he destroy thee, and bring thee to nought quickely, because of the wickednesse of thine inuentions, and because thou hast forsake me. The Lord shall make the pestilence cleane vnto thee, vntill he haue consumed thee fro of the lande, whither thou goest to enioye it. • The Lorde shall smite thee with swellinge, with scours, heat, burninge, and with the sword, with sowering, and with blasting. And they shall solowe thee vntill thou perishe. • And the heauen that is ouer thy heade shalbe hyalle, and the earth that is vnder thee pson. The Lord shal turne the raine of the land vnto powder and dust: euen from heauen shall they come down vpon thee, vntill thou be brought to nought. And the Lorde shall plague thee before thine enemies: Thou shalt come out one way against them, and flye seuen wayes before them and shalt be scattered amonge all the kingdomes of the earth. And thy carkasse shalbe meate vnto all manner foules of the ayre, and vnto the beastes of the earth, and no man shall fray the awaye. • The Lorde will smite thee with the hotche of Egypte, and the emerodes, scall, and maunginele, that thou maiest not be healed thereof. And the Lorde shall smite thee with madnesse, and blyndnesse, and desynge of heart. Thou shalt grope at noon daye as the blinde gropeth in darkenesse, and shalt not prosper in thy wayes. Thou shalt be oppressed with wynd

and bee polled euermore, and no man shall succour thee. • Thou shalt bee betrouthed vnto a wyfe, and an other man shall lye with her. • Thou shalt builde an house, and not dwell therein. Thou shalt also plant a vineyard, & shalt not gather the grapes. Thine eye shall be slayne befoze thyne eyes, and thou shalt not eate thereof. Thine alle shall be violently taken away euē befoze thy face, and shall not be restored to thee againe. Thy shepe shall be geuen vnto thine enemies, and no man shall rescue them. Thy sonnes and thy daughters shall be geuen vnto another nation, and thine eyes shall see it, and dawe vpon them all the day longe, and there shall be no mighte in thine hande. The fruite of thy land and all thy labours shall a nation whiche thou knowest not, eate, and thou shalt continually suffer violence onely, and bee oppressed alway: so that thou shalt be cleane beside thy selfe, for the syght of thyne eyes whiche thou shalt see. The Lord shall smite thee in the knees and legges, wpyth a mischēuous botche that can not be healed: euē from the soole of the foote, vnto the toppe of thy head. The Lord shall brynge thee, and thy king (whiche thou shalt sette ouer thee) vnto a nation, whiche neyther thou nor thy fathers haue knowen, & there thou shalt serue strange Goddesses: euē wodde and stōne. And thou shalt be wondred at, spoken of, and talked at amonge all nations whiche the Lord shall cary thee. Thou shalt carrie muche seede out into the fielde, and shalt gather but litle in: for the greshoppers shall destroye it, Thou shalt plant a vineyard, & dwelle it, but shalt neither drinke of the wyne it, neither gather the grapes, for the wormes shall eate it. Thou shalt houe oylue trees thowse out at thy coastes, but shalt not annoynt thy selfe with oyle, for thyne oylue trees shall be trod out. Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shall be caried away captiue. All thy trees and fruite of thy lande shall be marred with blasinge. The

stranger that is among you, shall clyme aboue thee vpon hye, and thou shalt come downe benethe aslowe. He shall lende thee, and thou shalt not lende hym: he shall be befoze, and thou behinde. Moreover, all these curses shall come vpon thee, and shall solowe thee, & ouertake thee, till thou be destroyed: because thou hastenedst not vnto the voyce of the Lord thy God, to keepe his commandementes and his ordynances, whiche he commanded thee, and they shall bee vpon thee as miracles and wonders, & vpon thy seede for euer because thou seruest not the Lord thy God wpyth ioyfulness, and wpyth a good harte when thou hadst abundance of all thynges, therefore thou shalt serue thine enemy, whiche the Lord shall sende vpon thee: in hunger and thyrst, in nakednes, and in neede of all thinge, and he shall put a yoke of yron vpon thy necke vntill he haue brought thee to naught. And the Lord shall brynge a natiō vpon thee fro far of, & from the ende of the world as swift as an Eagle flieth: a nation whose tongue thou shalt not vnderstande: a harde fauoured nation, whiche shall not reuerde the person of the olde, nor haue compassion of the younge. The same shall eate the fruite of thy cattell, and the fruite of thy lande vntill he haue destroyed thee: and shall leaue thee: neither corne, wyne, nor oyle, neither encrease thy oxen, nor the flockes of thy shepe: vntill he haue brought thee to naught. And he shall kepe thee in all thy Cities, vntill he haue caste down thy hye walles, and strong holdes, wherein thou trustedst, thowse out all the lande. And he shall besiege thee in all thy cities thowse oute all thy land, whiche the Lord thy God hath geuen thee. And thou shalt eate the fruite of thine owne bodye: the fleshe of thy sonnes, and of thy daughters, whiche the Lord thy God hath geuen thee, in that straitenesse and sieg, wherewith thyne enemy shall besyge thee: so that it shall greue the manne (that is tender and exceedynge delicate amonge you) to

looke on his brother & vpon his wife
þ lyeth in his bosome, and on the re-
maunt of his chyldren, which he hath
yet lesse, for feare of geuing (vnto any
of them) of the fleshe of his chyldren,
whom he shall eate, because hee hath
nothyng, lesse hym in that straght-
nesse and sege, wherewith thyn ene-
mye shall beseege thee in all thy Ci-
ties. Yea, and the woman that is
so tender and delicate, that she dare
not aduenture to sette the soule of her
foote vpon the grounde, (for softnesse
and tendernesse) shall bee grieved to
loke on her husbände that lyeth in her
bosome, and on her sonne, and on her
daughter: and on her after byrth (that
is come out from betwene her legges)
and her chyldren which she shall beare:
For when all thynges lacke, she shall
eate theym secretlye, in the sege and
straghtnesse wherewith thyn ene-
mye shall beseege thee in thy Cytys.

Exo. 15. 8

If thou wyll not keepe and doe all
the wordes of this lawe (that are
written in this booke,) and feare thys
glorious and fearefull name of the
Lorde thy God: the Lorde wyll sende
vnto thee and thy seede, greate plagys,
and of a long continuance, euill sick-
nesses and of longe duraunce. More-
ouer, he wyll byynge vpon thee all the
diseases of Egypte, and those which
thou wast afrayed of shall cleaue vn-
to thee. And all maner sicknesse, and
all maner plagys which are not writ-
ten in the booke of thys lawe, will the
Lorde byynge vpon thee, vntyll hee
byynge thee to naught. And ye shalbe

Deu. 10. 1

lesse fewe in number where before ye
were as the starres of heauen in mul-
titude: because thou wouldest not he-
ken vnto the voyce of the Lorde thy
God. And it shall come to passe that
as the Lorde reioysed ouer you, to do
you good, and to multiplie you, euen
so hee wyll reioyce ouer you, to de-
stroye you, and bring you to naught.
And yee shall be waisterd from of the
lande, whither thou goest to enioye
it. And the Lorde shall scatter thee a-
monge all nations, from the one ende
of the world vnto the other, and ther

thou shalt serue strange Godden
which thou nor thy fathers haue kno-
wen: euen woode and stone. And a-
monge these nations thou shalt finde
no ease, neyther shall the soole of thy
foote haue reste. But the Lorde shall
geue thee there an vquiet heart & da-
synge eyes, and sorowe of mynd. And
thy lyfe shall hange before thee and
thou shalt feare bothe day, and nyght,
and thou shalt haue no truste in thy
lyfe. In the morninge thou shalt say
woulde God it were nyghte. And at
nyghte thou shalt saye: woulde God
it were morninge: for feare of thyn
hearte, which thou shalt feare, and
for the sighte of thyn eyes, which
thou shalt see. And the Lorde shall
byynge thee into Egypte agayne with
shippes, by the waye which I badde
thee, that thou shouldest. se it nomore.
And there yee shalbe solde vnto your
enemyes for bondmen and bondwe-
men: and no man shall bye you.

The xxix. Chapter.

These are the wordes of the
• appoyntment, which the
L O R D E commanded
Moses, to make wryth the
chyldrenne of Israel in the lande of
Moab, besyde the appoyntment
whych he made wryth them in Ho-
reb, and Moses called all Israel, and
sayde vnto them: Ye haue sene althow
the Lorde did before your eyes in the
lande of Egypte, vnto Pharaon and
vnto all his seruantes, and vnto all
ysrlande, the greates temptations
whych thyn eyes haue sene, thow
great miracles and wonders. And yet
the L O R D E hath not geuen you
an hearte to perceaue, and eyes to see,
and eares to heare, vnto this daye:
And I haue ledde you fortye yere in
the wilderness: and your • clothes
are not waxed olde vpon you, and
thy shooe is not waxed olde vpon
thy foote. Yee haue eaten no bread
nor dronke wyne or stronge drinke,
that yee mighte knowe, howe that I
am the L O R D E your G O D.

Act. 3. 1. 2

thy God, and hearken vnto his voyce in all these things that I commaund thee this day: thou and thy children with all thine heart, and all thy soule. And the Lord thy God will tourne the captiuitie, and haue compassion vpon thee, and will tourne, and sette thee agayne from all the nations, amonge which the Lord thy God shall haue scattered thee. Though thou wast cast vnto the extreame partes of heauen: euen from thence will the Lord thy God gather thee, and from thence will he set thee, and the Lord thy God will bringe thee into the lande whiche thy fathers possessed, and thou shalt enioye it. And he will shewe thee kindnesse, and multiplie thee aboue thy fathers. And the Lord thy God will circumcise thine heart and the heart of thy seede, that thou mayest loue the Lord thy God with all thine heart, and all thy soule, that thou mayest liue. And the Lord thy God will put all these curses vpon thine enemies, and on them that hate thee, & that persecute thee. But thou shalt tourne, and hearken vnto the voyce of the Lord, and do al his commandementes, which I commaund thee this day. And the Lord thy God will make thee plenteous in al & workes of thine hand, in the fruit of thy bodie, and in the fruite of thy cattell, and in the fruite of thy lande for thy wealth. For the Lord will tourne agayn and reioyce ouer thee to do thee good, as he reioysed ouer thy fathers. If thou hearken only vnto the voyce of the Lord thy God, to kepe his commandementes and his ordinaunces whiche are written in the booke of this lawe, and if thou turne vnto the Lord thy God with all thine heart and al thy soule. For the commandemente whiche I commaunde thee this day, is not separated from thee, neyther sorte of. It is not in heauen, that thou needest to (complayne and) say: who shal go vp for vs to heauen, and set it vs, that we maye heare it, and doo it? Neither is it beyonde the sea, that thou shouldest say: who

shall go ouer the sea for vs, and set it vs, that we maye heare it, and doe it? But the worde is very nye vnto thee euen in thy mouth and in thine heart that thou doo it. Beholde I haue set before thee thys day lyfe and good, deathe and euill. For where as I commaunde thee this day, to loue the Lord thy God, to walke in his wayes, and to keepe his commandementes, his ordinaunces, and his lawes (yf thou so do) thou shalt liue and multiplie, and the Lord thy God shall blesse thee in the lande whither thou goest to possesse it. But and if thine heart tourne awayne, so that thou wilt not heare: but shalt goe astraye and woozhippe strange goddesses: and serue them, I pronounce vnto you also this daye that yee shall surely perishe, and that yee shall not prolonge your dayes vpon the lande whither thou gallest ouer Iordane, to goe and possesse it. I call heauen and earth to recorde thys daye against you, that I haue sette before you lyfe and deathe, blessing and cursing. Cherse chose lyfe, that both thou and thy seede may lyue, that thou mayest loue the Lord thy God and be obedient to his voyce, and cleaue vnto him: for he is thy lyfe, and the lengthe of thy dayes, that thou mayest dwell vpon the earth whiche the Lord swore vnto thy fathers: Abraham, Isaac and Iacob, to geue them.

The xxxi. Chapter.

And Moyses went and spake these wordes vnto all Israel, and sayde vnto theym: I am an hundred and twentie yere olde thys daye, and canne no moze goe oute and in. Also the Lord hath sayde vnto me. Thou shalt not go ouer this Iordan. The Lord thy God he will go ouer before thee, and hee will destroye these nations before thee, and thou shalt conquire them. And Joshua, he shall go before thee as the Lord hath sayde. And the Lord shall doe vnto them, as he dyd to. Behon and Og kynges of the Amorytes, & vnto the land of them: who he destroyed.

Deu. 10. b
25

Ier. 32. f

Bo. 20. b

Deu. 11

D

En. 4

En. 10

En. 11

En. 12

And the Lord shall geue them ouer be-
foze your face, y^e pe may do vnto them
acordinge vnto all the commaunde-
mentes whiche I haue commaunded
you. Plucke by your heartes there-
foze and be strong, dreade not, nor bee
afraide of theym; for the Lord thy
God him selfe doeth goe with thee.
He shall not fayle thee, nor forsake
thee. And Moyses called vnto Jo-

John. 1. b
2. 14. 2. a
sua, and sayde vnto him in the sighte
of all Israel: • Be stronge and bolde
for thou muste goe with this people
vnto the lande which the Lord hath
sworne vnto theyr fathers, to geue
them; and thou shalt geue it them to
inherit. And the Lord he doeth go
befoze thee: Hee shall not fayle thee,
neither forsake thee: feare not there-
foze, nor be discomforted: And Moyses
wrote this lawe, and deliuered it
vnto the priestes the sonnes of Le-
ui (whiche • bare the Arke of the
testamente of the Lord) and vn-
to all the elders of Israel, and Moyses
commaunded theym, saying: • At
the poynte of seven yeares in the so-
lemnitie of the free yeare euen in the
frasse of Tabernacles, when all Is-
rael is come to appeare befoze the
Lord thy God, in the place, whiche
he hath chosen: thou shalt reade this
lawe befoze all Israel in their eares.

Ps. 3. b
Ex. 8. a
Gather the people together: men, we-
men, and children, and the stranger
that is within thy gates that they
may heare, and learne, and feare the
Lord your God, and keepe and ob-
serue all the wordes of this lawe,
and that their children which knowe
nothinge, maye heare, and learne to
feare the Lord your God, as longe
as ye liue in the lande whither ye go
ouer Jordan to possesse it. And the
Lord sayde vnto Moyses: Beholde
thy dayes are come, that thou must die.
Call Iosua therefore, and stande ye in
the Tabernacle of witnessse, that I
maye geue him a charge. And Moyses
and Iosua wente, and stode in the
Tabernacle of witnessse. And the Lord
appeared in the Tabernacle euen in
the pillar of the cloude. And the pil-

ler of the cloude stode ouer the doze of
the tabernacle. And the Lord sayde
vnto Moyses, beholde thou shalt sleepe
with thy fathers; and this people
will rise up, and go a whooring after
strange Goddesses of the lande (whi-
ther they go) and will forsake me, and
breake the appoyntment, whiche I
haue made with them. And then my
wrath will waxe whote against them
and I will forsake them, and will
hyde my face from theym, and they
shalbe consumed. And muche aduer-
sities and tribulations shall come vpon
them, so that then they will saye:
Are not these troubles come vpon me,
because the Lord is not with me? And
I also will surely hyde awaye my
face in that daye for all the euils sake
whiche they shal haue wrought in that
they are turned vnto strange gods.
Nowe therefore write ye this songe
for yone, and teache it the children
of Israel, and put it in their mouthes,
that this songe maye be my witnesse
agaynst the childeerne of Israel.
For I will bring them into the lande
(whiche I swore vnto their fathers)
that floweth with milke and honye,
and they shall eate, and fill them sel-
ues, and waxe fatte, and tourne vnto
strange Goddesses, and serue them and
blaspheme me, and breake my coue-
nant. And then when muche mis-
chiefe and tribulation is come vpon
them, this songe shall aunswere them
as a witnesse. For it shall not be for-
gotten oute of the monthes of their
seed, for I knowe their ymagination
whiche they go about euen now, be-
foze I haue brought them into the lād
whiche I swore. And Moyses therefore
wrote this songe the same season, and
taught it the children of Israel. And
hee gaue Iosua the sonne of Nun a
charge, and sayd: • be bolde and strong,
for thou shalt bringe the childeerne
of Israel into the lande, whiche I
swore vnto them, and I will be with
thee. And when Moyses had made an
ende of writing out of the wordes
of this lawe in a booke vnto the ende of
theym, Moyses commaunded the

John. 1. b
3. 19. 2. a

Deu. 10. a

4 Re. 17 c

Phila. 3 b

Leuites, which haue the Booke of the Testament of the Lord, saying: take ye the booke of this lawe, and put it in the side of the Booke of the Testament of the Lord your God that it may be there for a witness against thee: For I knowe thy stubbornesse, and thy stiff necke: while I am yet alive with you this day, ye haue bene disobedient vnto the Lord: and how much more after my death? Gather vnto me all the elders of your tribes and your officers, that I maye speake these wordes in their eares, and call heauen and earth to record against them. For I am sure that after my death, ye will utterly be corrupt, and turne fro the way which I haue commaunded you: and tribulation will come vpon you in the latter dayes, because ye haue wroughte wickednes in the sight of the Lord, to prouoke him through the wordes of your handes. And Moses spake in the eares of all the congregation of Israel in the wordes of this song vntill he had ended them.

The xxxij. Chapter.

Mic. 3. b

Esa. 1. a

Esa. 55 c

Gen. 1. d

Ecc. 4. c

Phila. 1 b

Job. 8. b

Hearce O ye heauens, and I shall speake, and let the earth hear the wordes of my mouth. My doctrine shall droppe as doeth the rayne, and my speache shall flowe as doeth the dewe, as the shower vpon the herbes, and as the dropes vpon the grasse. For I will call on the name of the Lord: I scribe pee honoure vnto our God. Perfecte is the worke of the most mightye God: for all his wayes are iudgement. Hee is a God of truth, without wickednes: righteous, and wise is hee. Forwardly haue they done againste hym through their desozmities: not his owne children, but a wicked and forward generation. Do ye so rewarde the Lord, O foolish nation and vnwise? Is not he thy father and thine owner? hath hee not made thee, and ordeyned thee? Remember the dayes of the worlde that is past: consider the yeres from tyme to tyme, and the thy

father, and he will shewe thee: thy elders, and they will tell thee. When the moste highest druyded the nations, and when hee seperated the sonnes of Adam, hee put the borders of the nations, faste by the multitude of the children of Israel. For the Lordes parte is his folke, and Jacob is the porcion of his inheritance. He found hym in a desert land, in a byrd ground, and in a roaringe wildernesse. He lea hym aboute, he gaue him vnderstandinge, and kepte hym as the eyle of his eye. As an Eagle that stretcheth her nest and fluttereth ouer her yong, and stretcheth oute her winges, soe doeth he take them vpye, and beareth them on his shoulders. The Lord alone was his guide, and there was no straunge God with hym. Hee carryed hym vp to and hys lande, that hee might eate the increase of the fieldes. And he fedde hym with honye oute of the rocks, and with oyle oute of the mooste harde stone. Wyth butter of kyne, and mylke of the sheepe, wyth fatte of the lambes and of fatte rammes and hee goates, wyth the fatte, of mooste plenteous wheate, and that thou myghtest dyncke the mooste pure bloud of the grape. But he that shoulde haue bene byrghte, when hee waxed fatte, spurned wyth hym heele. Thou arte well fedde, thou art growen thycke: thou art even laden wyth fatnesse. And hee forsooke God, hym maker, and regarded not the God of his saluation. They prouoked him to angre wyth straunge gods: Deities: euen wyth abominations prouoked they hym. They offered vnto Demylles, and not to God. euen to Goddess whom they knewe not: to newe gods that came newelye vpye, whom their fathers feared not. Of God that begatte thee, thou arte vnumdefull and haste forgotten God that made thee. The Lord therefore sawe it, and was angerye, because of the prouokinge of his sonnes and his daughters. And he sayeth: I will hide my face fro them, and will see what they

enbe ſhalbe. For they are a verſe fro-
ward generation, chylde in whom is
no fayth. They haue angered me with
that whiche is no God, and prouo-
ked me with their vanities. And I
alſo will prouoke them with thoſe
whiche are no people. I will an-
ger them with a fooliſhe nation.
For hye is kindled in my wrath,
and burneth vnto the bottome of hell.
And hath consumed the earth with
her increaſe, and ſet a fire the bottoms
of the mountaynes. I will heape
miſchies vpon them, and will de-
ſtroye them with mine arrowes.
They ſhalbe burnt with hunger, and
conſumed with heate, and with bit-
ter deſtruction. I will alſo ſende the
teeth of beaſtes vpon them, with the
furioſnes of ſerpentes in the duſte.
Without fayth ſhall the ſwoorde robbe
them of their chylde: and within in
the chamber, feare both younge men
and younge women, and the ſucklin-
ges with the men of grape heades. I
haue ſayde: I will ſcatter them a-
broad, and make the remembrance of
them to ceaſe from among men. Were
it not that I feared the wrath of the
enemye, leſt their aduerſaries ſhoulde
bittere with blaſphemy them ſelues, and
leaſt they ſhoulde ſay: Our hye hande
hath done all this, and not the Lord.
For it is a nation without ſozecaſte,
neither is there anye vnderſtandinge
in them: O that they were wiſe, and
vnderſtoode this, that they wold con-
ſider their latter ende. Howe ſhoulde
one chaſe a thouſand, and two put ten
thouſande to flight: excepte their ma-
ker hadde ſolde them, and excepte the
Lord had ſhutte them vp: For their
God is not as our God; oure enne-
mies alſo them ſelues ar iudges. For
their vine is of the vinegarde of So-
dome, and of the ſirides of Gomora:
Their grapes are grapes of gall, and
their cluſters be bitter. Their wine
is the poiſon of dragons, and the cru-
ell gall of Aſpes. Is not this layde
in ſoꝝe with me, and ſealed vp among
my treaſures? Vengeance is mine,
ſayd I, and I will rewarde: their ſeere ſhall

ſayde in due time: For the day of their
deſtruction is at hande, and the thyn-
ges that ſhall come vpon them, make
haſte. For the Lord ſhall iudge his
people, and haue compaſſion on his
ſeruauntes: when he ſeeth that their
power is gone, and that they bee in a
maner ſhut vp, or brought to naught,
and forſaken. And he ſhal ſay, where
are they goddes? their God in
whom they truſted. The ſatte of
whoſe ſacrifices they didde eaſe, and
dyanke the wine of their dyanke offe-
rings: Let them riſe vp, and helpe
you, and be your protection (in neceſ-
ſitie.) He now how that I, alone
am God, and there is none but I: I
kill, and will make aliue: I wounde
and I will heale: neither is there
any that can deliuer out of my hande.
For I will liſe vp mine hande to
heauen, and will ſay: I liue euer. If
I whette the edge of my ſweard, and
mine hande take holde to doo iuſtice,
I will recompence vengeance on
mine enemies, and wil rewarde them
that hate me. I will make mine ar-
rowes dyanke with bloude, and my
ſwearde ſhall eaſe fleſhe, and that ſoz
the bloud of the ſlayne, and ſoz their
captiuitie, ſince the beginning of the
wrath of the enemye. Pſaſpe ye
Heathen his people, for he will a-
venge the blud of his ſeruauntes, and
will avenge him of his aduerſa-
ries, and will be mercifull vnto his
lande, and to his people. And Moy-
ſes came, and ſpake all the woordes
of this ſonge in the eares of the peo-
ple, he and Joſua the ſonne of Nun.
And Moyſes ſpake all theſe woordes
vnto the ende to all the people of Is-
rael, and ſayde vnto them: Sette
yours heartes vnto all the woordes,
whiche I teſtifie vnto you this daye:
and ye ſhall commaunde them vnto
your chylde, that they may obſerue,
and doo all the woordes of this lawe.
And lette it not bee a daye woode
vnto you: For in it is your liſe, and
thzough this woode: ye ſhall prolong
yours dayes in the lande, whither ye
go ouer Iordane, to conquer it.

2 Mar. 7.

Jere. 2. 3

Deu. 4. 8.

1. rig. 2

Job. 10.

Ro. 25. b

Deu. 6. b

and. 1. 1. c.

that catcheth the arme with the head. He sawe therefore his beginninge, and that there was a portion there to him the law gener, and he came with the heades of the people, and executed the righteounesse of the Lorde, and his iudgements with Israel. And vnto Dan he sayde: Dan is a Lyons helpe, he shall florise from Basan. And vnto Reubeth he saide: Reubeth shall hath aboundance of Gods good pleasure, and is filled with the blessing of the Lorde, and shall haue his possessions toward the south-west. And to Aser he sayde: Aser shall be blessed with children: he shall be acceptable vnto his brethren, and shall dippe his foote in oyle. Thy dwellinge bee yron and brasse, and thyne age be as thy youth. There is none like vnto the God of Israel: which though he sitte vpon the heauen, as vpon an hoxse, yet is he thy helper, whose gloype is in the celestiall places. The eternall God is thy refuge, and vnder the armes of the Everlastinge G O D shalt thou lye. He shall cast out the enemy before thee, and say: Destroye. Israel then shall dwell in safetie, and alone. And the eye of Jacob shall be vpon a lande of coyne and wyne, and his heauens shall droppe the dewe. Happy art thou, O Israel, who is like vnto thee: O people, that art saued in the Lorde, which is the shield of thy helpe, and sword of thy gloyp. Thyne enemyes haue lost their strength to thee warde, and thou shalt treade vpon the height of them.

C The xxxiiij. Chapter.

A D. Moses went from the playne of Moab by into Mount Nebo, and vnto the top of the hill, that is ouer agaynst Jericho. And the Lorde shewed him all the lande of Gilead, euen vnto

Dan, and all Reubeth, and the land of Ephraim, and Manasse, and all the land of Iuda: euen vnto the brimoste sea, and the southe, and the region of the playne of Jericho, the citie of Paulme trees, euen vnto Zoar. And the L O R D E sayd vnto him.

• This is the lande whiche I swaie vnto Abraham, Isaac, and Jacob,

sayinge: I will geue it vnto thy seede, I haue caused thee also to see it with thine eyes, • but thou shalt

not goe our thither. So Moses, the seruant of the Lorde dyed there in the lande of Moab, accordinge to

the woorde of the Lorde. And he buried him in a bailey, in the lande of

Moab, ouer agaynst the house of Deoz, but no man knoweth of his Sepulchre vnto this daye.

Moses was an hundred and twentie yere olde whenne he dyed: his eye was

not dimme, nor his naturall colour was abated. And the children of Is-

rael wepte for Moses in the playne of Moab thirtie dayes. And the days

of weeping and mourning for Moses were ended. And Josua the sonne

of Nun was full of the Spirit of wisdom: • for Moses hadde put

his handes vpon him. And the children of Israel were obedient vnto

him, and did as the Lorde commaunded Moses. And there arose not a

Prophete since in Israel like vnto Moses, whome the Lorde knewe


face to face, accordinge vnto all the miracles and wonders, whiche the

Lorde sente him to doo in the lande of Egypt, vnto Pharao and all his

seruauntes, and before all his land, and accordinge to al that

mightie hand, and all the great visions, which Moses shewed in the sight of all Israel.

The ende of the fift Booke of Moses, called in the Hebrew, Elchaddabarim, and in the Latine, Deuteronomium.



The seconde part

of the Wyble conteyninge
these Bookes.

The booke of Iosua.
The booke of Judges.
The booke of Ruth.
The fyrst booke of Samuell.
The.ii.booke of Samuell.
The.iii.booke of Kinges.
The.iiii booke of Kinges.
The first booke of Chronicles.
The.ii.booke of Chronicles.
The fyrst booke of Esdras.
The second booke of Esdras.
The booke of Iester.
The booke of Ijob.

The Booke of Josua,

whom the Hebrews cal Iehosua.

The first Chapter.



After the deathe of Moyses the servant of the Lorde, it happened also, that the LORD spake vnto Josua the sonne of Nun, Moyses minister, saying: Moyses my servant is dead. Nowe therefore vp and goe ouer Jordan, thou and all this people vnto the lande, the whiche I gene vnto the childzen of Israel. All the places that the sooles of your feete shall treade vpon, I haue geuen you as I said vnto Moyses, from the wilderness, and this Libanon, vnto the great river Euphrates: all the lande of the Hethites, euen vnto the greates sea, towarde the going downe of the sonne, shalbe your coast. There shall not a man be able to withstande thee all the dayes of thy life. For as I was with Moyses, so will I bee with thee, and will not faile thee, nor forsake thee. Be stronge therefore, and holde, for vnto this people shalt thou deuide the lande, whiche I sware vnto their fathers to geue them. Onely be thou strong and as bolde as thou canst, that thou mayest obserue and doo accordinge to all the lawe, that Moyses my seruauant commaunded thee. Tourne therefrom neyther to the right hande nor to the lefte, that thou maiest do wisely in all that thou takest in hande: Let not the booke of this lawe departe out of thy mouth: But recorde therein day and nighte, that thou mayest obserue and doo accordinge to all that is written therein. For then shalt thou make thy waye prosperous, and then thou shalt doo wisely. Hade not I commaunded thee, that thou shouldest be strong and hardye, and not feare, nor be faynt hearted? For I the LORD thy God am with thee, whither so euer

thou goest. Then Josua commaunded the officers of the people, saying: Go thorow the middes of the holle, and commaund the people saying: prepare you vittails: for after thre dayes ye shall passe ouer this Jordan, to go in & entoe the land, which the LORD your GOD geueth you to possesse it. And vnto the Rubenites, Gaddites, and halfe Tribe of Manasses spake Josua, saying. Remember the word which Moles the servant of the LORD commaunded you, saying: The LORD your God hath geuen you rest, and hath geuen you this lande: Your wiues, your children, and your castell shall remaine in the lande, whiche Moyses gaue you on this syde Jordan: but ye shall goe before your brethren, armed all that be men of warre and helpe them vntill the LORD haue geuen your brethren rest, as he hath you, and vntill they also haue obtayned the lande, whiche the LORD your GOD geueth them. And then shal ye returne vnto the lande of your possession, and entoepe it, whiche lande Moles, the LORDS seruauent gaue you on this syde Jordan towarde the son rising. And they answered Josua sayinge: All that thou haste commaunded vs, we will doo, and whither soeuer thou sendest vs, we will go. Accordinge as we obeyed Moles in all thynges, so will we obey thee, only the LORD thy God be with thee, as he was with Moles. And who so euer he bee, that doeth disobeye thy mouth, and will not herken vnto thy wordes, in all that thou commaundest him, let him dye: Only be strong and of good courage.

The ij. Chapter.

And Josua the sonne of Nun sent out of Bethim two men to spye secretly, saying: Goe and viewe the lande, and also Jericho. And they went, and came into a harlots house, named Ra hab, & lodged there. And it was tolde the king of Jericho, and said: Behold there came me in hither to night, of the childzen of Israel to spy out & couer

Deu. 11. c

Josu. 3. b

De. 13. b

De. 31.

3. reg. 2. a

Deu. 5. g

De. 17. d

And the kinges of Jericho sente unto
 Mahab, sayinge: Bynge forth the
 men that are come to thee, and which
 are entred into thine house: for they
 be come to search out all the land. And
 the woman took the two men, & hid
 them, and said thus: In dede ther came
 men vnto me, but I wilk not whence
 they were. And about the tyme of the
 shutting of the gate when it was
 darke, the men went out, whither the
 men went, I wote not, folowe ye af-
 ter them quickly, for ye shall overtake
 them. But she brought them vp to
 the roote of the house, and hid them
 with the flayles of flaxe, whiche she
 had lyeing abrode vpon the roote. And
 the menne of the Tittie pursued after
 them, the waye to Iordan, euen vnto
 the fery, and as soone as they whiche
 pursued after them, were gone oute
 they shutte the gate. And of euer they
 were a sleepe, she came vp vnto them
 vpon the roote, and sayde vnto the mē:
 I know that the Lord hath grue you
 the lande: For the feare of you is
 fallen vpon vs, and the inhabitants of
 the land saunte at the presence of you.
 For we haue hearde, howe the Lord
 dyed by the water of the Red Sea
 before you, when you came out of E-
 gypt, and what you did vnto the two
 kinges of the Amorites, that were on
 the other syde Iordan, & whom you
 had utterly destroyed. And
 as soone as we had herd these thinges
 (we were soze afrayd, and) our hear-
 tes did faynt. And there remayned no
 more courage, in any man at the pre-
 sence of you. For the Lord your God
 he is the god in heauen aboue, and in
 earthe beneath. Nowe therefore (I
 praye you) sweare vnto me by the
 Lord, That as I haue shewed you
 mercy, ye shall also shewe mercy vnto
 my fathers house, and geue me a
 true token. And that ye shall saue a
 liue, both my father, and my mother,
 and my brethren, and my sisters, and
 all that they haue. And that ye shall
 deliuer our soules from deathe. And
 the men answered her: Our liues for
 you we will not take. And after these
 sayes, if ye will not this oore

business. And when the Lord hath
 geue vs the land, we will deale mer-
 cifully and truly with thee. And then
 she let them downe by a coarde, & thro-
 rough a window: For her house was
 by the towne wall. And she said vnto
 them: get you into the mountaine,
 lest the pursuers seeke you, and hyde
 your selues there thre dayes, vntill
 the pursuers be returned, & then shall
 ye go your owne waye. And the men
 sayde vnto her: We will be blamelesse
 of this thy oth, which thou hast made
 vs sweare. Beholde, when we come
 into the land thou shalt bind this pur-
 ple cozd in the windowe, which thou
 lettest vs downe by. And thou shalt
 bring thy father and thy mother, thy
 brethren, and all thy fathers household
 euen into thy house. And then whoo
 soeuer doeth goe oute at the doores of
 thy house into the streete, his bloude
 shall be vpon his owne head, & we wil
 be gilliesse. And whoeuer shall be
 with thee in the house, his bloude shall
 be on our head, if any mans hand touch
 him: And if thou bitter these our wo-
 rdes, wee will bee quite of thy othe,
 whiche thou hast made vs sweare.
 And she sayde: accordyng vnto your
 wordes, so be it: and she sent them a-
 way to depart. And she bozd the pur-
 ple coarde in the windowe. And they
 departed, and came into the mountaine
 and there abode thre dayes, vntill the
 pursuers were returned. And the
 pursuers sought them throughtout all
 the waye, but founde them not. And
 the two men returned, and descended
 from the mountayne, and passed ouer,
 and came to Joshua the sonne of Nun,
 and told him all that had chanced them.
 And they said vnto Joshua: The Lord
 truly hath deliuered into our handes
 all the land, & all the inhabitants of the
 countrey, saynt at the presence of vs.

The. iij. Chapter.

And Joshua rose earlye, & they
 remoued frō Bethaim, & come
 to Iordan, he and all the chil-
 dren of Israel, and lodged there, be-
 fore they went ouer. And after these

days it fortuned, that officers went throughout the host, and commanded the people saying: to be ye de the Arke of the Testament of the Lord your God, and the priestes that are Levites bearing it: ye shall depart from your place, & go after it. So yet that there shall be a space betwene you and it, about a two thousand cubites by measure. And ye shall not come nye vnto it, that ye maye knowe the waye, by whiche ye muste go: for ye haue not gone this way in times past (and beware that ye approche not nye vnto the Arke.) And Josua sayde vnto the people: Sanctifie your selues, for to morowe the Lord shall doo wonders among you. And Josua spake vnto the priestes, saying: Take vp the Arke of the covenant, & go before the people. And they toke vp the Arke of the Testament, and went before the people. And the Lord sayde vnto Josua: this day will I begin to magnifie thee in the sighte of all Israel, that they may know how that .as I was with Moses, so will I be with thee. And thou shalt commande the priestes that beare the Arke of the covenant, saying: when ye are come to the edge of the waters of Jordan, ye shall stand still in it. And Josua saide vnto the children of Israel: Come hither and heare the words of the Lord your God. And Josua sayd: hereby ye shall know that the liuing God is amonge you, and that he will withoute faile caste out before you, the Canaanites, & the Hethites, the Hittites, the Amorites, and the Gergesites, the Amozites, and the Jebusites: Behold, the Arke of the appointment of the Lord of all the world goeth before you into Jordan. Now therfore take from among you twelue men out of the Tribes of Israel, out of every tribe a man. And as soone as the sooles of the fete of the Priestes (that beare the Arke of the Lord the gouernour of all the world) treade in the waters of Jordane, the waters of Jordan (that are beneath, shall runne downe, and) shall be dried: and the waters that come from

aboue, shall stand still vpon an heape. And it fortuned, that when the people were departed from their tentes to go ouer Jordan, the priestes bearing the Arke of the appointment went before the people. And as soone as they that bare the Arke came vnto Jordan, and the fete of the priestes that bare the Arke were dipped in the brym of the water. For Jordan besh to fill at his bankes all the time of haruest. the waters also that came down from aboue did rise vp vpon an heape (& appered as great as a mountaine (and departed farre from the citie of Idam, that was beside Iordan. And the waters that were beneath toward the sea of the wilderness, fel away, and departed into a salt sea, & the people went right ouer against Jericho. And the priestes that bare the arke of the appointment of the Lord, stode by within Jordan ready prepared, & al Israelites went ouer through the dry, until al people were gone cleane ouer through Jordan.

Chapter.

And it fortuned, that whē the people were all gone ouer Jordan, the Lord spake vnto Josua, saying: Take you twelue men out of the people, out of euery tribe a man. And commande you them saying: Take you hence out of the middes of Jordane (euen out of the place where the priestes stode in a rebinecke) twelue of the moste hardest stones, which ye shall take away with you, & leaue theym in the place, where you shall lodge this night. And Josua called the twelue men, whiche he had prepared of the children of Israel, out of euery tribe a man, and Josua sayde vnto them: Get you before the Arke of the Lord your God, euen though the middes of Jordan, & and take vp euery manne of you a stone vpon his shoulder, accordinge vnto the number of the Tribes of the children of Israel, that this may be a signe amonge you. That when your children aske their fathers in time to come, saying: What meane these stones with you? Ye may answer them saying: that the

Gen. 20
Ex. 11. 5
J. re. 16. b
Josua, 7. c

Act. 7.

Ex. 14.

Ps. 124.

Num.

Num.

Waters of Jordan divided at the presence of the arke of the appoyntment of the Lord. For when it went ouer Jordan, the waters of Jordan deuided. And these stones are become a memoriall vnto the children of Israel for euer. And the children of Israel dyd

3. Ki. 18. **W**hen so as Josua commanded, & toke bp. twelue stones out of the midde of Jordan, as the Lord said vnto Josua, accordyng vnto the number of the tribes of the children of Israel, and caried them away with them vnto the place where they lodged, and layde them downe there. And Josua set by twelue stones also in the midde of Jordan, in the place where the feet of the priestes which bare the arke of the testament stode. And there haue they continued vnto this day. For the priestes which bare the arke stode in the midde of Jordan, vntill all was finished that the Lord commanded Josua to saye vnto the people, accordyng to all that Moyses charged. Josua. And the people hastened and went ouer. It fortuned also, that whenne all the people were cleane ouer, the Arke of the Lord went ouer also, & the priestes before the people. And the children

Ex. 12. **E** of Ruben, and the children of Gad, & halfe the tribe of Manasse went before the children of Israel armed, as Moyses charged them. Euen fortye thousande prepared for warre, wente before the Lord vnto battayle, thorough the playne of Jericho.

Jos. 3. **T**hat day the Lord magnified Josua in the sight of al Israel, and they feared him, as they feared Moyses all the dayes of his lyfe. And the Lord spake vnto Josua saying: Commande the priestes that beare the arke of witness, to come vp out of Jordan. Josua there-

Dfore commanded the priestes, saying: Come ye vp out of Jordan, And when the priestes that bare the Arke of the appoyntment of the Lord were come vp out of the midde of Jordan and as soone as the soles of the priestes feet were set on the dry land, the waters of Jordan returned agayne into their place, and wente ouer all

their bankes, as they did before. And the people came vp out of Jordan the tenth daye of the firste moneth, and pitched in Gilgal, euen in the East border of the citie Jericho. And the twelue stones which they toke out of Jordan, did Josua pitche in Gilgal. And he spake vnto the children of Israel, saying: If your children aske their fathers in time to come and saye: What meane these stones? Ye shall shew your children, and say: Israel came ouer this Jordan on drye land. For the Lord your God dyed by the water of Jordane before you; vntill ye were gone ouer, as the Lord your God did the redde sea, which he dyed by before vs, till we were gone ouer: that all the people of the worlde maye knowe the hande of the Lord, how mightie it is, and that ye mighte feare the Lord your God for euer.

The. v. Chapter.

AD it fortuned, that when all the kinges of the Ammorites, which are beyonde Jordan

dane westerwarde, and all the kinges of the Canaanites which were by the sea, heard howe the Lord

had dyed by the waters of Jordane before the children of Israel vntill they were gone ouer, their heartes

fainted for feare. And there was no spirit in them anye more for the presence of the children of Israel. At

the same time the Lord saide vnto Josua: Make thee sharpe knyues (of stone) and go to againe, and circumsise the children of Israel the seconde

time. And Josua made him sharpe knyues (of stone) and circumsyled the children of Israel in the toppe

of the foreskynnes. And this is the cause why Josua circumsised all the people that came out of Egypt: Namely such as were males because that all the men of warre, dyed in the wilderness by the waye, after they came out of Egypt. For all the people that

came out were circumsised: But all the people that were boyn in the

Exo. 12.

Exo. 14.

Jos. 2.

Exo. 4.

D.

wildernesse by the waye after they came out of Egypt, were not circumcised. For the children of Israel, walked fortye yeares in the wildernesse, till all the people of the men of warre that came out of Egypt were consumed because they have not harkened vnto the voyce of the Lord: wherfoze the Lord swaue, that he woulde not

Num. 14. shewe them the lande: whiche the Lord swaue vnto their fathers, that

Num. 13. he woulde gene vs, euen a lande: that floweth with milke and honey. And

their children whom he set vp in their heades: the Lord circumcised: for they were uncircumcised, because they circumcised them not by the waye. And when they had circumcised all the people, they abode still together in the howle, till they were whole. And the Lord sayde vnto Josua: this daye I have taken away the shame of Egypt from you: wherfoze the name of the same place is called Gilgal vnto this daye. And the children of Israel abode

Exo. 11. in Gilgal: and held the feast of passeouer, the fourteene day of the moneth at euen, in the playne of Jericho. And they did eate of the cozne of the lande on the morowe after passeouer, swete cakes, and parched cozne in the selfe

Exo. 17. same daye. For the Manna ceased on the morowe after they had begonne to eate of the cozne of the lande, neyther had the children of Israel Manna any more, but dydde eate of the cozne of the lande of Canaan that yere. And it fortuned that when Josua was nye to Jericho, he lift vp his eyes and looked, and beholde there stode a man agaynst him, hauing a sword drawen in his hande. And Josua wente vnto him, and sayde vnto him: arte thou on our side, or on our aduersaries. And he said: Naye, but as a captaine of the hoste of the Lord am I now come. And Josua fel on his face to the earth, and did reverence, and sayde vnto him: what sayest my Lord vnto his seruant. And the captaine of the Lords hoste sayd vnto Josua: do the word of thy loorde, for the place wheroun thou standest is holy. And Josua did so.

The. vi. Chapter.

AND Jericho was shutt hye and locked because of the children of Israel, neyther might any man go out or in. And the Lord sayd vnto Josua, beholde, I haue giuen into thine hande Jericho and her kinge, and the stronge men of warre. And ye shall compasse the citie all ye that be menne of warre, and go round about it once, and so shall ye doe fyve dayes. And seven priests shall beare before the Arke, seven trumpettes of rammes hoynes (that be bled in the Tubellie.) And the seventh daye, ye shall compasse the citie seven tymes, and the priests shall blowe with the trumpettes. And when they make a longe blast with the rammes hoyn, and ye heare the sounde of the hoyn, all the people shall shoute with a greute shout. And then shall the wall of the Citie fall downe, and the people shall assend by every man straight before him. And Josua the sonne of Nun, called the Priests and sayde vnto them, take vp the arke of the appoyntment, and lette seven priests beare seven trumpettes of rammes hoynes before the arke of the Lord. And he sayde vnto the people, go and compasse the Citie: and let him that is harnesssed, goo before the Arke of the Lord. And when Josua had spoken vnto the people, the seven priests bare the seven trumpettes of rammes hoynes, and wente forth before the arke of the Lord and blew with the trumpettes, and the arke of the covenant of the Lord folowed them. And all the menne of Irmes went before the priests, and blew with the trumpettes, and the common people came after the Arke, and the priests that wente and blew with trumpettes. And Josua commaunded the people saying: Ye shall not shoute, nor make any noyse with your voyce, neyther shall anye wynde proced out of your mouth, vntill the day that I bidde you shoute, then shall ye shoute. And so the Arke of the Lord compassed the Citie, and wente about it once: and

they returned into the host, and lodged there. And Josua rose early in the morning, and the priests took up the arke of the Lord, and seven priests bare seven trumpets of rammes hoynes, and went before the arke of the Lord, and blew with the trumpets. And all the men of armes went before them, but the common people came after the arke of the Lord, which went before with the blowing of the trumpets. And the second day they compassed the citie once, and returned againe into the host, and so they did six dayes. And when the seventh day came, they rose early: even with the dawning of the day, and compassed the citie after the same manner seven times: onely that day they compassed the citie seven times. And at the seventh tyme, when the priests blew with the trumpets, Josua sayd vnto the people, shout, for the Lord hath given you the Citie. And the citie shall be damned both it and all

that are therein, vnto the Lord: onely Rahab the harlotte shall lyue, and all that are with her in the house, because she hid the messengers that we sent. And in any wise be ye ware of the excommunicate thinges, lest ye make your selues excommunicate, and take of the excommunicate thinges, & make the host of Israel excommunicate and trouble it. But at the silver, gold, vessels of brasle, and yron, shall be consecrate vnto the Lord, and all shall come into his treasure. And the people shouted, and blew with trumpets. And when the people heard the sounde of the trompe, they shouted with a great shout, and the wall fell downe, so that the people went up into the citie, every man straight before him, and took the citie. And they utterly destroyed all that was in the citie, bothe man and woman, younge and olde, oxe, sheepe and asse, with the edge of the swerde. Then Josua sayde vnto the two men that had spied out the countrey: goo into the harlottes house, and bringe out thence the woman, and all that she

Heb. 11.8

3. Re. 16

that are therein, vnto the Lord: onely Rahab the harlotte shall lyue, and all that are with her in the house, because she hid the messengers that we sent. And in any wise be ye ware of the excommunicate thinges, lest ye make your selues excommunicate, and take of the excommunicate thinges, & make the host of Israel excommunicate and trouble it. But at the silver, gold, vessels of brasle, and yron, shall be consecrate vnto the Lord, and all shall come into his treasure. And the people shouted, and blew with trumpets. And when the people heard the sounde of the trompe, they shouted with a great shout, and the wall fell downe, so that the people went up into the citie, every man straight before him, and took the citie. And they utterly destroyed all that was in the citie, bothe man and woman, younge and olde, oxe, sheepe and asse, with the edge of the swerde. Then Josua sayde vnto the two men that had spied out the countrey: goo into the harlottes house, and bringe out thence the woman, and all that she

Josua. 2.8

Heb. 11.8

Heb. 11.8

Josua. 2.8

The vij. Chapter.

At yet the childe of Israel trespasses in the excommunicate thinges: And Hean the sonne of Camp, the sonne of Zabdi, the sonne of Zareth of the tribe of Juda, tooke of the excommunicate thinges. And the wrath of the Lord waxed whote agaynst the childe of Israel. And Josua sent men from Jericho to Hai, which is beside Bethanien, on the east side of Bethel, & spake vnto them, saying: get you hye, and beseech the countrey. And the men went up, and spied out Hai. And returned to Josua, and sayde vnto him, let not all the people goo by, but let as it were two or thre thousande men go by, and smite Hai, and make not all the people to labour thither, for they are but fewe. And so there wente hye thither of the people, aboute a thre thousande men, and they slede before the men of Hai. And the men of Hai smote of them vpon a thirtie and sixe men: for they chased them from before the gate even vnto Habarim, and

Deu. 7.8
and. 13.8
Jo. 22.8.
1. Pa. 2.8
2. Pa. 12

WB. 1. smote

Acan is stoned

Josua.

Wherefore, the heartes of the people
Pla. 13. c for feare, melted awaie like water.
 And Josua rent his clothes, and fel to
 the earth, vpon his face befoze the arke
 of the Lorde: vntill the euentide, he
 and the elders of Israel, and put erth
 vpon their heddes. And Josua saide:
Deu. 9. d Alas, O Lorde God wherefoze haste
 thou brought this people ouer Iordā
 to deliuer vs into the hande of the A-
 mozites, and to destroy vs: would god
 we had bene content, and dwelt on the
 other side Iordan. Oh Lorde what
 shall I saie, when Israel turneth
 their backes befoze their enemies.

Surely the Cananites, and al the en-
 habitants of the lande, shall heare of
 it: and shall conspire agaynst vs, and
 destroy the name of vs out of the world.
 And what wilt thou doe vnto thy
 mightie name? And the Lorde sayde
 vnto Josua, get the vp, wherefoze speest
 thou thus vpon thy face? Israel hath
 sinned, & they haue transgressed mine
 appoyntment, which I commaunded
 them, for they haue taken of the excom-
 municate things, and haue stolen, and
 dissembled, and put them vnto their
 owne stuffe. And therfoze is it that the
 childzen of Israel cannot stande be-
 foze their enemies, but shal turne their
 backes befoze their enemies, because
 they be excommunicate. Perther will
 I be with you anye moze, excepte ye
 roote out the excommunicate from a-
 monge you.

Exod. 19 Up therfoze, and sanc-
 tifie the people, and say: sanctifie your
 selues agaynst to morowe, for so sayde
 the Lorde God of Israel. There is a
 dampned thinge among you (O Is-
 rael) and therfoze ye cannot stande a-
 gaynst your enemies, vntill ye haue
 put the dampned thing from amonge
 you. To morowe morning therfoze ye
 shall be broughre accordinge to your
 trybes. And the tribe which the Lorde
 taketh, shall come accordinge to the
 kinredes therof: And the kinredde
 whiche the Lorde shall fynde guiltye,
 shall come by householdes. And the
 household whiche the Lorde shall
 finde faultie, shal com man by man, And

he that is founde in the excommunica-
 tion, shalbe burnt with fire, he and all
 that he hath, because he hath transgres-
 sed the covenante of the Lorde, and
 wrought folie in Israel. And so Jos-
 ua rose by earlye in the morning, and
 brought Israel by their tribes: and
 the tribe of Iuda was caught, and he
 brought the kynredes of Iuda, and
 toke the kinred of the Zarehites, & he
 brought a kinred of the zarehites man
 by man, and Zabdi was caught. And
 he brought his household, man by
 man, and Acan the sonne of Carmy,
 the son of Zabdi, the sonne of Zareth, in
 the tribe of Iuda was caught. And
 Josua sayde vnto Acan: my sonne, I
 beseeche thee, geue glozy to the Lorde
 God of Israel, and geue him prayse,
 and shewe me what thou haste done,
 hyde it not from me. And Acan an-
 swered Josua, and saide: of a truth I
 haue sinned agaynst the Lorde God
 of Israel, and thus, and thus haue I
 done. I saue amonge the spoyle, a
 goodlye Babylonische garment, and
 two hundred sicles of syluer, and a
 tonge of golde, of fiftie sicles weight,
 and I coueted theym, and toke them.
 And beholde they lye hyd in the earth
 in my tente, and the syluer is there
 vnder. And so Josua sent messengers:
 which when they ranne vnto his tent
 beholde they were hydde in his tent,
 and the syluer there vnder. Therfoze
 they toke them out of the middell of
 his tent, and brought them vnto Jos-
 ua, and vnto all the childzen of Is-
 rael, and laid them out befoze the Lorde.
 And Josua toke Acan the sonne of za-
 reth and the siluer, and the garment,
 and the tonge of gold, and his sonnes,
 and his daughters, his oxen, and his
 asses, his shepe, and his tente, and all
 that he had, and all Israel with him,
 brought them vnto the dale of Ioy.
 And Josua sayde: In as muche as
 thou haste troubled vs, the Lorde shal
 trouble thee this day. And all Israel
 stoned him with stones, and burnt
 theym with fyre, and ouerwhelmed
 them with stones. And they cast vpon
 him a greate heape of stones vnto

this daye. And so the Lorde tourned from the wrath of his indignation. And the name of the place is called the valley of Acor vnto this daye.

The vij. Chapter.

And the Lorde sayde vnto Iosua. feare not, neither be thou faint harted: Take al the men of war with thee, and bp, and get thee to Hai. Beholde, I haue geuen into thy hande, the kinge of Hai, and his people, his Citie and his lande. And thou shalt do to Hai and her Kinge, as thou diddest vnto Jericho and her kinge. Nevertheless, the spoyle and cattell thereof, shall yee take vnto your selues. And laye a watche vnto the towne, on the backeside thereof. And so Iosua arose, and all the men of warre to go bp against Hai. And Iosua chose out thirtie thousand strong men of warre, and sente theym away by night. And he commaunded them, saying: beholde, ye shall laye a wayte vnto the towne on the backeside thereof. So not berpe farre from the citie, but be all ready. And I and al the people that are with me, wil appoch vnto the citie. And when they come out agaynst vs, as they did at the first tyme, then will we lye before theym. For they will come out after vs, and we will bring them out of the Citie. For they wil say: they lye before vs, as at the first tyme, and we will lye before them. In the meane time shall ye rise bp from lyinge awayte, and destroy the citie. For the Lord your God will deliuer it into your hande. And when ye haue taken the citie, ye shall set it on fire. Accordinge to the commaundement of the Lorde shall ye do, beholde, I haue charged you. Iosua therefore sente theym forth, and they went to laye a wayte, and aboade betwene Bethel and Hai, on the westsyde of the Citie of Hai. But Iosua lodged that night among the people. And Iosua rose vp early in the morninge, and numbred the people, and went bp, he and the elders of Israell before the people agaynst Hai, And al

the men of war that were with him went bp and byue nye, & came agaynst the citie, and pitched on the northsyde of Hai: & there was a valey betwene them and Hai. And he tooke vpon a fine thousande men, and put them to lye awayte, betwene Bethel and Hai on the westside of the citie. And they put the people (euen all the hoste that were on the northside) against the citie, and the lepers awayte on the west. And Iosua walked the same night in the middes of the valey. And it fortuned, that when the king of Hai sawe it, they hasted and rose vp early, and the men of the citie went out agaynst Israell to battell, he & all his people at a time appoynted, euen before the playne, and wist not that there were lepers awayte on the backeside of the citie. And Iosua and all Israell sayned them selues to be put to the worke before them, and fled toward the wilderness. And all the people of the towne were called together, to folow after them. And they folowed after Iosua and were dashed away from the citie: And there was not a manne left in Hai, and in Bethel, that went not out after Israell. And they leste the citie open, and folowed after Israell. And the Lorde sayd vnto Iosua, stretche out the spere that is in thyne hande, toward Hai, for I will geue it into thy hande, and Iosua stretched out the spere that he had in his hande, towarde the Citie. And the lepers awayte arose quickelye out of theyr place, and ranne as soone as Iosua had stretched out his hande, and they entered into the citie and toke it, and hastened, to sette the Citie on fire. And when the men of Hai looked backe after theym, they sawe the smoke of the citie ascende vp to heauen. And they had no leysure to fyre, either this way or that, and the people that fled to the wilderness, tourned backe againe vnto the folowers. And when Iosua and all Israell sawe that the lepers awayte had taken the citie, and that the smoke of it ascended, they turned agayne and layde on the menne of Hai.

Josua. 6. And the other issued out of the Citie againt them. And so were they in the midst of Israel: for these were on the one syde of them, and the reste on the other side. And they layde vpon them so that they let none of them escape, nor remayne. And the King of Hai they toke alive, and brought him to Josua. And when Israel had made an ende of slaying, all the inhabitants of Hai in the field of the wilderness, where they chased them, and when they were all fallen on the edge of the swerde, vntill they were waiked, all the Israelites returned vnto Hai, and smote it in the edge of the swerde.

And all that fell that day, both of men and women were twelue thousande, **f**eu en all the men of Hai. For Josua plucked not his hande backe agayne, whiche he stretched out vpon the speare vntill he had bitterly destroyed all the inhabitants of Hai.

Num. 31. De. 20.

Onely the cattell and spoyle of the Citie, Israel tooke vnto them selues, according vnto the wordes of the Lorde, which hee commaunded Josua. And Josua sette Hai on fire, and made it an heape for euer, and a wilderness, eu en vnto this daye. And the King of Hai hee hanged on a tree, vntill eu en. And as soone as the sunne was downe, Josua commaunded that they shoulde take the carkasse downe of the tree, and caste it at the entringe of the gate of the Citie, and laye thereon a great heape of stones, that remayneth vnto this daye.

Josua. 7.

De. 19.

De. 27.

Then Josua built an altar vnto the Lorde GOD of Israel; in mount Ebal, as Moyses the seruante of the Lorde commaunded the children of Israel, and as it is writtē in the booke of the lawe

De. 27.

Ex. 20.

of Moyses: an altar of whole stones, ouer which no man hath lifte any toole of yron. And they sacrificed thereon burnt sacrifices vnto the Lord, and offered peace offerings. And hee wrote there vpon the stones a rehearsall of the lawe of Moyses, and wrote it in the presence of the children of Israel. And at Israel and the elders thereof, and their officers and

ges stood, part on this side the arke, and parte on that side, before the priests that were Levites, whiche bare the arke of the appoyntments of the Lorde: as well the stranger, as they that were bozne amonge them, halfe of them on the forefront of the mount Garizim: and halfe of them on the forefront of mount Ebal. As Moyses the seruante of the Lorde had commaunded before, that they shoulde blesse the people Israel. Afterward, he read all the wordes of the lawe, the blessings and cursings, according to all that is writtē in the booke of the lawe. And there was not one worde of all that Moyses commaunded, whiche Josua red not before al the congregation of Israel. The women and children: (and the strangers that were come) standing among them.

The ix. Chapter.

And it fortuned that when all the kinges that dwell on this syde Jordan in the hilles and valleys, and along by all the coastes of the great sea ouer agaynste Libanon (namely the Hethites, the Amorites, the Cananites, the Hittites, the Ievites and the Jebusites) heard thereof, they gathered them selues together to fight agaynste Josua, and agaynste Israel with one accord. And the inhabitants of Gibeon heard what Josua had done vnto Jericho, and to Hai: And they did worke wyllye, and went and made them selues embassadors, and toke (them bitayles, and) olde sackes vpon theyr asses, and wyne bottles olde, and rent and wozne, and olde clouted shooes vpon their fete and theyr rapement was olde, and all their prauision of bzende was dyed by, and ho red. And they came vnto Josua into the hoste, to Gilgall, and layde vnto him and vnto all the men of Israel: We be come from a farre countrey, and now we make ye agremente with vs. And the men of Israel said vnto the Hittites: peraduenture thou dwellest

amonge vs : and then howe can I
 make peace with thee ? And they sayd
 vnto Josua : we are thy seruantes.
 And Josua sayde vnto them agayne :
 what are ye : and whence came ye ?
 They answered him : From a very
 farre countrey thy seruantes are
 come, for the name of the Lorde thy
 God, for we haue hearde the same (of
 the power) of him, and all that he dyd
 in Egypte, and all that he did to the
 two kynges of the Amorites that
 were beyonde Iordan. Sehon king
 of Hesbon, and Og king of Basan,
 whiche was at Itharoth. Wherfoze
 our elders and all the enhabitours
 of our countrey spake to vs, saying:
 take vitayles with you to serue by the
 waye, and go mete them, and saye vn-
 to them : we are your seruantes. And
 now we make ye a couenaunte of peace
 with vs. This our foode of bread, we
 toke with vs out of our houses whot,
 the daye we departed to come vnto
 you. But now we beholde, it is dried by
 and hoized. And these bottels of wine
 whiche we spyled were newe: and see
 they be rent. And these our garmentes
 and shoen, are woyn for oldenesse, by
 the reason of the exceeding long tour-
 ney. And the men toke of their vitay-
 les, and couneled not with the mouth
 of the Lorde. And Josua made peace
 with them, and made a couenaunte
 with them that they shoulde be suf-
 fered to lyue: and the Lordes of the
 congregation swaue vnto them. And
 it fortuned, that thre dayes after they
 had made peace with them, they heard
 that they were theyr neyghbours,
 and that they dwelte amonge them.
 And the chyldren of Israel toke their
 iourney, and came vnto their cities
 the thirde daye: and their cities were
 Gibeon, and Caphira, Bereth and
 Harish Jarim. And the chyldren of
 Israel sware them not, because the
 Lordes of the congregation had sworne
 vnto them by the Lorde God of Is-
 rael. And all the multitude murmur-
 ed agaynst the Lordes. But all the
 Lordes sayde vnto all the congrega-
 tion: we haue sworn vnto them by the

Lorde God of Israel, and therfoze
 we maye not hurte them. But this
 we will do to them. We will let them
 lyue, least wrath be vpon vs, because
 of the othe whiche we swaue vnto the.
 And the Lordes sayde vnto them a-
 gayne: Let them liue, and hew wood,
 and drawe water vnto all the congre-
 gation, and they dyd as the Lordes
 sayde vnto them. And Josua sent for
 them, and talked with them, and sayd:
 wherfoze haue ye begyled vs saying:
 We dwell farre from you, when ye
 dwell among vs : and now we are ye
 cursed, and there shall not cease to be
 of you, bond men and hewers of wood
 and drawers of water for the house of
 my God. And they answered Josua
 and sayd, it was tolde thy seruantes
 howe that the Lorde thy God had com-
 manded his seruante Moses to
 geue you all the lande, and to destroy
 all the enhabitours thereof oute of
 your sight, and therfoze we were ex-
 ceadinge sore asrayde (and did pro-
 uide) for our lyues at the presence of
 you, and haue done this thinge: and
 behold we are in thine hande, as it se-
 meth good and ryghte in thyne eyes
 to do vnto vs, so do. And euen so did
 he vnto them, and ryd them out of the
 hande of the chyldren of Israel, and
 they sware them not. And Josua made
 them that same daye hewers of wood,
 and drawers of water for the congre-
 gation and for the altar of God vnto
 this daye, in the place whiche God
 should chosse.

De. 26. b

The .x. Chapter.

As it fortuned, that when A-
 donizedec king of Ierusalem
 had heard howe Josua had ta-
 ken Hai and had destroyed it, and howe
 that as he had done to Jericho and
 her kinge, euen so he had done to Hai
 and her kinge, and howe the enhabi-
 tours of Gibeon hadde made peace
 with Israel, and were amonge them
 they feared exceedinglye, for Gibeon
 was a great cite, as any cite of the
 kingdome, and was greater then Hai,
 Josu. 6. c and 8. b

22. 11. and

and all the menne thereof were verie mightie. Wherefoze Adonizedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piria kinge of Jarmuth, and vnto Iaphia kinge of Lachis, and vnto Dabir king of Egion, sayinge: Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Josua and with the childeyn of Israel.

¶ Wherefoze the five kinges of the Amorites, the Kinge of Ierusalem, the kinge of Hebron, the kinge of Jarmuth, the kinge of Lachis, and the kinge of Egion gathered themselves together: they with all their hostes, and besieged Gibeon, and made war agaynste it. And the menne of Gibeon sente vnto Josua, and to the hooste of Gilgall, sayinge: Withdrowe not thy hande from thy seruantes, come vp to vs, to saue vs, and to helpe vs: For all the kinges of the Amorites which dwell in the mountaynes, are gathered together agaynste vs. And so Josua ascended from Gilgall, he and all the people of warre with him, and all the men of might. And the Lord sayde vnto Josua: feare them not, for I haue deliuered them into thine hande. Neither shall any of them stande agaynst thee. Josua therfoze came vnto them sodenlye, and wente by from Gilgall at nighte. And the Lord troubled them befoze Israel, and slewe them with a great slaughter at Gibeon, and chased them along the way that goeth by to Bethozon, and smote theym to Esaka and Makeda. And it fortuned, that as they fled from Israel, & were in the goinge downe to Bethozon, the Lord cast downe greates stones from heauen vpon them, vntill Esaka. And there were moo deade with hople stones, then they were, whom the childeyn of Israel slewe with the sworde. Then spake Josua befoze the Lord, in the daye when the Lord deliuered the Amorites befoze the childeynne of Israel, and he sayde in the sight of Israel: Sonne stande thou still vpon Gibeon, and thou Moone in Aialon. And the sunne abode, and

the Moone stood still vntill the people aduenged them selues vpon therr enemies. Is not this written in the booke of the righteous? The Sunne (I saye) abode in the midst of heauen, and halted not to go downe by the space of an whole day. And there was no daye like that, befoze it of after it, that the Lord hearde the voyce of a man. For the Lord foughte for Israel. And Josua returned, and all Israel with him vnto the hooste of Gilgall: but the five kinges fled, and were hidde in a caue at Makeda. And it was tolde Josua of one, sayinge: The five kinges are founde hidde in a Caue whiche is at Makeda. And Josua sayde: roule great stones vpon the mouth of the caue, and set men by it, for to kepe them. And stande ye not still, but folowe after your enemies, and smite all the hindermoste: And suffer them not to enter into their cities, for the Lord your God hath deliuered them into your hande. And it fortuned when Josua and all the childeyn of Israel had made an ende of slepinge them with an exceedinge greate slaughter till they were wasted, the reste that remayned of them, entered into waled Cities. And all the people returned to the hooste, to Josua at Makeda in peace; neyther did anye man moue his tongue agaynste the childeynne of Israel. Then sayde Josua: open the mouth of the caue and bringe out these five kinges vnto me oute of the caue. And they did so, and brought those five kinges vnto him oute of the caue, euen the kinge of Ierusalem, the kinge of Hebron, the kinge of Jarmuth, the kinge of Lachis, and the kinge of Egion. And it fortuned, that when they brought oute those kinges vnto Josua: Josua called for all the menne of Israel and sayde vnto the chiefe of the menne of warre, which wente with him: come neare, and putte your seate vpon the neckes of these kinges. And they came neare and putte their seete vpon the neckes of them. And Josua sayde vnto them: Ye shall not feare nor be faint

berted: But he stränge and placke by
your heartes, for thus shall the Lord
do to all your enemies agaynst whom
ye fight. And then Josua smote them,
and slawe them, and hanged them on
fine trees. And they hanged still up-
pon the trees vntill the evening. And
at the goinge downe of the sunne, it
fortuned that Josua gaue command-
ment, and they tooke them downe of
the trees, and cast them into the caue,
(wherein they had bene hid) and laied
stones in the caues mouth which re-
mayne vntill this daye. And that
same daye Josua tooke Makeda and
smote it with the edge of the swerde,
and the kinge thereof also. Destroyed
he bitterly, with all the soules that
were therein, and let nought remaine.
And he did to the kinge of Makeda
as he did vnto the kinge of Jericho.

Jos. 6. a

Then Josua wente from Makeda,
and all Israel with him vnto Libna,
and fought agaynst Libna. And the
Lord deliuered it and the kinge there-
of into the hande of Israel: and he
smote it with the edge of the swerde
and all the soules that were therein.
He let nought remaine in it, but did
vnto the kinge thereof as he did vnto
the kinge of Jericho. And Josua
departed from Libna, and all Israel
with him vnto Lachis, and besieged
it, and assaileth it. And the Lord de-
liuered Lachis into the hande of Is-
rael, which tooke it the seconde daye,
and smote it with the edge of the
swerde, and all the soules that were
therein, doinge accordinge to all, as he
had done to the Citie of Libna. Then
Hozan kinge of Geser came vp to helpe
Lachis: And Josua smot him and his
people, vntill noughte remained of
him. And from Lachis Josua depar-
ted vnto Eglon, and all Israel with
him, and they besieged it, and assaul-
ted it, and tooke it the same daye, and
smote it with the edge of the swerde,
and all the soules that were therein he
bitterly destroyed the same daye, ac-
cordinge to all that he had done to La-
chis. And Josua departed byps from
Eglon and all Israel with him, vnto

Hebron. And they fought agaynst it,
and when they had taken it, they smot
it with the edge of the swerde, and
the kinge thereof, and all the towne
that pertayned to it, and all the soules
that were therein, and he left nought
remayninge: but did accordinge to all
as he had done to Eglon, and destroy-
ed it bitterly, and all the soules that
were therein. And Josua returned, and
all Israel with him to Dabir,
and fought agaynst it. And when he
had taken it, and the kinge thereof, and
all the towne that pertayned therto,
they smote them with the edge of the
swerde, and bitterly destroyed all the
soules that were therein, neyther let
he oughte remaine. Euen as he did to
Hebron, so he did to Dabir and the
kinge thereof, as he had done also to
Libna and her kinge. Josua therefore
smote all the hill countreys, and the
southe countreys, and the valleys, and
the hill sydes, and all they kinges,
and let noughte remaine of them, but
bitterly destroyed al that breathed, as
the Lord God of Israel commaunded.
And Josua smote them from Gader
barne vnto Bash, and all the countrey
of Golan, eue vnto Sibron. All those
kinges and their land did Josua take
at one time: because the Lord God of
Israel fought for Israel. And Josua
and all Israel returned vnto the host
that was in Gilgal.

De. 20. d

The xi. Chapter.

AND it fortuned, that when I-
abin kinge of Hazor had
hearde those thinges, he sente
to Jobab kinge of Madon, and to the
kinge of Simron, and to the kinge of
Achlah, and vnto the kinges that are
by the north in the mountaynes, and
playnes toward the southside of Ene-
roth, & in the low contreys, and in the
borders of Dor westwarde, and vnto
the Cananites both by east and west,
& vnto the Amorites, Hethites, Phi-
listites, and Jebusites in the moun-
taynes: & vnto the Hittites that were
vnder Hermon in the land of Shizpa:

Th. lili.

And

And they came out and at their hostes
with them, a multitude of folke, even
as the sand that is on the sea shore in
a great number with hoxses and cha-
rettes exceeding manye. And all these
kinges mette together, and came and
pitched together, at the waters of Me-
ron, for to fight agaynst Israel. And
the Lorde sayd vnto Josua: he not a-
frayde at the presence of theym: for so
mozo we aboute this time will I de-
liuer them all slayne befoze Israel:
thou shalt hough their hoxses, & burne
their charrettes with fire. And so Jo-
sua came, and all the men of war with
him agaynst them by the waters of
Meron, and sodenly fell vppon them.
And the Lorde deliuered theym into
the hande of Israel: and they smote
them, and chased them vnto great Si-
don, and vnto the whote waters, and
vnto the valley of Mizpa whiche is
Eastward: and smote them vntill they
had none remayning of them. And
Josua did vnto them, as the Lord bad
him: he houghed their hoxses, & burnt
their charrettes with fire. And Josua
at that tyme turned backe, and tooke
Hazor, and smote the Kinge thereof
with the sworde. And Hazor befoze
tyme was the head of all those king-
doms. And they smote all the soules
that were therein with the edge of the
swearde, bitterly destroyinge all: and
nothinge that breathed was lette re-
mayne. And he burnt Hazor with fire.
And all the cities of those kinges, and
all the kinges of theym did Josua
take, and smote them with the edge of
the swearde, and bitterly destroyed the-
m as Moses the seruante of the Lord
commaunded. But Israel burnt
none of the Cities that stood still in
theyr strength, save Hazor onely, that
Josua burnt. And all the spoyles of
the sayd cities and the cattell, the chil-
dren of Israel caught vnto the selues.
But the men onely they smote with
the edge of the swearde, vntill they
had destroyed them, neyther lefte they
oughte that had breath. As the Lord
commaunded Moses his seruante,
so did Moses commaund Josua, and

even so did Josua: so that he mini-
shed no woerde, of all that the Lorde
commaunded Moses. And so Josua
tooke all the lande, the hils, and all the
south countrey, and all the lande of
Gosan, and the lowe countrey, and the
playne, and the mountayne of Israel,
and the lowe countrey of the same, e-
uen from the mounte of partinge, that
goeth vp to Scir vnto the playne of
Gad in the valey of Libanon, vnder
mounte Hermon. And all the kinges
of the same he toke, and smote them.
And slewe them. Josua made warre
longe time with those Kinges: ney-
ther was there anye cite that made
peace with the childre of Israel, save
those Hethites that inhabited Gibe-
on: and therefore all other they tooke
with battayle, for it came of the Lorde
whiche did harden their heartes, that
they shoulde come agaynst Israel in
battayle, and that they shoulde destroy
them bitterly, and slewe them no mer-
cy, but to bring them to noughte. As
the Lord commaunded Moyses. And
that same season came Josua, and de-
stroyed the Canaites out of the moun-
taines: Namely out of Hebron, De-
bir, Anab, and out of all the mountai-
nes of Iuda, and out of all the moun-
taines of Israel. And Josua destroy-
ed them bitterly, with their Cities.
There was not one Canaitte lefte in
the land of the children of Israel, on-
ly in Asah, Geth, and Asdod, ther re-
mayned of them. And Josua toke the
hole lande, accordinge to all that the
Lorde saide vnto Moyses, and Josua
gaue it for a possession vnto Israel,
according to their partes and tribes: and
the lande rested from warre.

The .xii. Chapter.

These are the kings of the land, &
whiche the children of Israel
smote and possessed their land,
on the other syde Jordan Eastward,
from the river Arnon, vnto mounte
Hermon, and all the playne eastward:
• Behon kinge of the Amorites, that
dwelte in Beth bon, and ruled from

Ero. 25.
and. 34.b
Deut. 7.

C

roer, whiche is belyde the river of
Arnon, and from the middle of the ri-
uer, and from halfe Gilead vnto the ri-
uer Iabok, which is in the bozder of
the childzen of Ammon: And from the
playne vnto the sea of Tengerth east-
warde, and vnto the sea in the playne:
euen the salt sea eastward, the way to
Beth Jesimoth, and from the south

Vnder the springes of the hill. And the
coast of Og kinge of Basan, whiche
was of the remnant of the Giances,
and dwelte at Isharoth, and Edjai,
and reigned in mounte Harmon, and
in Salcah: and in all Basan, vnto the
bozder of the Gesurites, and the Ma-
thathites, and halfe mounte Gilead,
vnto the bozders of Sehon kinge of
Heshbon. • Moyses the seruant of the
Loyd and the childzen of Israel smote
them, • and Moyses the seruant of
the Loyd gaue their lande for a posses-
sion vnto the Rubenites, Gaddites,
and halfe the tribe of Manasses.

Num. 22. f
and. 8.
Num. 32. f
and. 33. c.
Iosua. 13.
Deu. 3. b

These are the kinges of the countrey
whiche Iosua and the childzen of Is-
raell smote on this side Iordane, east-
warde, from the playne of Gad, whi-
che is in the valey of Libanon, euen
vnto the partinge mounte that goeth
by to Heir. whiche lande Iosua

Gaue vnto the tribes of Israel to pos-
sesse, to euerye man his parte: in the
upper lande, and nether land, in play-
nes, and hill sides, in the wilderness,
and south countrey: the Hethites, the
Amorites, the Canaanites, the Phe-
restites, the Henites, and the Jebu-
sities. • The kinge of Jericho was

Iosua. 6. a
Iosua. 8. a

one. • The kinge of Hai which is be-
side Bethel: one. • The kinge of Ieru-
salem: one. • The kinge of Hebron: one.
• The kinge of Iarmath: one. • The
kinge of Lachis: one. • The kinge of
Egion: one. • The kinge of Gazzer:
one. • The kinge of Deber: one. • The
kinge of Geder: one. • The kinge of
Horma: one. • The kinge of Irad: one.
• The kinge of Libna: one. • The kinge
of Iduellam: one. • The kinge of Ma-
heba: one. • The kinge of Bethel: one.
• The kinge of Chophnath: one. • The
kinge of Hephher: one. • The kinge of

Iphrek: one. • The kinge of Hazaron:
one. • The kinge of Madon: one. • The
kinge of Hazor: one. • The kinge of
Simron miron: one. • The kinge of
Achlah: one. • The kinge of Char-
nach: one. • The kinge of Megiddo:
one. • The kinge of Tades: one. • The
kinge of Jokneam of Charnel: one. •
The kinge of Dor, in the countrey of
Dor: one. • The kinge of the nations
of Gilgall: one. • The kinge of Gith-
za: one. All the kinges together: thir-
tie and one.

The. xlii. Chapter.

Iosua was olde, and stricken in
yeares, and the Loyd sayde vnto
him, thou arte olde and stricken
in yeares, and there remaineth
yet exceeding much lande to be pos-
sessed. This is the lande that yet re-
maineth: all the regions of the Phi-
listines: and all Gesur: from Pilus
which is on the outwarde part of E-
gipte: vnto the bozders of Akron:
Northwarde, whiche lande is coun-
ted vnto Canaan, euen yue Iorde-
shippes of the Philistines, the Ma-
thathites, Ashdathites, Ascalonites, Ge-
thites, Ikaronites, and the Guites.
And from the South: all the lande of
the Canaanites, and the caue that is be-
side the Sidomeans, euen vnto Ie-
phrek and to the bozders of the Amo-
rites. And the lande of the Gubites,
and all Libanon, toward the Sunne
rising, from the playne of Gad vnder
mount Hermon, vntill a manne
come to Hemoth: all the inhabitants
of the hill countrey, from Libanon vnto
the whote waters: and all the Si-
domians, will I cast out from before
the childzen of Israel: onely see that
thou in any wise deuide it by lot vnto
the Israelites, to inherite, as I
hane commaunded thee. Now there-
fore deuide this lande to inherite, vnto
the nine tribes, and the halfe tribe
of Manasses. For with the other
halfe the Rubenites and the Gaddi-
tes hane receaued their inheritance,
• whiche Moyses gaue them beyonde:

Iosua. 13. b. Iordane

Jordan eastwarde: euen as Moyses the seruauit of the Lorde gaue them: from Troer that lyeth on the bym of the riuer Arnon, and from the Citie that is in the middell of the riuer.

And all the playne of Medeba vnto Dibon, and all the Cities of Sehon kinge of the Amozites, whiche reygned in Hesbon, euen vnto the border of the childzen of Ammon: and Gilead, and the border of Gesuri, and Machathi, and al mount Hermon, with al Basan vnto Salecah: euen all the kingdome of Og in Basan, whiche reygned in Astaroth and Edzai: whiche same remayned yet of the rest of the Giances. These did Moyses smyte and caste them out. Neuerthelesse, the childzen of Israell expelled not the Gesurites and the Machathites: But the Gesurites and the Machathites dwell among the Israelites euen vntill this daye. Onely vnto the Tribe

Num. 18. c

of Reui, he gaue none inheritance: But the offering of the Lorde God of Israell, is their inheritance, as hee sayde vnto them. Moyses gaue vnto the tribe of the childzen of Ruben inheritance, according to their kinredes. And their coast was from Troer that lyeth on the bancke of the riuer Arnon, and from the Citie that is in the middell of the riuer, and all the plain which is by Medeba, Hesbon, with all their townes: y^e lye in the plain: Dibon and the hill places of Baal, and the house of Baalmeon: and Jahazah and Ardemoth, and Mephah, Kirithaim, Sabamath, and Zarah Zahar, in the mount of the valley, the house of Peor, and the springes of the hilles: and Bethpheor, and the springes of Phalsah, and Bethelsimoth: & all the Cities of the playne. And al the kingdome of Sehon kinge of the Amozites, whiche reigned in Hesbon, whiche Moyses smote with the Lordes of Madian, Eni, Rekem, Zur, and Hur, and Reba, the which were Dukes of Sehon, dwellinge in the countrey. And Balaim also the sonne of Beor the southsayer, did the childzen of Israell slay with the sword, among other of them that were slain,

Num. 13. a

And the border of the childzen of Ruben was Jordan with the countrey that lyeth thereon. This was the inheritance of the childzen of Ruben, after their kinredes, cities and villages pertayning thereto. And Moyses gaue inheritance vnto the Tribe of Gad, euen vnto the childzen of Gad, & he gaue by their kinredes. And their coastes were Jazer, and all the Cities of Gilead, and halfe the lande of the childzen of Ammon vnto Troer, that lyeth before Rabba. And from Hesbon vnto Ramoth, Mazphah and Betonim: and from Mahanaim vnto the border of Libir. And in the balley they had Betharam, Bethnimra, Moath, and Zaphon, the rest of the kingdome of Sehon king of Hesbon, vnto Jordan & the coastes that lye thereon, euen vnto the edge of the sea of Ceneroth on the other side Jordan eastwarde. This is the inheritance of the childzen of Gad, after their kinredes, their cities and villages. And Moyses gaue inheritance vnto the halfe tribe of Manasses. And this was the possession of the halfe tribe of Manasses by their kinreds. Their coast was from Mahanaim, euen all Basan, and all the kingdome of Og kinge of Basan, and all the townes of Jair whiche lye in Basan, euen these cities, & halfe Gilead, Astaroth, and Edzai, cities of the kingdome of Og in Basan: whiche pertayne vnto the childzen of Machir the soon of Manasses, euen the halfe portion of the childzen of Machir by their kinredes. These are the thinges whiche Moyses did distribute in the fieldes of Moab, on the other syde Jordan, ouer agaynste Jericho eastwarde. But vnto the tribe of Reui, Moyses gaue none inheritance, for the Lord God of Israell is their inheritance. as he sayde vnto them.

Num. 31

Iosua. 11

Num. 11

The xiiij. Chapter.

And these are the countreys which the childzen of Israell, inherited in the lande of Canaan, whiche Eleazar the priest and Iosua the sonne of Nun and the

ancient

ancient heades of the Tribes of the
 children of Israel, distributed to the.
 Au. 26. f. By lot they receyued their posselli-
 ons, as the Lord commanded by the
 and. 33. g. hand of Moses, to geue vnto the nine
 tribes, and vnto the halfe Tribe. For
 Moses had geuen inheritance vnto
 two tribes and an halfe, on the other
 syde Iordan. But vnto the Leuites
 he gaue none inheritance among the
 Gen. 38. For the childre of Joseph wer two
 tribes, Manasse and Ephraim. And
 therefore they gaue no parte vnto the
 Leuites in the lande, save Cities to
 dwell in, with the suburbs of y same,
 Au. 25. for their beastes and cattell. As the
 Lord commanded Moses: euen so
 the children of Israel did when they
 deuised the lande. And the children
 of Iuda came vnto Iosua in Gilgal.
 Au. 14. And Caleb the son of Iephune the
 Kenesite, sayde vnto him: thou wot-
 test what the Lord sayde vnto Mo-
 ses, the man of God, aboute my mat-
 ter and thine in Cades Barne. For
 the yere olde was I, when Moses
 the seruant of the Lord sent me from
 Cades barne, to espye out the lande:
 And I brought him worde agayne,
 euen as it was in mine heart. Neuer-
 thelesse my brethren that wente wyth
 me, discouraged the heart of the
 people. And I folowed the Lord God
 And Moses swaie the same day: say-
 inge the lande wheron thy fete haue
 troden, shalbe thine inheritance, and
 thy childrens for euer, because thou
 hast folowed the Lord God. And be-
 holde, the Lord hath kepte me alive,
 Eccl. 46. (as hee sayde) this fortye and fyue
 yeres euen since the Lord spake this
 worde vnto Moses, while the chil-
 dren of Israel wandred in the wil-
 dernesse. And nowe lo I am this daye
 fourescore and fyue yere olde: and yet
 as stronge at this time, as I was
 when Moses sent me: looke howe
 stronge I was then, so stronge am I
 nowe, whether I go to warre, or to
 come agayne. Howe therfore gaue me
 this mountayne whereof the Lord
 spake in that daye, for thou heardest in
 that daye howe the Cuschims are there,

and the cities great and walled. Per-
 aduenture the Lord will be with me,
 and I shalbe able to drine them oute,
 as the Lord sayd: And Iosua blessed
 him, & gaue vnto Caleb the son of Je-
 phune, Hebron to inherite: And He-
 bron therfore became the inheritance
 of Caleb the sonne of Iephune the
 Kenesite, vnto this daye: because hee
 folowed the Lord God of Israel.
 And the name of Hebron was called
 in olde time, Kariath Arbe. For the
 same was a great man among the E-
 nabims. And the land ceased fro war.
 The. xii. Chapter.

This was the lot of the tribe of
 the children of Iuda, by theyr
 hundredes. Namely, towarde
 the border of Edom in the wilderness
 of Zin, southward, euen from the vt-
 moste parte of the south coaste. And
 their south coaste was from the brinke
 of the salt sea, from a rocke that leneth
 southwarde. And it wente oute to the
 southsyde towarde the goinge vp to
 Acrabim, and wente alonge to Zinna,
 and ascended vp on the southsyde vnto
 Cades Barne: and wente alonge to
 Hebron, and went vp to Adar, and fet
 a compasse to Barca. From thence
 went it alonge to Azmon, and reached
 vnto the riuer of Egypt, and the ende
 of that coaste was on the west side.
 And this is their south coaste. The
 east coaste is the salte sea, euen vnto the
 edge of Iordan. And their border in
 the northquarter was from the rocke
 of the sea, and from the edge of Iorda.
 And the same border went vp to Beth
 hagla, and went alonge by the north
 side of Batharabath, and vyppre from
 thence to the Stone of Bohan the son
 of Ruben. And agayne, the same bor-
 der went vp to Dabir fro the valey of
 Acor, & so northward, turning toward
 Gilgal, that lyeth before the going vp
 to Adanin, which is of the southsyde
 of the riuer. And the same border wet
 vp to the waters of the fountayne of
 the Sun, and ended at the wel of Bo-
 gell. And then went vp to the valley
 of the son of Henad, eue vnto the
 side of Jebusi, the same is Ierusalem.
 And

Iosua. 15

Au. 34. d

3. Reg. 1

And then went by to the toppe of the hill that lyeth beſore the bailey of Benon weſtward, and by the edge of the bailey of the giants ſouthwarde: and then it compaſſeth from the toppe of the hill vnto the fountayne of the water of Jephthah, and goeth oute of the Cities of mount Ephron: and draweth to Baala, which is Kiriath Jarim. (That is a Citie of woods) and then it compaſſeth from Salah weſtwarde vnto mount Seir, and then goeth alonge vnto the ſide of mounte Jarim, (which is Cheſalon) on the northſide. And cometh down to Bethſames, and goeth to Chamneth, and goeth oute agayne vnto the ſpde of Tharon northward. And then draweth to Secron and goeth alonge to mounte Salah, and goeth oute of Jabnail: and the endes of the coaſtes leaue at the weſte ſea. And the weſte bozder was the great ſea, and the ſame coaſte was the coaſt of the children of Iuda rounde aboute in their kinreddeſ. And vnto Caleb the ſonne of Jephune did Joſua geue a parte amonge the childreſſe of Iuda, accordinge to the mouth of the Lozde, euen Kiriatharbe of the father of Enoch, which Citie is Ebron. And Caleb dyoſe thence the three ſonnes of Ennach, Seſai, and Ahman, and Chalmi, which were the ſonnes of Ennach. And he wente by thence to the inhabitours of Dabir. And the name of Dabir in the olde time was Kiriath Sepher. (That is a citie of letters.) And Caleb ſayde: hee that ſmyteth Kiriath Sephar, and taketh it: to him will I geue Aſah my daughter to wife. And Othniel, the ſonne of Kenes, the brother of Caleb toke it. And he gaue him Aſah his daughter to wyfe. And as he wente in vnto him ſhe moued him to aſke of her father a field. And ſhe alighted of her aſſe. And Caleb ſayde vnto her, what aſketh thee? Who answered: geue me a bleſſinge, for thou haſte geuen me a ſouthe (and drye) lande, geue me alſo ſpringes of water. And he gaue her ſpringes of water, both aboue and be-

neath. This is the enheritance of the tribe of the children of Iuda, by their kinredes. And the vtmoſt cities of the tribe of the children of Iuda, toward the coaſtes of Edom ſouthwarde, were: Kabzel, Eder and Jagar: Kinnah, Dimonah, and Adada, Kedem, Hazor, and Jethnan: Ziph, Elew, and Baloth, Hazor, Hadathah, Barloth, Heſron (which is Hazor) Eman, Sami, and Moladah: Hazargadah, Heſmon, and Bethpheleth: Hazarſai, Barſabe, and Bazothah, Baalah, Jim and Izen, Eltholad, Cecill, and Hozma, Ziklag, Medemnah and Senſenah, Labaoth, Silhim, Jim, and Rimmon, all the Cities are twentye and nine with their villages. And in the loſwe countrey they hadde Elthael, Jareah, and Aſenah: Jonenah, Enganim, Ephphnah, and Enam: Jarmuth, Iduſam, Socoh, and Azah: Saaram, Adithiam, Gederah and Gederothaim: Fourteene Cities with their villages. Zenam, Habaſah, and Madalgad, Deſam, Mipha, and Jeththeil, Lachis, Bazcah, and Egion: Cabon, Lahamam, and Ethelis, Gaderah, Bethdagon, Maamah, and Mahedah: Sixtene Cities with their villages. Lebnah, Ether, e San Jephthah, Aſnah, and Mezi: Keilah, Kazez, e Mareſah: nine cities with their villages. Thron with her townes e villages. From Thron and fro the weſte, all that lyeth about Iſdod with their villages. Iſdod with her townes and villages. Azah with her townes and villages, euen vnto the river of Egypt and the great ſea was their coaſte. And in the mountaynes, they had Samir, Jathir, and Socoh, Danah, and Kiriath, Senah, which is Dabir: Anab, Ethemoh, e Anim: Gozen, Holon, and Giloh, a leuen Cities with their villages: Erab, Dumah, e Eleam, Jamin, Bethphaphnah e Jophthah: Humatah, and Kiriatharbe: which is Hebron and Jor: nine cities with their villages. Hebron, Carmel, Ziph, e Juteh, Jeſrael, Jukana, and Hanoeh, Cain, Gabaah, and Chamnah, ten Cities with their villages.

Joſ. 24. d

Jud. 2. c

1 Re. 17 c

D

Bethhall, Bethzur, and Gedoz: Man-
rath, Bethanath, and Elthecon. Sixe
citties with their villages, Kartath,
Baall whiche is Kartath Farim,
(the Citties of Woodden) and Harab-
ba, two Citties with their villages.
In the wilderness they had Bethara-
bah, Meddin, and Hacerath: Neblon,
the Citie of Salte, and Engaddi: Sixe
Citties with their villages. Neuer-
theless, the Jebusites that were the
inhabitours of Ierusalem, coulde not
the children of Iuda caste out. But
the Jebusites dwel with the children
of Iuda at Ierusalem vnto this day.

The xli. Chapter.

Ad the lot of the children of
Ioseph fell from Iordan by
Iericho, vnto the water of
Iericho Eastwarde, and to the wil-
dernesse that goeth by from Iericho
throughout mount Bethell: and go-
eth out from Bethel to Lus, and run-
neth alonge vnto the borders of Trei-
mataroth, and goeth downe agayne
Westwarde euen to the coaste of Ja-
phethi, and vnto the coaste of Beth-
hozon the neather, and to Galoz, and
the endes of their coastes leaue at the
weste sea. And so the children of Jo-
seph, Manasse & Ephraim toke their
inheritance. And the border of the
children of Ephraim was by theyr
kinredes. Their border on the East-
syde was: Baroth, Adoz, euen vnto
Bethhozon the hyper, and wente ons
Westwarde to Machmathath on the
Northsyde, and returneth Eastward
vnto Chaanath Silo, and passe it on
the Eastsyde vnto Ionoah, and went
downe from Ionoah to Atharoth and
Paarath, and came to Iericho, and
went out at Iordan. And their bor-
der went from Chaphuah westward
vnto the riuer Kanath, & the endes wer
the weste sea. This is the inheritance
of the tribe of the childre of Ephraim
by their kinredes. And the separate
citties for the children of Ephraim,
were amonge the inheritance of the
children of Manasse: euen the citties
with their villages. And they diu-
ide

not out the Cananites that dwelle in
Galoz; but the Cananites dwell a-
monge the Ephraites vnto this day,
and serue vnder tribute.

The xlii. Chapter.

This was the Lotte of the tribe
of Manasse whiche was the
• Eldest sonne of Ioseph.

And Machir the eldest sonne of Ma-
nasses which was the father of Gile-
ad (and a man of warre) had Gilead
and Basan. This is the possession of
the rest of the children of Manasses
by their kinredes: Namely, of the chil-
dren of Asiezer: the children of Helek:
the children of Triell: the children of
Sichem, the children of Hether: the
children of Semida: for these were
the male childrenne of Manasses, the
sonne of Ioseph by their kinredes.

• But Zelaphead the son of Heph-
er, the sonne of Gilead, the sonne of Ma-
chir, the sonne of Manasses hadde no
sonnes but daughters, whose names
are these: Mathela, Noa, Hagla, Mel-
cha, and Chirza: whiche came before
Eleazar the Prieste and before Jo-
sua the sonne of Iuan, and before the
Lordes, saying: • the Lord comman-
ded Moyse to geue vs an inheri-
tance among our brethren. And ther-
fore according to the commandement
of the Lord, he gaue them an inheri-
tance among the brethren of their fa-
ther. And there fell ten portions to
Manasses, besyde the lande of Gilead
and Basan, which is on the other side
Jordan: because the daughters of Ma-
nasses did inherite amonge his soon-
nes. And Manasses other sonnes, had
the lande of Gilead. And the coaste of
Manasses was from Iser of Mach-
mathath that lyeth before Sichem &
went alonge on the right hande, euen
vnto the inhabitours of Entaphuah,
and the lande of Chaphuah belongeth
to Manasses, whiche Chaphuah is
besyde the border of Manasses, and
besyde the border of the children of
Ephraim. And the coast descended vnto
the riuer Canah southwarde, euen
to the riuer of the childre of Ephraim,
and betwene the cities of Manasses.

Gen. 48

Ios. 26 D
27. 2. 298Ios. 27 D
and. 36. 8

The coaste of Manasses wente also on the northsyde to the riuer, and the endes of it go out at the sea: so that the south pertayneth to Ephraim, and the north to Manasses, and the sea is his bozder. And they mette together in Aser northwarde, and in Issachar Eastward. And Manasses had in Issachar and in Aser: Bethsean, & her townes: Tiblean and her townes: and the enhabitours of Doz, with the townes pertayning to the same: and the enhabitours of Endoz, with the townes of the same, and the inhabitours of Chanath with her townes: and the enhabitours of Magedon with the townes of the same, euen thre countreys. Yet the children of Manasses could not ouercome those cities. But the Cananites presumed to dwell in the same land. Wherefore, as soone as the children of Israel were waxed strong, they put the Cananites vnder tribut, but expelled them not. And the children of Joseph spake vnto Iosua saying: Why haste thou geuen me but one lotte and one portion to inherite, seeing I am a great people, and so much as the Lord hath blessed me hitherto: and Iosua answered them: yf thou be much people, then get thee vp to the wood countrey and prepare for thy selfe there in the lande of the Phereites and of the Gyautes, yf mount Ephraim be so narrow for thee. And the children of Joseph sayd: The hill is not ynough for vs: and all the Cananites that dwell in the low countrey haue charrets of yron, and so haue they that enhabite Bethsean, and the townes of the same, and they also that dwell in the valley of Jezreel. And Iosua sayd vnto the house of Joseph, Ephraim and Manasses: ye be much people, and haue great power, and shal not therefore haue one lotte. Therefore the hill shalbe poures, and ye shal cut downe the wood that is in it: and the endes of it shalbe poures, if ye cast out the Cananites which haue yron charrets, and are very stronge.

And the whole congregation of the children of Israel came together at Silo, and sette vp the tabernacle of witnesse there, and the lande was in subiection before them. And there remaineth among the children of Israel seven tribes which hadde not yet receaued their inheritance. And Iosua sayd vnto the children of Israel: howe longe are ye so slacke to come, and possesse the lande which the Lord God of your fathers hath geuen you? Geue out from amonge you for euery tribe thre men, that I may sende them. And that they maye ryle, and walke throughe the lande and distribute it accordinge to the inheritance thereof, and come agayne to me. And let them deuide it vnto them into seven parts. And Judah shall abide in their coaste on the South, and the house of Joseph shall stande in their coastes on the North. Describe ye the lande therefore into seven partes, and bringe the description hither to mee, and I shall caste lottes for you here before the Lord our God. But the Leuites haue no part amonge you, for the priesthode of the Lord is their inheritance. And Gad, and Ruben, and halfe the tribe of Manasses haue receaued their inheritance beyond Jordan eastward, whiche Moses the seruant of the Lord gaue them. And the men arose and went their way. And Iosua charged them that went out to describe the lande, sayinge: depart, and go throughe the lande, and describe it, and come agayne to mee, that I maye here caste lottes for you before the Lord in Silo. And the men departed, and walked througheout the lande, and described it by Cities into seven partes in a booke, and returned to Iosua into the hostes at Silo. And Iosua caste lottes for them in Silo before the Lord, and there Iosua deuyled the lande vnto the children of Israel, to the cheyrtion. And the lotte of the tribe of Benjamin came by accordinge to their kindredes. And the coaste of their lotte came betwene

the children of Iuda and the children of Ioseph. And their north coast was from Jordan, and went vp to the syde of Iericho on the northside, and went by through the mountaynes Westwarde, and they ended at the wilderness of Bethanen: and wente from thence towarde Lus euen to the south syde of Lus (the same is Bethel) and descended agayne to Trochabar, vnto the hill that lyeth on the southsyde of the nerher Bethhoxon. And the coaste turneth thence, and compasseth the corner of the sea southward, cuē from the hill that lyeth befoze Bethhoxon southward, and goeth out at Mariathbaal which is kiriath Jarim a Citie of the childrenne of Iuda: this is the westquarter, and the southcoast goeth from the edge of kiriathiarim, and goeth out westwarde, and thence it turneth to the water wel of Iephthoah, and cometh downe agayne to the edge of the hill, that lyeth befoze the valey of the sonns of Hennon, euen in the valey of the Gians northward, and descended into the valey of Hennon beside Jebusi Southwarde, and goeth downe to the well of Rogell, and compasseth from the North, and goeth south to the well of the sunne, and departeth from thence to the places of Geliloth, which are toward the going by vnto Iodomim: and goeth downe to the stone of Bohan the son of Ruben: and then goeth alonge towarde the syde of the playne northwarde: and goeth downe into the fieldes: and goeth alonge to the syde of Bethhaglah northwarde, and endeth at the poynte of the salte Sea north therfrom, euen at the south end of Jordan. This is the south coast. And Jordan keepeth in this coast on the Eastsyde, and this is the inheritance of the children of Ben Iamin by their coastes round about throughout their kindredes. These were the Cities of the tribes of the children of Ben Iamin throughout their kindredes: Iericho, Bethaglah, and the playne of Haziz, Betharabah, Zama-
 D tim, and Bethell: Iam, Iharah, and

Ophrah: Chephar, Immona, Ophni and Gabat, twelue cities with their villages. Gibeon, Ramah, & Beroth, Hazphah, Caphairah, and Mozah, Keki, Iarephel, and Charelah, Zela, Eleph, and Jebusi, which is Ierusalem, Gibeath and kiriath. xiiii. Cities with their villages. This is the inheritance of the children of Ben Iamin throughout their kindredes.

The. xix. Chapter.

And the second lot came out for the tribe of the children of Simeon by their kindredes. And their inheritance was in the middes of the inheritance of the childre of Iuda. And they had in their inheritance, Bersabe, Hobe, and Moladah, Hazor, Iual, Balah & Izen, Etholad, Bethad & Hozmah, Ziklag, Cethmarcaboth & Hazefusah, Bethlebaath & Sarahē, xij. Cities with their villages. Iim, Remon, Gether, and Isan, foure cities with their villages: & therto al the villages that were round about these cities euen vnto Balaath, Bezor, & Ramoth southwarde, this is the inheritance of the tribe of the children of Simeon throughout their kindredes. Out of the lot of the children of Iuda came the inheritance of the children of Simeon. For the part of the children of Iuda was to muche for them: and therfore the children of Simeon had their enheritance in the inheritance of them. And the third lot arose for the childre of zabulon throughout their kindredes. And the coastes of their enheritance came to Sarid, & wente by west ward, & to Martalah, and reached to Dabaseh, and came thence to the river that lyeth befoze Iohnanem: and turned from Sarid eastward toward the sun rising vnto the border of Chisloth Chaboz: and then goeth out to Dabereh, & goth by to Iaphiaz: & from thence goeth a long eastward, to Gethah, Iepher, Itah and Iazin, and goeth to Remon, Methoar, and Meoh. And compasseth it on the north side to Iathan, & endeth in the valey of Iephthahell. And Iatath Nabaiol, Hemron, Jedalah, & Bethlehem:
 B

twelve cities with their villages.

This is the inheritance of the children of Zabulon throughout their kindredes, and these are the cities with their villages. And the fourth lotte came out for the children of Issachar by their kindredes. And their coaste was Issachar, Casuloth, and Sunem, Hapharaim, Sion, and Naba-rath, Harabith, Kition, and Abey: Rameth, Enganim, Enhadab, and Beth phazez. And his coaste reacheth to Chabor, and Sahazimah and Beth-

Cities with their villages. This is the inheritance of the Tribe of the children of Issachar, by their kindreds. And these are the cities with their villages. And the fift lot came out for the tribe of the children of Aser by their kindredes. And their coast was: Heikath, Hali, Beten and Ichlap: Blamelech, Ammaad and Misael: & came to Carmel westwarde, and to Sihor, Labanath, and turneth towarde the sunne rising to Bethdagon, and cometh to Zabulon, and to the valley of Jephthabel, towarde the northside of Bethemek and Megel, and goeth out on the lefte side of Cabul: and to Hebron, Kohob, Ramon, and Kanah, even unto great Sidon. And then the coaste turneth to Ramah, and to the stronge Citie of Joz, and turneth to Hozah, and endeth at the sea, by possession of Achzibah: Imah also and Typhak and Kohob: Twentie and two cities with their villages. This is the inheritance of the children of Aser by their kindredes: These are the Cities with their villages. And the sixte lotte came out for the children of Jephthali by their kindredes.

And their coast was from Heleph and from Elom to Jaenaim, Adami, Helek and Jabneel, even to Lakum, and doth go out at Jordan. And then the coast turneth westwarde to Alanoth, Chabor, and then goeth out from thence to Hukokah, and reacheth to Zabulon on the southside, and goeth to Aser on the westside, and to Juda upon Jordan towarde the Sunne ri-

singe. And their strong cities are Jiddin, zer, Hamath, Kacath & Cenereth, Damah, Hermath, and Hajor, Kedesh, Edjai, and Enholoz: Jeron, Hagdesel, Hozem, Bethnah, and Bethsames: nineteene cities with their villages. This is the inheritance of the tribe of the children of Jephthali by their kindredes: these also are the cities and led the children their villages. And the seventh lotte came out for the tribe of the children of Dan, by their kindredes. And the coast of their inheritance was: Zarah, Elthaoli, Jrsames, Harabin, Aialon, Jethlah, Egion and Chénathath, and Sharon: Elshekeh, Gibethon, and Baalath: Jehud Bamebarak and Gethermon, Meiericon and Marcon, with the border that lieth before Japho. And the coaste of the children of Dan went out from them. And the children of Dan wente by to fight agaynst Aken, and tooke it, & smote it with the edge of the sword and conquered it, and dwelte therein, and called it, Dan, after the name of Dan their father. This is the inheritance of the tribe of the children of Dan, in their kindredes: these also are the Cities with their villages. When they had made an ende of deviding the lande by her coastes, the children of Israell gave an inheritance unto Josua the sonne of Nun among them, accordinge to the woide of the Lord, they gave him the citie which he asked, even Channath Serah in mounte Ephraim. And he builde the Citie and dwelt therein. These are the inheritances whiche Eleazar the Priest, and Josua the son of Nun and the ancient fathers of the tribes of the children of Israell demyded by lotte in Siloh before the Lord, in the doze of the Tabernacle of witnesse, and so they made an ende of deviding the countrey.

Chap. xx. Chapter.

The Lord also spake unto Josua sayinge: speake to the children of Israell, and saye: Appoynte oute from amonge you Citie of refuge, whereof I spake un-

to you by the hande of Moses, that the fear that killeth any person by sword and unwittingly, may flee thither. And those cities shalbe your refuge from the auenger of blood. And he that doth flee vnto one of those cities, shall stande at the entring of the gate of the cite, and shall shewe his cause in the eares of the elders of the Citty. And they shall take him into the citie vnto them, and geue him a

B place, that he may dwell among them. And if the auenger of blood follow after him, they shall not deliuer the fear into his hande: because he smote his frende ignozauntly, and hated him not before time. And he shall dwell in the said citie vntill he stand before the congregation in iudgement, and vntill the death of the hye Priest that shall be in those dayes: for then shal the fear returne, and come vnto his own citie, and vnto his owne house, and vnto the citie from whence he fledde.

Num. 15

C And they sanctified Kedesh in Galile in mount Nephthali, and Sichem in mounte Ephraim, and Kiriath arbe, (which is Hebron) in the mountayne of Iuda. And on the other syde Iordan, ouer against Jericho eastwarde, they appointed Bosor in the wilderness vpon the playne, out of the tribe of Ruben: and Ramoth in Gilead oute of the tribe of Gad: and Golan in Basan oute of the Tribe of Manasse. These were the Cities appointed for all the chyldren of Israel, and for the straunger that sojourned among them, & whosoener killed any person ignozauntly, & same might flee thither, & should not die by the hand of the auenger of blood, vntill he stood before the congregation to declare his cause.

D in Basan oute of the Tribe of Manasse. These were the Cities appointed for all the chyldren of Israel, and for the straunger that sojourned among them, & whosoener killed any person ignozauntly, & same might flee thither, & should not die by the hand of the auenger of blood, vntill he stood before the congregation to declare his cause.

The .xxi. Chapter.

A And then came the principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iosua, the sonne of Nun, and vnto the auuncient fathers, that were ouer the tribes of the chyldren of Israel, and spake vnto them at Silo in the lande of Canaan, saying: The Lord comanded by Moses, to geue vs cities

Num. 15

to dwell in, with the suburbs thereof, for our cattel. And & chyldre of Israel gaue vnto & Leuites, out of their enhewance at the bidding of the Lord these cities following with their suburbs. And the lot cam out for the kinred of the Kahathites: and the chyldren of Aaron the priest, which were of the Leuites, had geuen them by lot, out of the tribe of Iuda, out of & tribe of Simeon, & out of the tribe of Benjamin: thirtene cities. And the rest of the chyldren of Kahath had by lot out of the kinreds of the tribe of Ephraim out of the tribe of Dan, and out of the halfe tribe of Manasse, ten cities. And the chyldre of Gerson had by lot out of the kinreds of the tribe of Issachar, and out of the tribe of Aser, out of the tribe of Nephthali: & out of the other halfe tribe of Manasse in Basan: thirtene cities. And the chyldre of Merari by their kinredes had out of the tribe of Ruben, & out of the tribe of Gad, & out of the tribe of Zabulon twelue cities. And the chyldren of Israel gaue by lot vnto & Leuites, these cities with their suburbs, as & Lord comanded by Moses. And they gaue out of the tribe of the chyldren of Iuda, & out of & tribe of the chyldre of Simeon, these cities by name, which the chyldre of Aaron, being of the kinredes of the Kahathites, and of the chyldren of Levi, obtained: for theirs was the first lot. And they gaue them Kiriath Arbe of & father of Enack (which is Hebron) in the hill countrey of Iuda, with the suburbs of the same roūd about it. But the land that pertayned to the citie, and the villages thereof, gaue they to Caleb the sonne of Iephune to be his possession. And thus they gaue to the chyldren of Aaron the priest a citie, to the whiche the slayer might flee, euen Hebron with her suburbs. Libna with her suburbs, and Jathir with her suburbs, and Estimoa with her suburbs, Holon with her suburbs: Dabir with her suburbs, Tim with her suburbs, Jutah with her suburbs, Bethlames with her suburbs, nine Cities oute of those

Ios. 14. D

CC. 1.

those

those two tribes. And out of the tribe of Benjamin, they gaue Gibeon with her suburbs: Gaba with her suburbs: **C**Anaoth with her suburbs, Al-man with her suburbs, foure cities. All these cities of the childzen of Aaron priestes, wer thirteene cities with their suburbs. And the kindreds of the childzen of Cahah that were Leuites: that is to say, the other childzen of Cahah had Cities geuen them for their lot, out of the tribe of Ephraim. For they gaue them the cite that the scar might fly vnto: Sichem with her suburbs, in mount Ephraim: and Gazer with her suburbs, and Rabzaim with her suburbs, & Bethoron with her suburbs. **iiii.** Cities. And out of the tribe of Dan: Sitheke with her suburbs: Sibthou with her suburbs, and Aialon with her suburbs, Gathremou with her suburbs four cities. And out of the half tribe of Manasses, Chanach with her suburbs, and Gathremou with her suburbs: two cities. All the cities for the other kindreds of the childzen of Cahah, were ten with their suburbs. And vnto the childzen of Gerson which were the kindreds of the Leuites, they gaue out of the other half tribe of Manasses, the cite of refuge for the scar: Golan in Basan with her suburbs, and Becherah with her suburbs, two cities. And out of the tribe of Issachar Kisson with her suburbs: and Daberah with her suburbs, and Farimoth with her suburbs: Enganim with her suburbs: foure cities. And out of the tribe of Aser, Misael with her suburbs, Abdon with her suburbs, Balakath with her suburbs: and Hohob with her suburbs: foure cities. And out of the tribe of Iosephthal, the cite for the scar to flee vnto: Kedesh in Galile with her suburbs: Maniothder with her suburbs: and Carthan with her suburbs: three cities. All the cities of the Gersonites throughout their kindreds, were thirteene cities with their suburbs. And vnto the other kindreds of the childzen of Merari, the rest of the Leuites

they gaue out of the tribe of Zabud: Tecnan with her suburbs, and Carthah with her suburbs, Damna with her suburbs, and Nahal with her suburbs, foure Cities. And out of the tribe of Ruben, Bezor with her suburbs, and Jachian with her suburbs, Kedmorthe with her suburbs, and Maphaath with her suburbs, foure Cities. And out of the Tribe of Gad, they gaue the Cite for the scar to flee vnto, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, Hefbon with her suburbs, and Jaser with her suburbs, foure Cities in all, so that all the Cities of the childzenne of Merari throughout their kindreds (whiche were the rest of their kindreds of the Leuites) were by their lot twelue Cities. And all the Cities that the Leuites hadde amonge the possession of the childzen of Israel were. **xliij.** with their suburbs. And the Cities laye euery one seuerallie, beueringe their suburbs rounde about them throughout all the sayde Cities. And the Lord gaue vnto Israel all the lande whiche he swore to gene vnto their fathers. And they conquered it, and dwelt therein. And the Lord gaue them rest rounde about, accordinge to all that he swore vnto their fathers, and there stood not a manne of al their enemies before them. The Lord also deliuered all their enemies into their handes. **•** Then escaped nothinge of all the good thinges, which the Lord had sayd vnto the house of Israel. But all cam to passe.

The .xxij. Chapter.

Then Josua called vnto the Beninites, the Gaddites, and to the halfe Tribe of Manasses. and sayde vnto them: **•** ye haue kept all that Moyses the seruante of the Lord commaunded you, and haue obeyed my voyce in all that I commaunded you: ye haue not lette your brethren of a longe season vnto this daye, but haue kept the commaundment of the Lord your God. And

Deu. 10. 6.

nowe that the Lord hath gotten rest
 vnto your brethren as he hath promi-
 sed them, therefore retourne ye and go
 vnto your tentes, and vnto the land of
 your possession, whiche Moyses the
 seruant of the Lord gaue you on the
 other side Jordan. But in anye wise
 take diligent hede, and do the commaun-
 dementes and lawe, whiche Moyses
 the seruant of the Lord charged
 you, that ye loue the Lord your
 God, and walke in all his wayes,
 and keepe his commaundementes, and
 cleaue vnto him, and serue him with
 all your heartes and all your soules.
 And so Josua blessed them, and sente
 them awaye. And they wente vnto
 their tentes. Vnto the one, halfe the
 tribe of Manasses. Moyses gaue pos-
 session in Basan, and vnto the other
 halfe thereof gaue Josua among their
 brethren on this side Jordane west-
 ward. And Josua sente them awaye
 also vnto their tentes and blessed them
 and sayde vnto them: retourne with
 muche riches vnto your tentes, and
 with a great multitude of cattel, with
 siluer and golde, with brasse, and y-
 ron, and with muche raymentes, and
 deuide the spoyle of your enemies
 with your brethren. And the children
 of Ruben, and the childrenne of
 Gad, and halfe the Tribe of Manas-
 ses, returned and departed from the
 children of Israel out of Silo (which
 is in the lande of Canaan) to go vnto
 the country of Gilead to the land of
 their possession, whiche they had ob-
 tained, accordyng to the wyorde of the
 Lord by the hande of Moyses. And
 when they came vnto the place of Ge-
 liloth, beside Jordan (that is in the
 land of Canaan) there the children of
 Ruben, the children of Gad, and the
 halfe tribe of Manasses builde an aul-
 tar fast by Jordan, and that a great aul-
 tar to see to. Which when the children
 of Israel heard of, they said: Behold
 the children of Ruben, the children of
 Gad, and the halfe Tribe of Manas-
 ses, haue builde an altar in the fore-
 fronte of the lande of Canaan, euen
 in Geliloth besyde Jordane, on the

Deu. 20. 6.

Nu. 31. 8

Jos. 2. 1

1 Re. 30. 1

syde of the children of Israel. And
 when the children of Israel hearde
 of it, the whole congregation of the
 children of Israel gathered them to-
 gether to Silo, to make battayle a-
 gaynst them. And the children of Is-
 rael sent vnto the children of Ruben,
 and to the children of Gad, and to the
 halfe tribe of Manasses into the land
 of Gilead, Phinehes the son of Ele-
 azar the Priest, and with him tenne
 Lozdes, of euery chiefe house a Lozde,
 throughout all the tribes of Israel,
 whiche were heades of their fathern
 householdes among the thousandes of
 Israel. And they went vnto the chil-
 dren of Ruben, and to the children of
 Gad, and to the children of the halfe
 tribe of Manasses, vnto the lande of
 Gilead, and they spake vnto them,
 saying: Thus say the whole congre-
 gation of the Lord, what trans-
 gression is this, that yee haue trans-
 gressed agaynst the Lord of Isra-
 ell, to tourne awaye this daye from
 the Lord, in that ye haue builded you
 an altare for to rebell this daye a-
 gaynst the Lord? Is the wicked
 dede of Deor to litle for vs, where-
 of we are not yet cleansed vnto this
 daye, and for the whiche there was
 in the congregation of the people a
 plague of the Lord? Yee also
 are turned awaye this daye from
 the Lord. And seeinge ye rebell to
 daye agaynst the Lord, it will come
 to passe, that to morowe he shall bre
 woe the with all the congregation of
 Israel. Notwithstandinge yf ye
 thinke, that the lande of your pos-
 session is vnclene, then comme ouer
 vnto the lande of possession of the
 Lord, wherein the Lozdes Taber-
 nacle dwelleth, and take posses-
 sion amonge vs. But transgresse not
 agaynst the Lord, nor pro-
 uoke vs, to builde you anye other
 Altare, saue the Altare of the
 Lord our God. Did not
 Acan, the sonne of Zareth trespass
 in the excommunicate thinge, and
 wrath fell on all the Congregation of
 Israel, whiche notwithstandinge

Jud. 20.

Nu. 25. 8

Josua. 7.

E. C. d.

that he was but one man, yet he alone perished not for his wickednesse. Then the children of Ruben and the children of Gad, and halfe the tribe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israel: the God of Gods, the Lord God of Gods, euen the Lord God he knoweth, and also shall Israel knowe. If it be to rebell or to transgresse agaynst the Lord, then thou Lord saue vs not this day. Or els yf we haue built vs an altar to turne from following the Lord, or to offer thereon burnt offering or meat offering, or to offer peace offerings thereon: let the Lord require it, (and iudge.) And yf wee haue not rather doone it of a carefulesnes and of a sure occasion sayinge: In time to come your children might say vnto ours: what haue ye to do with the Lord God of Israel? the Lord hath made Jordan a bozder betwene vs and you, ye children of Ruben, and of Gad, ye haue no part thereof in the Lord: and so shall poure children make our children cease from fearing the Lord. Therefore we (toke better aduise ment and) sayde: We will make vs an altar, not for burnt offering, nor for sacrifice, but for a witnes

Ge. 31.5
Ios. 24.1

betwene vs and you, and our generations after vs, that we shoulde serue the Lord, with our offerings, sacrifices and peace offerings befoze him: and that your children should not saye to oures in time to come: ye haue no part in the Lord. Therefore sayd we, that if they should so saye to vs or to our generations in time to come, that we would say agayne: Beholde the fashion of the altare of the Lord, which our fathers made, neyther for burnt offerings nor sacrifices, but for a witnes betwene vs and you. God forbid that we shoulde rebell agaynst the Lord, and turne this day from after him, and builde any other altare for burnt offerings, oblations, or sacrifices, saue the altare of the Lord oure God, that is befoze his tabernacle. And when Phinehes the Priest, and the Lordes of the congregation,

and heads ouer the thousandes of Israel which were with him, hearde these wordes that the children of Ruben, and the children of Gad and the children of Manasses spake, they were well content. And Phinehes the son of Eleazar the Priest sayde vnto the children of Ruben and to the children of Gad and the children of Manasses: this day we perceaue, that the Lord is amonge vs, because ye haue not done this trespass agaynst the Lord. Howe ye haue ridde the children of Israel out of the hande of the Lord. And Phinehes the sonne of Eleazar the Priest with the Lordes, returned from the children of Ruben, and from the childrene of Gad out of the lande of Gilead vnto the land of Canaan, to the childrene of Israel, and brought them this woorde agayne. And the sayinge pleased the children of Israel, and they blessed God, and did not intende to go agaynst theym in battayle, and to destroye the lande whiche the childrene of Ruben and Gad dwelte in. And the children of Ruben and the children of Gad called the altare: Our witnes, that the Lord is God.

The xxiij. Chapter.

And it came to passe a long season after that the Lord had given rest vnto Israel from all their enemies round about, that Josua waxed olde, and was stricken in age. And Josua called for all Israel and for their elders, their heads, their iudges and officers, and sayde vnto theym: I am olde and stricken in age. And ye haue scene all that the Lord your God hath doone (vnto all these nations befoze you, howe the Lord your God hath soughte for you. Beholde, I haue subdued vnto you these nations that remaine, to be an inheritance for your Tribes: euen from Jordan, and (from the lande) of all the nations that I haue destroyed, euen vnto the great Sea westwarde. (And there remayne yet many nations.) And the Lord your God hath

expell them befoze you, and caste them from out of your sight, and he shall conquer the land as the Lord your God hath sayde vnto you. Go to ther-

Deu. 31. b take herde and do al that is written in
Deu. 12. b the booke of the lawe of Moyses,
and. 28. b that ye doo not asyde therefrom, to
Exo. 4. d the righte hande or to the lefte: and

least that when ye come among these nations, (euen among these that are leste with you) ye make mention of

swear by the names of their goddes, and that ye neither serue them or bow your selues vnto them. But that ye

Castke faste vnto the Lord your God, as ye haue done vnto this daye. So shall the Lord caste out befoze you

great nations and mightie, as no man hath ben able to stand befoze you hither to. One man of you shal chase a thou-

Deu. 32. d sand: for the Lord your God he fighteth for you, as he hath promised you.

Take good herde therfore vnto your selues, that ye loue the Lord your God, els yf ye goe backe and cleane vnto the rest of these nations that re-

mayne with you, and shall make marriages with them, and goe in vnto them, and they to you: be ye sure, that the Lord your God will nomore

Exo. 33. g caste out all these nations from befoze you.

But they shall be snares and trappes vnto you and scourges in your sides, and thornes in your eyes, vntill ye perishe from of this good lande,

D whiche the Lord your God hath geuen you. And beholde, this daye, doe

I enter into the way of al the world, and ye knowe in all your heartes and

Jol. 21. d in all your soules, that nothing hath

sapied of all the good thinges whiche the Lord your God promised you.

But all are come to passe, and nothing hath sapied thereof. Therfore as all

good thinges are come vpon you, whiche the Lord your God promp-

sed you, so shall the Lord bring vpon you all euill, vntill he haue de-

stroyed you from of this good lande, whiche the Lord your God hath ge-

uen you, when ye haue transgressed the appoyntment of the Lord your

God whiche hee commanded you, and haue gonne and serued strange Goddes and bowed your selues to them. Then shall the wrath of the Lord waxe whole vpon you, and ye shall perishe quickly from of the good lande, whiche he hath geuen you.

The xxiij. Chapter.

And Joshua gathered al the tribes of Israel to Sichem, and called for the elders of Israel, and for the heades, Judges, and officers, and they presented

theym selues befoze God, and Joshua sayde vnto all the people: thus sapeyth

the Lord God of Israel: your fa-

thers dwelte on the other syde of the floude in olde time: euen Ehab the

father of Abraham and of Nachor, and serued strange Goddes. And I toke

your father Abraham from the other side of the floude, and brought him

throughoute all the lande of Canaan and multiplied his sede, and gaue him

Isaac. And I gaue vnto Isaac, Jacob and Esau. And I gaue vnto Es-

au mounte Seir, to possesse it. But Jacob and his children wente downe

into Egypt. I sent Moyses also and Aaron. And I plagued Egypt, and when I had so doone among them, I

brought you out, and I brought your fathers oute of Egypt. And as they came vnto the Sea, the Egyptians fo-

lowed after your fathers with charrettes and horsemen vnto the red sea. B

And when they cried vnto the Lord, the Lord put darkenes betwene you,

and the Egyptians, and broughte the sea vpon them and covered them. And your eyes haue sene what I haue don

to the Egyptians. And ye dwelte in the wildernesse a long season. And I brought you into the land of the Amor-

ites, which dwelte on the other syde Iordane. And they fought with you: and I gaue them into your hande,

that ye might conquere their country. And I destroyed the from out of your sight.

Then Balak the son of Be-

phor, king of Moab arose and warred

against

Ge. 11. d

Ge. 27. a.

But Mat. 1. a.

Ge. 32. a.

Exo. 7. b.

Exo. 14. c

Exo. 21. d

Exo. 22. a

Deu. 23. a

Eccl. 11.

agaynste Israell, and sent and called Balaam the sonne of Beor for to curse you. But I woulde not hearken vnto Balaam, and therfore he rather blessed you, and soo I deliuered you out of his hande. And yee wente ouer Iordane, and came vnto Jericho, and the men of Jericho soughte agaynste you: the Amozites, Perizzites, Cananites, Hethites, Girgassites, Hittites, and Jebusites, and I deliuered them into youre hande.

Deu. 7. f.

And I sente a Hornettes before you, which cast them oute of youre sighte: euen the twos Kinges of the Amozites: but not with your own swears or with youre owne bowe. And I haue geuen you a lande, in whiche ye did no labour, and Cities whiche ye built not, and whiche ye dwell in: vineyardes also & Oliue trees whiche ye planted not, and whereof ye dooe

1 Re. 7. 8. Co. 14. c

eat. • How therefore feare the Lord, and serue him in perfectnes and truerth: And put away the goddes whiche your fathers serued on the other side of the floud, and in Egypte, and serue ye the Lord. And if it seme euill vnto you to serue the Lord, then chuse you this day whō you will serue: whether the goddes whiche youre fathers serued (that were on the other syde of the floude) epyther the Goddes of the Amozites, in whose lande ye dwell. As for mee and my house, wee will serue

D.

the Lord. The people answered and sayde. God forbidde, that we shoulde forsake the Lord, and serue strange Goddes. For the Lord oure God, he it is that brought vs and our fathers out of the lande of Egypte, and from the house of bondage, and which did those great miracles in oure sighte, and preferred vs in all the way that we went, and amonge all the nations whiche we came throughe. And the Lord did caste oute before vs all the nations, specialllye the Amozites

E.

whiche dwelte in the land. And therefore will we also serue the Lord, for he is oure God. And Josua sayde vnto the people. Yee canne not serue the

and a gelous God, and canne not beare your iniquitie and sinne. If ye forsake the Lord, and serue strange Goddes, he will turne and doo you euill, and consume you, after that he hath done you good: And the people sayde vnto Josua, naye, but we will serue the Lord. And Josua sayde vnto the people: ye are witnesses youre selues, that yee haue chosen you the Lord, to serue him: and they sayde: we are witnesses. Then put alwayes (sayde hee) the strange Goddes whiche are amonge you, and booke your heartes vnto the Lord God of Israell. The people sayde vnto Josua, the Lord oure God will we serue, and his voyce will we obeye. And soo Josua made a conenante with the people the same daye, and sette an ordeynance and lawe before them in Sichem. And Josua wrote these wordes in the booke of the lawe of God, and tooke a greete stone, and pitched it on ende in the sayde place, euen vnder an Oke that was in the sanctuarie of the Lord. And Josua sayde vnto all the people: Beholde, this stone shall be a witnesse vnto vs, for it hath hearde all the wordes of the Lord whiche he spake with vs. It shalbe therefore a witnesse vnto you, leaste ye denye (and dissemble with) your God. And so Josua lette the people departe, euery manne vnto his inheritance. And after these thinges it came to passe, that Josua the sonne of Nun, the seruante of the Lord dyed, beinge an hundred and ten yeares olde. And they buryed him in the countrey of his inheritance, euen in Bethnath Shureh, whiche is in mount Ephraim, on the north side of the hill of Gaas. And Israell serued the Lord all the dayes of Josua, and all the dayes of the elders that ouerliued Josua, & whiche had knowen all the woorkes of the Lord that he hadde done for Israell. And the bones of Joseph, which the children of Israell broughte oute of Egypte buried they in Sichem in a parcell of grounde whiche

Jos. 11.

4 Re. 11. 1 Re. 7.

Ex. 17. Jos. 11.

Jos. 11.

Ex. 17.

Ex. 17.

Ex. 17.

boughte of the sonnes of Hemoz the father of Shichem, for an hundred peces of silver, and it became the enheritaunce of the childzen of Joseph. And Eleazar the son of Aaron dyed, whom they buried in a hill that pertained to Shichem his son whiche (hill) was geuen him in mount Ephraim.

The ende of the Boke of Josua, whom the Hebrewes call Jehosua.

The Boke of Judges called in the Hebrew Sophtim, and in Latine Judicum.

The first Chapter.



After the deathe of Josua it cam to passe, that the childzen of Israel asked the Lord saying: who shal goo vp for vs agaynste the Cananites, and who

shall firste fight agaynste them. And the Lord sayde: Juda shall goe vp, • beholde I haue deliuered the lande into his hands. And Juda sayde vnto Simeon his brother: come vp with me in my lotte, that we may fight agaynste the Cananites: And I likewise wil go with thee into thy lot. And soo Simeon wente with him. And Juda went vp, and the Lord deliuered the Cananites and Pherezytes into their handes. And they slewe of theym in Bezek tenne thousande menne. And they founde Adonibezek in Bezek. And they fought agaynste him, and slewe the Cananites and Pherezytes. But Adonibezek fledde and they folowed after him, & caught him, and cut of his thombes, and his great toes. And Adonibezek sayde: These scoye and tenne kinges hauing their thombes and greates cut off,

gathered their meat vnder my table: as I haue done, so God hath doone to me agayne. And they brought him to Ierusalem, and there he dyed. The childzen of Juda fought agaynste Ierusalem, and tooke it, • and smote it with the edge of the swearde, and set the Citie on fire. Afterward, the childzen of Juda went to fight agaynste the Cananites, that dwelte in the mountayne, and toward the southe, and in the lowe countrey. And Juda wente agaynste the Cananites that dwelt in Hebron, which befoze time was called Kariath Arbe. And slewe Sclai, Shinan, and Chalmat. And from thence they went to the inhabitants of Dabir, whose name in olde time was called Kariathsepher (that is a Citie of Letters.) And Caleb sayde: • He that smiteth Kariathsepher, and takerh it, to him will I geue Asah my daughter to wife.

And Othoniel the son of Kenes Caleb songer brother toke it: to whom he gaue Asah his daughter to wife: & as they went, her hus band counseled her to aske of her father a field. And the she lighted of her asse: and Caleb said vnto her: what ayleth thee? She answered vnto him: geue me a blessing for thou hast geuen me a Southward (or dyce) lande, geue me also springes of water. And Caleb gaue her springes both aboue and beneath. And the childzen of the Kenite, Moyses sather in lawe went vp • out of the citie of • palme trees with the childzen of Juda into the wilderness of Iuda, that lyeth in the south of Irad, and they went and dwelt among the people. And Juda wente with Simeon his brother, and they slewe the Cananites that enhabited Sephath, & vterly destroyed it, • and called the name of the city Hozma. And at the last Iuda toke Iysh with the costes therof, and Ishalon with the costes therof, & Akaron with the costes therof, and the Lord was with Iuda, and he conquered the moystains, but could not driue out the enhabiters of the valeys, because they had charettes of yron. And

Ren. 24.2
Jud. 15.8
Deu. 20.6.

Jol. 25.8

Jos. 4.8
Deu. 34.8

Num. 21.8

Jol. 14.8

Juda

Jos. 14. d they came • Hebron vnto Caleb, as
Qu. 13. c Moses sayde: And he expelled thence
Jos. 15. g the three sonnes of • Enak. • And the

childzen of Ben Jamin did not caste
 out the Jebusites, that enhabited Je-
 rusalem, but the Jebusites dwell with
 the childzen of Ben Jamin in Jeru-

Jos. 15. a salem vnto this day. • And in like ma-
 ner they that were of the house of Jo-
 seph went vp to Bethell, & the Lorde
 was with them, and the house of Jo-
 seph serched out Bethel, which before
 time was called Lus. And the spyes
 sawe a man come out of the citie, and
 they sayde vnto him: Shewe vs the
 way into the citie, • and we will shew

Josua. 2c thee mercy. And when he had shewed
 them the way into the city, they smote
 it with the edge of the sword, but let
 the man and all his household go free.
 And the man went into the lād of the
 Hethites, and built a citie, and called
 the name thereof Lus, whiche is the
 name therof vnto this day. • Neither

Jos. 17. c did Manasses expell Bethseam with
 her townes, Chaanach with her tow-
 nes, the inhabitors of Doz with her
 townes, the inhabitors of Zebalaam
 with her townes, neither the inhabi-
 ters of Magedo with her townes, but
 the Cananites were bold to dwell in
 the lande. But it came to passe, that
 as soone as Israel was waxed mightie,
 they put the Cananites to tribute,

Jos. 16. d and expelled them not. • In like ma-
 ner Ephraim expelled not the Cana-
 nites that dwell in Gazer, but the Can-
 nites dwell still in Gazer amonge
 them. Neither did Zabulon expell
 the inhabitors of Haddon, neither the
 inhabitors of Mahalol: But the Can-
 nites dwelte among them, and be-
 came tributaries. Neither did Isser
 caste out the inhabitors of Asho, nei-
 ther the inhabitors of Zidon, & of A-
 halab, Azib, and Halbah, Aphek, nor
 of Rabob, but the Isserites dwell a-
 mong the Cananites, the inhabitors
 of the lande, for they might not drine
 them out. Neither did Naphtalim
 drine out the inhabitors of Bethsa-
 mes, nor the inhabitors of Bethanah,
 but dwell amongst the Cananites,

Judges.

the inhabitors of the land. Nevertheless
 the inhabitors of Bethsames, and
 of Bethanath became tributaries vnto
 them. And the Amorites troubled
 the childzen of Man in the mountayn
 and suffered them not to come downe
 to the vale. And the Amorites were
 contente to dwell in mounte Heres,
 (whiche is by interpretation: a wit-
 nessing) in Hailon, and in Salabim.
 And the hande of Joseph preuailed
 so that they became tributaries: and
 the coast of the Amorites was from
 the going vp to Scabim, and from the
 rocke bywarde.

Chap. ij. Chapter.

And the anngell of the Lorde
 came by from Gilgal to Be-
 chim, and sayde: I made you
 to go out of Egypt, and haue brought
 you vnto the lande, whiche I sware
 vnto your fathers. • And I sayde: I
 will not breake mine appoyntment
 that I made with you. And yee also
 shall make noo conuenaunt with the
 inhabitors of this lande, but shall
 breake downe their altaires. Ne-
 verthelesse, ye haue not hearkened vnto
 my voyce, why haue ye this done?
 wherefore I haue likewise deter-
 mined, that I will not caste them
 out before you: but they shall be thorn-
 es vnto you, and they goddes shall
 bee a snare vnto you. And when the
 Angell of the Lorde spake these wordes
 vnto all the childzen of Israel,
 the people cryed oute, and wepte.
 And called the name of the sayd place
 • Borchim, and offered sacrifices vnto
 the Lorde. And whenne Josua
 hadde sente the people awayne, the
 childzen of Israel went euery man
 into his inheritance to possesse the
 lande. And the people serued the
 LORD all the dayes of Josua,
 and all the dayes of the elders, that
 oute liued Josua, and had serued
 the great woorkes of the Lorde that
 he didde for Israel: and Josua the
 sonne of Nun the seruante of the
 Lorde dyed. • When he was an

died and tenne yeares olde: whome they buried in the coastes of his inheritance: euen in Chamnath haues in mount Ephraim on the north side of the hill Gaas. And euen so all that generation were putte vnto their fathers, and there arose another generation after the, which neither knewe the Lord, nor yet the woorkes whiche he had done for Israel. And when the children of Israel did wickedly in the sighte of the Lord, and serued Baalim, and forsooke the Lord God of their fathers, which brought them out of the lande of Egypt, and folowed straunge gods, euen of the Goddesses of the nations that were rounde aboute them, and bowed them selues vnto them, and angered the Lord. They forsooke the Lord, and serued Baal and Ashtaroth, and the wraethe of the Lord was red whotte agaynst Israel, and he deliuered them into the handes of raueners, that spoiled them, and solde them into the handes of their enemies rounde aboute them, soo that they had no power any longer to stand before their enemies. But whither soeuer they wente oute, the hande of the Lord was agaynst them with euill lucke, euen as the Lord promised them, and as he sware vnto them: And he punished them soe. Neuerthelesse, the Lord raised by Judges whiche deliuered them oute of the handes of their oppressours: and yet for all that they would not hearken vnto their Judges: But rather went a whooping after straunge gods, and bowed them selues vnto them, and tourned quickly oute of the waye, whiche their fathers walked in, obeying the commandementes of the Lord: But they didde not so. And when the Lord raised them by Judges, he was with the Judge, and deliuered them out of the handes of their enemies all the dayes of the Judge, for the Lord had compassion ouer their sowowings, whiche they had, by the reason of them that oppressed them, and vexed them: yet

for all that: as soone as the Judge was dead, they turned, and did worse thanne they: fathers, in folowinge strange gods, and in seruing them, and ceased not from their own inuentions nor from their malicious waye. And the wraethe of the Lord was moued agaynst Israel, and he sayd: Because this people hath transgressed myne appoyntment, which I commanded their fathers, and haue not hearkened vnto my voyce, I will henceforth not caste out before them one man of the nations, which Iosua left when he dyed, that throught them I maye proue Israel, whether they will kepe the way of the Lord, and walke therein, as their fathers didde or not. And so the Lord left those nations, & dyone the not out immediatly, neither deliuered them into the hand of Iosua.

The. iij. Chapter.

These are the nations which the Lord left, that he might proue Israel by them: euen as many of Israel as had not knowen all the warres of Canaan: Only for the learning of the generation of the children of Israel: that he also mighte teache them warre, in asmuch as they that were before them, knew nothing thereof. Of those whom he left, there were fise lordes of the Philistines, and all the Cananites, and the Sodomites, and the Henites that dwelte in mount Libanon: euen from mount Baal Hermon vnto Hemath. Those remayned to proue Israel by, and to wete, whether they would hearken vnto the Commandementes of the Lord, whiche he commanded they: fathers by the hande of Moyles. And the children of Israel dwelte amonge the Cananites, Hethites, Amorites, Phereites, Henites, and Jebusites, & tooke the daughters of the to be their wiues, and gaue they: own daughters to their sons, & serued their goddesses. And the children of Israel didde wickedly in the sighte of the Lord, and forgaue the Lord their God, and serued Baalim and Ashtaroth. Therefore the Lord was angry

Jud. 3. b.

Deut. 32. 9

I.

Deut. 7. 2.

Exo. 2. 2.

Othoniell

Judges.

Thud, Samgar

With Israhell, and deliuered them into the hande of Chusan Rishathaim, king of Mesopotamia, and the children of Israhell serued Chusan Rishathaim. viii. yeres. And when the children of Israhell cried vnto the Lord, the Lord stirred by a sauer, to the children of Israhell, and saued them: one Othoniell the sonne of Kenes, Caleb's yonger brother. And the spiritte of the Lord came vpon him. And he iudged Israhell: and wente oute to warre. And the Lord deliuered Chusan Rishathaim kynge of Mesopotamia into his hande, and his hand preuailed agaynst Chusan Rishathaim.

Par. 17 And the lande had rest forty yeres, and Othoniell, the sonne of Kenes dyed. And the children of Israhell

Went to agayne, and committed wickednes in the sight of the Lord. And the Lord strengthened Eglon the king of the Moabites, agaynst the children of Israhell, because they had committed wickednes befoze the Lord. And this Eglon gathered vnto him the children of Ammon, and the Amalekites, and went and smote Israhell, and conquered the citie of Paulme trees. And so the children of Israhell serued Eglon the king of Moab. xliii. yeres. But whenne they cryed vnto the Lord, the Lord stirred them by a sauer, Thud the sonne of Gerah, the son of Gemini, a man that could do nothinge handsomelye with his right hande. And by him the children of Israhell sente a presente vnto Eglon the king of Moab: but Thud made him a dagger with two edges of a cubite length, and he hyd gird it vnto his rayment vpon his righte thighe, and caried the presente vnto Eglon the king of Moab. And Eglon was a very fat man. And it fortuned that when he had presented the present, he sent the people that bare it away, but he him selfe tourned agayne (from the place of grauen pimages, that was by Gilgall) and sayde: I haue a secreete errande vnto thee, O king. which sayde: Kepe sylvence. And all that stood befoze

him, went out from him. And Thud came vnto him, in a summer parlour which he had, late he him selfe alone, and Thud sayde: I haue a message to thee from God. And he arose oute of his seate. And Thud put forth his left hande, and toke the dagger from his right thigh, and thrust it into his belly, and the harte wente in after the blade. And the fatte closed the harte, so that he mighte not drawe the dagger out of his bellye, but the dirte came out. Thud gate him out at a posterne doore, and shut the doores of the parlour about him, and locked them. When he was gone out, his seruants came, & when they sawe the doores of the parlour wer locked, they sayde: peradventure he couereth his fete in his summer chamber. And they taried till they were ashamed, and beheld: seeing he opened not the doores of the parlour, they toke a key, & opened them. And beholde, they: the Lord was fallen downe deade on the earth. And Thud escaped (while they taried) and was gone beyond, to the place of the graue pimages, and escaped into Seirath. And when he was come, he blew a trumpet in mount Ephraim. And the children of Israhell went downe with him from the hill, and he went befoze them. And he said vnto them. Follow me: for the Lord hath deliuered your enemies the Moabites into your hand. And they descended after him, and tooke the passages of Jordan, towarde Moab, and suffered not a man to passe ouer. And they slew of the Moabites the same time, vpon a tenne thousande men whiche were all fatte, and menne of warre, and there shapd not a man. So Moab was subdewed that daye, vnder the hande of Israhell: and the lande had rest foure score yeres. After him was Samgar, the sonne of Nath, whiche slew of the Philistins. vi. hundred men with an Ox goade, and deliuered Israhell also.

The. liij. Chapter.

And the children of Israel began agayne to doo wickedlye in the sight of the LORD, when Abud was dead. And the Lord, sold them into the hand of Jabin king of Canaan, that reigned in Hazor, whose captayne of warre was called Sisara, whiche dwelte in Haroseth of the Gentiles. And the children of Israel cryed unto the Lord: for he had nine hundred charrettes of yron, and twentye yeares he troubled the children of Israel verie soze. And Deboza a Prophetesse, the wife of Lapidoth, Judged Israel the same time, and the same Deboza dwelt vnder a panyne tree betweene Ramoth and Bethel, in mount Ephraim. And the children of Israel came vp to her for iudgement. And she sent & called

Jud. 5. b. Barak the sonne of Abinoam, oute of Kedesh Nephtholim, and sayd vnto him: Hath not the Lord God of Israel commaunded thee, to leade with saye wordes mento mount Chabor, and take th. x. thousand men, of the children of Nephtholim, & of the children of Zabulon? And I will bring vnto thee, to the river Kison, Sisara, the

captaine of warre vnto Jabin, with his charrettes, and his people, and will deliuer him into thine handes. And Barak sayd vnto her: If thou wilt go with me, I will goe. But and yf thou wilt not come with me, I will not goe: She sayde, I will surely go with thee, but this iourney that thou takest, shall not be for thine honor, for the Lord shall sell Sisara into the hand of a woman. Deboza went with Barak to Kedesh. And Barak called Zabulon and Nephthali. in to Kedesh, and led after him tenne thousand men: and Deboza went vp with him. But Haber the Kenite, which was of the children of Hobab the father in lawe of Moyses, remoued from the other Kenites, and pitched his tent vntill the playne of Zaanaim, which is by Kedesh. And they shewed Sisara, that Barak, the sonne of Abinoam, was gone vnto Mount Chabor.

And Sisara gathered together all his Charettes, euen nine hundred charrettes of yron, and all the people that were with him from of Haroseth of the Gentiles, vnto the river Kison. And Deboza sayde vnto Barak: Up, for this is the day, in which the LORD hath deliuered Sisara into thine hande: Is not the Lord gone out before thee? And so Barak went downe from mount Chabor, and tenne thousande menne after him. But the LORD destroyed Sisara, and all his charrettes, and all his hoste with the edge of the swearde, before Barack: so that Sisara lighted downe of his charette, and fledde awaye on his fete. But Barak folowed after the charrettes, and after the hooles, euen vnto Haroseth of the Gentiles.

And all the hoste of Sisara fell vpon the edge of the sweard, and there was not a manne left. Howe be it Sisara fledde awaye on his fete, to the tente of Jaell, the wife of Haber the Kenite: for there was peace betweene Jabin the kinge of Hazor, and the householde of Haber the Kenite. And Jaell wente out to meete Sisara, and sayde vnto him: Courne in my Lord, turne into me, feare not. And when he hadde courned in vnto her, into her tente, she couered him with a mantell. And he sayde vnto her: Geue me a litle water to drinke, for I am thirstie. And she opened a bottle of milke, and gaue him drinke, and couered him. And again he said vnto her: Stande in the dooze of the tente, and when any manne doeth comen to enquire of thee, whether there be any man here, thou shalt saye, Naye. Then Jaell Habers wife tooke a nayle of the Tente, and an hammer in her hande, and wente softly vnto him, and smote the nayle into the Temple of his heade, and fastened it into the ground, for he slumbered sooze, and was werpe: And soo he dyed. And beholde, as Barack folowed after Sisara, Jaell came out to mete him,

Jud. 5. d.

and sayd vnto him: Come and I will shewe thee the man, whom thou seekest. And when he came into her tent: Beholde, Hilara laye deade, and the mayles was in his temples. And soo God brought Iabem the king of Canaan into subiection that daye befoze the children of Israel. And the hand of the children of Israel prospered, and prevailed against Iabin the king of Canaan, vntill they had broughte him to nought.

The .v. Chapter.

Then Deboza and Barack the sonne of Abinoam sang the same day saying: Praise ye the Lord for the auenging of Israel, and for the people that became soo willing. Hear, O ye kinges, hearken O ye princes: I euen I will sing vnto the Lord, I will prayse the Lord God of Israel. Lord when thou wentest oute of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heuens rayned: the cloudes also dropped water. The mountaynes melted befoze the Lord, euen as did Sinai, befoze the Lord God of Israel. In the days of Shamgar the sonne of Anath, in the days of Jaell the hye wayes were vnoccupied: And the runners of the pathes walked throught by wayes. The inhabitants of the townes were gone, they were gone in Israel, vntill Deboza came by, which cam by a mother in Israel. They chose newe goddesses, and then had they (the enemye) in the gates, though there wer shield & speare. There was not a shield or speare sene among fortie thousand of Israel. My hart loueth the gouerners of Israel, and them that are willing among the people. O praise ye the Lord. Speke ye that ride on faire asses, and that sit vppermost in iudgement, and walke by the wayes. At the crying of the archers among the drawres of water, there shall they speake of the righteousness of the Lord, his righteousness in the fenced places of Israel: then shall the people of the Lord go downe

to the gates. Up Deboza by, get thee by, and singe a songe: O rise Barac, and leade the captiuitie captiue, thou sonne of Abinoam. Then shall they that remayne, haue dominion of the proudest of the people of (Iabin:) The Lord shall for my sake haue dominion ouer the mightie. Oute of Ephraim was there a roote of them against Sisilech, and after thee Beniamin among the people. Out of Machir came rulers, and out of Zabulon they that gouerne the pen of the suter. And of Issachar, there were princes with Deboza, Issachar also & Barac were sent on their feete into the bailey, when in the departing awaye of Ruben there were great men, & wise of heart. Why abodest thou among shepe foldes, to heare the bleatings of the flockes, and to separate thy self awaye with great men, and wise of heart. Gilead also abode beyond Jordan: and why doeth Dan remayne in ships: Isser continued on the sea shore and taried in his decayed places. But the people of Zabulon haue leoparde their liues euen vnto the death, lyke as did Repphathim in the hye places of the field. The kinges came and fought, then fought the kinges of Canaan in Channath, by the waters of Megiddo, and wan no money. They fought from heauen, euen the stars in their courses fought against Sisera. The riner of Eison remoued the, that auncient riuier, the riuier Eison: My soule shall treade (him) downe mightily. Then wer the hoise hooft smitten a sunder, by the means of the pzaunsinges that their mightie made. Curse ye the Citie of Merod, (sayd the aungell of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord with the mighty. Ioel the wife of Haber, the Kenite, shall be blessed aboue other womenne, blessed shal she be aboue other women in the tent. He asked water, and she gaue him milke, shee brought foorth butter in a lorde's dish. O her put her hands to the yagle, and her right

Deu. 4. b

Psal. 97.

Jud. 3. b.

Jud. 4. c.

hande to the smithes hammer: with the hammer smote she Sisera, and smote his heade, wounded him, and pearced his temples. He bowed him downe at her fete, he fell downe, and laye still: At her fete he bowed him downe, and fell. And when he hadde sonke down he lay still desolate. The mother of Sisera looked out at a win- dowe, and cried through the lattise: Why is his charet so long a coming? Why tary the wheles of his chariot? All the wise ladies answered her: yee and her owne woordes answered her selfe. Surely they haue founde, they beaide the spoiles: enery man hath a damsell or two: Sisera hath a praye of diuers colourd garments, euen a pray of raiment dyed with sondry colours, & that are made of nedle worke: raiment of diuers colozs, and of nedle worke which is mete for him that is chiefe in distributing of the spoiles. So perish al thine enemies, O Lord: but they that loue him, let them be as the sun when he riseth in his might. And the land had rest fortye yeres.

The. vi. Chapter.

3
Josa. 4. a

AND the children of Israel committed wickednes in the sight of the Lord. And the Lord deliuered them into the handes of Madian seven yeres. And the hand of Madian preyailed against Israel, and because of the Madianites, the children of Israel made them dennes in the mountayns and caves & strong holdes. And when Israel had sowed, the Madianites, the Amalchites, and they of the east countrey came vpon together against them, and pitched their tentes against them, and destroyed the increase of the earth, euen till thou come vnto Azah: and left no sustinace for Israel, neyther shepe, oxe, or asses: for they went vpon, they and their cattel and came with their tentes as a multitude of greshoppers: so that both they and also their camels were without number. And they entred into the land to destroy it. And so was Israel exceeding impouerished in the sighte

of the Madianites, and cried vnto the Lord. And when the childyenne of Israel cryed vnto the Lord because of the Madianites, the Lord sent vnto them a Prophete, whiche sayde vnto them: Thus saith the Lord God of Israel: I set you from Egypte, and broughte you oute of the house of bondage, and I rid you out of the hande of the Egyptians, and out of the hande of all that oppressed you, and caste them oute before you, and gaue you your lande. And I said vnto you: I am the Lord your God, - feare not the gods of the Ammorites, in whose lande you dwell. But you haue not obeyed my voyce. And the Angell of the Lord came, and sat vnder an Oke, whiche was in Ephrah, that pertayned vnto Joas the father of the Ephrites. And his sonne Gedeon pressed oute wheate oute of the eares in a presse, to hide it from the Madianites: and the angell of the Lord appeared vnto him, and sayde: The Lord is with thee, thou mightie man of warre. And Gedeon answered him: Oh my Lord, yf the Lord bee with vs, why is all this comme vpon vs? yea and where be all his miracles, whiche our fathers tolde vs of, and sayde: Wille not the Lord bring vs out of Egypt? But now the Lord hath forsaken vs, and deliuered vs into the handes of the Madianites. And the Lord looked vpon him, and sayde: Goe hence in this thy mighte, and thou shalt deliuer Israel out of the handes of the Madianites: haue not I sent thee? And he answered him: Oh Lord, wherewith shall I saue Israel? Beholde, my kinredde is poore in Manasses, and I am little in my fathers house. The Lord sayde vnto him: I will be with thee, and thou shalt smite the Madianites, as they were but one man. And he answered him: Oh, yf I haue found grace in thy sight, then shewe me a signe, that it is thou that talkest with mee. Depart not hence, vntill I come agayne vnto thee, and till I bring mine of-

4. re. 179
Jer. 20. 8

fering

Deboza song

Judges.

Deboza song

and sayd vnto him: Come and I will shewe thee the man, whom thou seekest. And when he came into her tent: Beholde, Hissara laye deade, and the wayles was in his temples. And soo God brought Iabem the king of Canaan into subiection that dape befoze the children of Israel. And the hand of the children of Israel prospered, and prevailed against Iabin the king of Canaan, vntill they had broughte him to nought.

The. v. Chapter.

Then Deboza and Barack the sonne of Abinoam sang the same day saying: Praise ye the Lord for the auenging of Israel, and for the people that became soo willing. Heare, O ye kinges, hearken O ye princes: I euen I will sing vnto the Lord, I will praise the Lord God of Israel. Lord when thou wentest oute of Seir, when thou departedst out of the field of Edom, the earth trembled, and the heuens rayned: the cloudes also dropped water. • The mountaynes melted befoze the Lord, euen as did Sinai, befoze the Lord God of Israel. In the days of Samgar the sonne of Anath, in the days of Israel the hye wayes were vnoccupied: And the runners of the pathes walked thzough by ways. The inhabitants of the townes were gone, they were gone in Israel, vntill I Deboza came by, which cam by a mother in Israel. They chose newe goddesses, and then had they (the enemy) in the gates, though there wer shield & speare. There was not a shield or speare sene

Among fortie thousand of Israel. My hart loueth the gouerners of Israel, and them that are willing among the people. O praise ye the Lord. Speke ye that ride on faire asses, and that sit vppermost in iudgement, and walke by the wayes. At the crying of the archers among the drawes of water, there shall they speake of the righteousness of the Lord, his righteousness in the fenced places of Israel: then shall the people of the Lord go downe

to the gates. Up Deboza by, get thee by, and singe a song: • Rise Barak, and leade the captiuitie captiue, thou sonne of Abinoam. Then shall they that remayne, haue dominion of the proudest of the people of (Iabin:) The Lord shall for my sake haue dominion ouer the mightie. Oute of Ephraim was there a roote of them against Amalech, and after thee Beniamin among the people. Out of Machir came rulers, and out of Zabulon they that gouerne the pen of the writer. And of Issachar, there were princes with Deboza, Issachar also & Barak were sent on their seete into the bailey, when in the departing awayes of Ruben there were great men, & wise of heart. Why abodest thou among shepe foldes, to heare the bleatings of the flockes, and to separate thy self awaye with great men, and wise of heart. Gilead also abode beyond Jordan: and why doest Dan remayne in ships: Aser continued on the sea shore and taried in his decayed places. But the people of Zabulon haue leoparde their lines euen vnto the death, lyke as did Nephthaim in the hye places of the fieldes. The kinges came and fought, then fought the kings of Canaan in Channath, by the waters of Megiddo, and won no money. They fought from heauen, euen the starres in their courtes fought against Hissara. The river of Eison remoued the, that auncient riuer, the riuer Eison: My soule shall treade (him) downe mightily. Then wer the horse hooles smitten asunder, by the means of the prauinsinges that their mightie men made. Curse ye the Citie of Meras, (sayd the angell of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord with the mightye. Joel the wife of Haber, the Kenite, shall bee blessed above other womanne, blessed shall she be above other women in the tent. He asked water, and she gaue him milke, shee brought forth butter in a lordely dish. • Shee put her hande to the nayle, and her right

Deu. 4. b

Psal. 97.

Jud. 3. b.

Jud. 4. c.

hande to the smithes hammer: with the hammer smote he Sisera, and smote his heade, wounded him, and pearced his temples. He bowed him downe at her fete, he fell downe, and laye still: At her feete he bowed him downe, and fell. And when he hadde sonke downe he lay still desolate. The mother of Sisera looked out at a win-
dowe, and cried through the lattise: Why is his charet so long a coming? Why tary the wheles of his cartes? All the wise ladies answered her: ye and her owne wordes answered her selfe. Surely they haue founde, they deuide the spoiles: euery man hath a damsell or two: Sisera hath a praye of diuers colourd garments, euene a pray of raiment dyled with sondry colours, & that are made of nedle worke: raiment of diuers colozs, and of nedle worke which is mete for him that is chiefe in distributing of the spoiles. So perishe al thine enemies, O Lord: but they that loue him, let them be as the sun when he riseth in his might. And the land had rest fortye yeres.

The. vi. Chapter.

3
Iol. 4. a

AND the children of Israel committed wickednes in the sight of the Lord. And the Lord deliuered them into the handes of Adian seven yeres. And the hand of Adian preuailed against Israel, and because of the Adianites, the children of Israel made them dennes in the mountayns and caues & strong holdes. And when Israel had sowed, the Adianites, the Amalachites, and they of the east countrey came by together against them, and pitched their tentes against them, and destroyed the increase of the earth, euene till thou come vnto Azah: and left no sustenance for Israel, neyther shepe, ore or asse: for they went by, they and their cattel and came with their tentes as a multitude of gresshoppers: soo that both they and also their camels were with out number. And they entred into the land to destroy it. And so was Israel exceeding impouerished in the sight

of the Adianites, and cried vnto the Lord. And when the childzenne of Israel cryed vnto the Lord because of the Adianites, the Lord sent vnto them a Prophete, whiche sayde vnto them: Thus sayeth the Lord God of Israel: I set you from Egypte, and broughte you oute of the house of bondage, and I rid you out of the hande of the Egyptians, and out of the hande of all that oppressed you, and caste them oute befoze you, and gaue you their lande. And I said vnto you: I am the Lord your God, feare not the gods of the Amochites, in whose lande you dwell. But you haue not obeyed my voyce. And the Angell of the Lord came, and sat vnder an Oke, whiche was in Ephrah, that pertayned vnto Joas the father of the Elrites. And his sonne Gedeon pressed oute wheate oute of the eares in a presse, to hide it from the Adianites: and the angell of the Lord appeared vnto him, and sayde: The Lord is with thee, thou mightie man of warre. And Gedeon answered him: Oh my Lord, if the Lord bee with vs, why is all this comme vpon vs? yea and where be all his miracles, whiche our fathers tolde vs of, and sayde: Wille not the Lord bring vs out of Egypt? But now the Lord hath forsaken vs, and deliuered vs into the handes of the Adianites. And the Lord looked vpon him, and sayde: Goe hence in this thy mighte, and thou shalt deliuer Israel out of the handes of the Adianites: Haue not I sent thee? And he answered him: Oh Lord, wherewith shall I saue Israel? Beholde, my kinredde is pooze in Manasses, and I am little in my fathers house. The Lord sayde vnto him: I will be with thee, and thou shalt smite the Adianites, as they were but one man. And hee answered him: Oh, if I haue found grace in thy sight, then shewe me a signe, that it is thou that talkest with mee. Depart not hence, vntill I come agayne vnto thee, and till I bring mine of-

4. re. 179
Ier. 20. 9

Gedeon

Josua.

Gedeon

sering, and haue set it befoꝛ thee. And he sayd: I will tary vntill thou come againe. And Gedeon went in, and made readye a kid, and sweete cakes

D of an Ephra of floure, and put it with the fleshe in a bas kette, and put the bzoth in a pottle, and broughte it out vnto him vnder the Oke, and presented it. And the angell of God saide vnto him: Take the fleshe & the swete cakes, and laye them vpon this rocke, and powze out the bzoth. And he did so. Then the angell of the Lord put forth the end of the staffe that he helde in his hand, and touched the fleshe and the swete cakes. And there arose vpon

3. re. 18. f

fyre out of the rock, and consumed the fleshe and the swete cakes. But the angell of the Lord vanished out of his sight. And when Gedeon perceived that it was an angell of the Lord, he sayde: Alas, O Lord God, haue I

Exo. 33 d
Jud. 13

therfoze sene an angell of the Lord face to face, that I should dye? And the Lord sayde vnto him: Peace be vnto thee, feare not, thou shalt not die. The Lord made an aultare there vnto the Lord, and called it: The Lord of

E peace. And vnto this daye it is yet in Ephraim, that pertaineth vnto the father of the Ephraites. And it fortuned that the same night the Lord said vnto him: take a ponge bullocke oute of thy fathers dyone, and an other of. vii. yeares olde, and destroy the aultare of Baal, that thy father hath, and cutte downe the groue that is by it, & make an aultar vnto the Lord thy God vpon the top of this rocke in a conuenient place. And take the seconde bullocke, and offer burnt sacrifice vpon the wood of the grene, whiche thou shalt cut downe. Then Gedeon toke ten men of his seruantes, and did as the Lord hadde him. But because he durst not doo it by day for feare of his

F fathers household & of the men of the cite, he did it by nighte. And when the men of the cite were vpearly in the morning: Beholde, the aultare of Baal was broken, and the groue cut downe that was by it, and the seconde bullocke offered vpon the aultare that

was made. And they sayde one to an other: who hath done this thing? and when they enquired and asked, they said: Gedeon the sonne of Joas hath done this thing. Then the menne of the cite sayd vnto Joas. Bring out thy sonne, that he may dye, because he hath destroyed the aultar of Baal, and cut downe the groue that was by it. And Joas saide vnto all that stode by him: Will ye pleade Baals cause? or wil ye be his defenders? he that hath medled against him, let him die in the morning. If he be a God, let him be auenged of him that cast downe his aultar. And from that daye was Gedeon called, Jerobaal: because his father had sayd: Let Baal be auenged of him, that hath broken downe his aultar. All the Midianites therfoze, and the Amalekites, and they of the east, were gathered together, and wente and pitched in the valye of Jezrael: but the spirite of the Lord came vpon Gedeon. And he blew a trompet, and called. Abiezer to folowe him, and sent messengers throughtoute all Manasses, and called theym, whiche also didde folowe him. And he sente messengers vnto Mer, Zabulon, and Naphtalim, and they came to meete him. And Gedeon sayde vnto God: Wilt thou saue Israel in my hande, as thou hast sayde? Beholde, I will put a fleece of wocll in the thepshing place. And if the dewe comme on the fleece onely, and it be drye vppon all earthe besyde, then shall I bee sure, that thou wilt saue Israel by my hande, as thou saydest. And it came so to passe. For he rose vpearly on the morowe, and thruste the fleece together, and wronge the dewe thereon, and filled a bolle of water: and Gedeon sayde agayne vnto God: Be not angrie with me, that I speake once moze. For I will proue once agayne by the fleece. Let it be drye onely vpon the fleece, and dewe vppon all the grounde. And God didde so that same night: For it was drye vpon the fleece onely, and there was dewe

on all the grounde.

The vii. Chapter.

Jos. 8. 5

Gen. 20. 6
A. Mar. 3

Then Jerobaall (otherwise called Gedeon) and all the people that were with him, rose beearly, and pitched besyde the well of Harad, so that the hoste of the Madianites were on the Northside of the Rock, that boweth towards the baileye. And the Lord saide vnto Gedeon: The people that are with thee, are to manie for me to gene the Madianites into theyr handes, leasse Israel make their vaunte agaynst me and say: Mine owne hand hath saued me. Howe therefore make proclamation in the eares of the people, and say: If anye man dreade or be afrayde, let him retourne. And the people arose early. And there departed and returned of the people which were at mount Gilad, xxiij. thousand. And there abode ten thousands. And the Lord sayd vnto Gedeon: the people are yet to manie, bying them down vnto the water, and I will tpe them vnto thee there. And of whom I sape vnto thee. This shall go with thee, the same shall goe with thee. And of whomsoever I say vnto thee: This shall not go with thee, the same shall not go. So he brought downe & people vnto the water, & the Lord said vnto Gedeon: As many as lape the water with their tonges as a dog doeth, them put by theym selues, and so doo them that kneele downe vpon theyr knees to drinke. And the number of them that put theyr handes to theyr mouthes, and lapped, were. iiii. hundred men. But all the remnant of the people kneled downe vpon their knees to drinke water. And the Lord sayde vnto Gedeon: By these. iiii. hundred men that lapped water, will I saue you, and deliuer the Madianites into thine hande. And let all the other people go curry man vnto his place. They therfore of the people tooke vi. taples with them, & their trumpets. And he sent all the rest of Israel, euen vnto his tent, & comforted those

the hundred with him. And the hoste of Madian was beneath him in a bailey. And it fortuned & the same night the Lord sayde vnto him: Arise, get thee downe vnto the hoste, for I haue deliuered it into thine hand. But and if thou feare to go downe, then goe thou and Pharah thy ladde downe to the host, and thou shalt hearken what they say, and so shall thine handes be stronge, to go downe vnto the hoste. Then went he downe, & Pharah his lad, euen hard vnto the men of armes, that were in the host. And the Madianites, the Amalekites, and all they of the East, lay a long in the bailey, like a multitude of grasshoppers, and their camels were without number, euen as the sand by the sea side in multitude. And when Gedeon was come: Beholde, there was a man that tolde a dreame vnto his neighbour, and saide: Beholde, I dreamed a dreame, and me thought & a lofe of barley bread tumbled into the host of Madian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent lay along. And his felowe answered and sayde: This is nothing els saue the swerds of Gedeon, & son of Joas a ma of Israel: for into his hand hath god deliuered Madian, and all the hoste. When Gedeon heard & telling of the dreame, and the interpretation of the same, he worshipped, & returned vnto the host of Israel, and said: Up, for the Lord hath deliuered into your hand, the host of Madian. And he deuised the three hundred men into three companies, & gaue euery man a stopet in his hand, with an empty pitcher, and lampes therein: and said vnto the: Loke on me, and do likewise, that when I come to & side of the hoste, euen as I doo, so do you: When I blowe with a trumpet, and all that are with me, blowe ye with trumpets also on euery side of the host, and sape: Here is the swerde of the Lord & of Gedeon. And so Gedeon, and the three hundred men that were with him, came vnto the syde of the host in the beginning of the middle watch, & reiled by the watchmen. And they

Gedeon

Judges.

Gedeon

they blew with their trumpets, and brake the pitchers that were in their hands. And all the three companies blew with trumpets, and brake the pitchers, and helde the lampes in their left hands, and the trumpets in their righte, to blowe withall.

And they cryed: The swerde of the Lord and of Gedeon. And they stode still, every man in his place rounde aboute the hoste. And they within the hoste, ranne, and cryed, and fledde. And the three hundred blew with trumpets, and the Lord set

1 Re. 14.
2 Par. 30

every mans swerde bypon his neyghbour, throughout all the hoste. And the hoste fledde to Bethsitah, to Zererah, and to the edge of the playne of Mholah unto Cabath. And the men of Israell being gathered together out of the Tribe of Nephtalim, of Aser, and of all Manasses followed after the Mhabianites. And Gedeon sente messengers vnto all mounte Ephraim, sayinge: Come downe against the Mhabianites, and take before them the waters vnto Bethbarath, and to Jordan. Then all the men of Ephraim gathered together, and tooke the waters vnto Bethbarath, and to Jordan. And they tooke two captaynes of the Mhabianites, Ozeb and Zeb, and slew Ozeb bypon the rocke Ozeb, and Zeb at the presse Zeb and followed after Mhabian. And brought the heades of Ozeb and Zeb to Gedeon, on the other side Jordan.

The. viii. Chapter.

And the men of Ephraim said vnto him: Whye haste thou serued vs thus, that thou caldest vs not, when thou wentest to fight with the Mhabianites: and they chidde with him a good, (and had almoste doone him violence.) And he sayde vnto them: What deede haue I doone like vnto poures? Is not a clister of Ephraim better, then the wyne harvest of Abiezer? God hath deliuered into your hands the Lordes

of Mhabia, Ozeb and Zeb. And what was I able to doo like as you haue done? And then their spiritus abated from of him, when he had sayde that. And Gedeon came to Jordan to passe ouer, he and the three hundred menne that were with him, verie sainte and yet followed the chase. And he sayde vnto the menne of Socoth: geue I praye you cakes of bread vnto the people that followe me: for they be fainte that I may followe after Zebath, and Zalmona kings of Mhabian. And the Lordes of Socoth sayde: are the handes of Zebath and Zalmona now in thine handes, that wee shoulde geue breade vnto thine armye? Gedeon sayde, therefore when the Lord hath deliuered Zebath, and Zalmona into mine hande, I will teare the fleshe of you with the thornes of the wilderness and with byers. And he wente by thence to Dhanuel, and spake vnto them likewise. And the men of Dhanuel answered him as did the men of Socoth. And he said also vnto the men of Dhanuel: when I come againe in peace, I will breake downe this towne. Zebath and Zalmona were in Carhar, and their hostes with theym, bypon a xv. thousand men, whiche were all that were left of all the hostes of the of the Gasse: for there was slayne hundred and twentie thousand men that were swerdes. And Gedeon wente through theym that dwelte in tabernacles on the Eastside of Mhabah and Zehabab, and smote the hoste: for the hoste did cast no pertiles. And when Zebath and Zalmona fled, he followed after them, and toke the two kinges of Mhabian, Zebath and Zalmona, and discomforted all the hoste. And Gedeon the sonne of Joas returned from battell, afoze the sonne was downe, and caught a lad of the men of Socoth, and enquired of him. And he wrote him of the Lordes and Elders of Socoth. lxxvii. men. And he came vnto the menne of Socoth, and sayde: Beholde here I haue Zebath and Zalmona, with whiche I bidde cast me in the teeth, sayings: we

the handes of Zebath and Zalmona already in thyne hand, that we should geue head vnto thy sainty men? And he toke the elders of the Cytpe, and thynnes of the wildernesse and bzecrs and made the men of Socoth to fele them. And he brake downe the towre

3 reg. 12 of • Phannell, and slewe the men of the citpe. And then sayde he vnto Zebath and Zalmona, what maner of menne were they whom ye slewe at Ephoz? and they answered: the likeness of thee and them is all one, euen after the falschion of the chyldren of a kyng. And he sayd: they were my brethren, euen my mothers chyldren. As truly as the Lord lyueth yf ye had saved their lyues, I wouide not slaye you. And he sayde vnto Zether hys eldest sonne: by and slaye them. But the ladye bore not his sword, for he feared, because he was yet yonge. Then Zebath and Zalmona said: Rise thou, and fall vpon us: for as the man is, so is his strength. And Gedeon arose and slew Zebath and Zalmona, and toke away the ornaments, & were on their camels neckes. Then the men of Israel sayd vnto Gedeon: Raigne thou ouer us, both thou, thy sonne, and thy sonnes sonne, for thou haste deliuered us oute of the hande of Madian. And Gedeon sayde vnto them: I wyl not raigne ouer you, nether shal my chyld raigne ouer you, but the Lord shall raigne ouer you. And agayne Gedeon

sayde vnto them: I wold desyre a certayne requete of you, euen that you wouide geue me euery man the earrynges of hys praye. For they had golden earrynges, because they were Amaleites. And they answered: We wyl geue them. And they spyedde a manell, and byd call there in euery man the earrynges of his praye: and the sparkes of the golden earrynges that he requyred, was a thousand and seven hundred sickeles of gold, beside cherynes, gommamanders and purple raimente that was on the kynges of Madian, and hys the charynes, that were about their camels neckes. And Gedeon

3 reg. 12 a wouide geue me euery man the earrynges of hys praye. For they had golden earrynges, because they were Amaleites. And they answered: We wyl geue them. And they spyedde a manell, and byd call there in euery man the earrynges of his praye: and the sparkes of the golden earrynges that he requyred, was a thousand and seven hundred sickeles of gold, beside cherynes, gommamanders and purple raimente that was on the kynges of Madian, and hys the charynes, that were about their camels neckes. And Gedeon

in hys citpe Ephzath. And all Israel went a. whozping after it, in the same place, whiche thyng became a ruyne vnto Gedeon and to his house. Thus was Madian brought low before the chyldren of Israel, so that they lift vp their heades no moze. And the country was in quietnes fortye yeares in the dayes of Gedeon. And Jerobaall the sonne of Joas went, and dwelt in his owne house. And Gedeon had .lxx. sonnes of his bodye begotten, for he had many wyues. And his concubine that was in Sichem, bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed in a good age, and was buried in the sepulcher of Joas his father, euen in Ephzath, that pertayneth vnto the father of the Egrites. But it fortuned, that as sone as Gedeon was dead, the chyldren of Israel turned away and went a whozping after Baalim, and made a couenaunte with Baal to be their God, and the chyldren of Israel thoughte not on the Lord their God which had deliuered them out of the handes of all their enemyes on euerye side. Neither shewed they mercye on the house of Jerobaal, other wise called Gedeon, accordyng to all the goodnes which he had shewed vnto Israel.

The ix. Chapter.

Abimelech the sonne of Jerobaall wente to Sichem, vnto his mothers brethren, and communed with them, and with all his mothers fathers kindred, saying: I pray you in the eares of all the inhabitants of Sichem: whether is better for you, that all the sonnes of Jerobaall (which are .lxx. persons) raigne ouer you, epyther that one raigne ouer you? Remember, that I am of your bone, and of your fleshe. And his mothers brethren spake of him in the audience of the men of Sichem all these wordes, and their hartes were moued to folowe Abimelech. For they said: he is our brother. And they gaue him .lxx. peces of siluer out of the temple of Baal Berith, wherewith Abimelech bygd bagne and eight persons which

Eze. 18 b
and. 20. b

4. re. 10 a

Abimelech

Judges.

Abimelech

2 par. 218 went with him. And he went vnto his fathers house at Ephrah. & slew all hys brethren, the sonnes of Jerobaal, enen .lxx. persons with one stone. Notwithstanding. yet Joathan the yongest sonne of Jerobaal escaped, for he hpd him selfe. And all the men of Sichem gathered together, and al the house of Melio, and came and made Abimelech king in the playne, where the great stone was by Sichem. And when they told it to Joathan, he wēt and stode in the toppes of mount Garizim, and spke by his voyce, and cryed, and sayde vnto them: Herken vnto me

4 E. 46 you men of Sichem, that God maye herken vnto you. • The trees wente forth to anoynt a king ouer them, and sayd vnto the Olive tree: raigne thou ouer vs. But the olive tree sayd vnto them: Shoulde I leaue my fattenes, which both gods & men prayse in me, and go to be promoted ouer the trees? And the trees sayde to the figge tree: come thou and be kynge ouer vs. The figge tree answered them: shoulde I forsake my swetnes, & my good fruite and go to be promoted ouer the trees? Then sayde the trees vnto the vyne: come thou and be kynge ouer vs. The vyne sayde vnto them: shoulde I leaue my wyne wherby I cheare both gods and men, and go to be promoted ouer the trees? Then said all the trees vnto the fyre bush: come thou & reigne ouer vs. And the fyre bush said vnto the trees: yf it be true that ye will anoynt me kinge ouer you, then come, and put your trust vnder my shadow. If no, the fyre come out of the fir bush, and wast the Cedze trees of Libanon.

Now therfore, yf ye do truly and vncorruptly, to make Abimelech king: and yf ye haue dealt well with Jerobaal and his house, and haue done vnto him, accordinge to the deseruinge of his handes, iudge ye. For euen he (my father) fought for you, and aduētured hys lyfe, and rydde you out of the hande of Madian. And ye are risen by agaynst my fathers house this daye, and haue slayne his chyldren, enen .lxx. persons with one stone, and

haue made Abimelech the sonne of his mayde seruaunte, kinge ouer the men of Sichem, because he is your brother yf ye then haue dealt truly and purely with Jerobaal and with his house this daye, then reioyce ye with Abimelech, and let him reioyce with you. But if you haue not dealt truly, then I praye God a fyre maye come out of Abimelech, and consume the men of Sichem and the house of Melio. And that ther may come a fyre from among the men of Sichem, and oute of the house of Melio, and consume Abimelech. And Joathan ranne awaye and fledde, and wente to Beoz, and dwelt there, for feare of Abimelech his brother. When Abimelech had reigned thre yere, God sent a spert of hate betwene Abimelech, and the men of Sichem. And the Citizens of Sichem rayled vpon Abimelech, and wyshed that the wickednesse done to the .lxx. sonnes of Jerobaal myghte come on him, and that God wold lay the blood of them vnto Abimelech their brother which slew them, and vpon the other men of Sichem whiche ayded him in the killinge of his brethren. And the citizens of Sichem set men to laie a wayte for him in the top of the mountaynes, which men while they tarped for his comminge, robbed all that came a longe the way by them. And it was tolde Abimelech. And Gaal the sonne of Abed came with his brethren and they gat them to Sichem. And the men of Sichem put their confidence in him. And they went out into the fieldes, and gathered in their grapes, and trode them, and made merye: and wente into the house of their goddes, and dyd eate and drynke, and cursed Abimelech. And Gaal the sonne of Abed said: what is Abimelech? & what is Sichem? that we shoulde serue him? Is he not the sonne of Jerobaal? & Jeebul is his officer? & where suche as come of Jemor the father of Sichem, for what reason is it that we shoulde serue him? woulde God this people were vnder my hand, I wold I take Abimelech out of

And he spake against Abimelech: make
thine hooste greater, and go out. And
when Jebul the ruler of the citie heard
the words of Gaal the soon of Abed,
he was wroth, & sent messengers vnto
Abimelech priuily, saying: Beholde
Gaal the sonne of Abed and his bre-
thren be come to Sichem: and behold,
they set the citie agaynst thee. Shewe
therefore vpon by night, thou and all the
people that is with thee, & lye in wait
in the field. And rise early in the mor-
ning as soone as the sunne is vp, and
fall vpon the citie. And if he & the peo-
ple that is with him, come out against
thee, do to him what thine hands shall
be able. And Abimelech rose vp, and al
the people that were w him by night.
And they layde awayte against Si-
chem in foure companies. And Gaal
the sonne of Abed went out, and stode
in the entring of the gate of the citie.
And Abimelech rose vp and the folke
that wer with him fro laying a wait.
And when Gaal saw & people he said
to Jebul: beholde, there come people
downe fro the top of the mountaines.
And Jebul said vnto him: the shadow
of the hils seme men vnto thee (and by
that error art thou disceaued.) And
Gaal answered agayne and sayde: see,
there come folke down by the middle
of the land, & another company come
alonge by the playne of the charmers.
Then sayd Jebul vnto him: where is
now thy mouth that said: what felow
is Abimelech that we shoulde serue
him? Is not this the people that thou
hast despised? Go out nowe and fight
with them. And Gaal went out before
the citizens of Sichem, & fought with
Abimelech. And Abimelech chased
him, that he fledde before him (and he
drowe him into the Citie (and manye
were overthrowe and wounded, euen
vnto the entring of the gate. And Abi-
melech dwelt at Brimah. And Jebul
spoke out. Gaal and his brethren that
they should not dwell in Sichem (and
suffered them not to tarye therein.) And
on the morowe it happened that the
people went out into the field. And
they tolde Abimelech. And he toke the

people, and denided them into thre co-
panies, and layd a wayt in the fieldes,
and looked, and behold, the people were
come out of the Citie, and he ran vpon
them, and smot them. And Abimelech,
and the companies that were with
him reached further, and stode in the
entring of the gate of the citie. And the
two other companies ran vpon al the
people that were in the fieldes, & slew
the. And when Abimelech had fought
agaynst the citie all that daye, he toke
it, and slew the people that was ther-
in, and destroyed the Citie, and sowed
salt throughout it. And when all the
men of the towne of Sichem hearde
that, they cntred into a stronge hold of
the house of their god Baal Berith,
(where they made a bonde with him,
and therof did the place take his name,
which place was exceeding stronge.)
And it was tolde Abimelech, that all
the men of the towne of Sichem were
gathered together, and Abimelech gat
him to mount Zelmon, both he and all
the people that were with him, & toke
axes with him, and cut downe bowes
of trees, and toke them and bare them
on his shoulder, & said vnto the folke
that were with him: What ye haue
sene me do, speede your selues, and do
likewise as I haue done. And all the
men that were amonge the people, cut
downe bowes, and folowed Abime-
lech, and put them into the holde, and
sette the holde a fire by them: so that
(with smoke and fire) all the men of
the towne of Sichem were slayne,
vpon a thousande men and women.
Then wente Abimelech to Thebez, &
beseged it, and toke it. But there was
a stronge towne within the citie, and
thither came all the men and women,
and al the chiefe that were in the citie,
and shutte it to them, and got them by
by the bulworkes, to the topp of the
towne. And Abimelech came vnto the
towne, and fought against it, and wet
harde vnto the dooze of the towne to
set it on fyre. And a certayne woman
caste a peece of a millstone vpon his
head, and all to brake his brayne pan,
Then Abimelech called hastily vnto

Judi. 7. 6

G

2 reg. 1. b

Thola and Jair

Judges

Jephthah

the yonge man that bare his harness,
 1 reg. 3. 15 and sayd vnto him: draw thy sword
 1 par. 108 and slea me, that men saye not of me: a
 woman slewe him. And his lad thrust
 him throughte and he dyed. And when
 the men of Israell sawe that Abime-
 lech was deade, they departed euerye
 man vnto his owne house. And thus
 the wickednes of Abimelech which
 he did vnto his father, in slepyng his
 seuenth byethre and thereto al the wic-
 kednesse of the men of Sichem, did
 God bringe vpon their heades. And
 vpon them came the curse of Jothan
 the sonne of Jerobaal.

Judi. 9. c

The. x. Chapter.

After Abimelech there arose,
 to defend Israell, one Thola
 (the sonne of Phuah) his vn-
 cles soonne, a man of Isakar whiche
 dwelt in Samir in mount Ephraim.
 And he iudged Israell. xxiij. yere, and
 dyed, and was buried in Samir. And
 after him arose Jaira Gileadite, and
 iudged Israell. xxiij. yere. And he had
 thirty soons that rode on thirty asse
 coltes, & they had thirtie cities, which
 are called the Townes of Jaira vnto
 this day, and are in the lande of Gile-

Jud. 12 d

ad. And Jaira dyed and was buried in
 Ramon. And the children of Israell
 wroughte wickednesse yet agayne in
 the sight of the Lord, and serued Ba-
 alim and Asaroth, & the gods of Si-
 ria, the gods of Sidon, and the gods
 of Moab, the gods of the children of
 Ammon, and the goddesses of the Philis-
 tines, and forsoke the Lord and serued
 not him. And the Lord was wrothe
 with Israell, and solde them into the
 hands of the Philistines, and into the
 hands of the childre of Ammon, whi-
 che from that yere forth, pilde and op-
 pressed the children of Israell. xviij.
 yere al that wer on the other side Jor-
 dan, in the lād of the Amozites which
 is in Gilead. Moreover, the children
 of Ammon went ouer Jordan to fight
 agaynst Juda, Ben Iamin, and the
 house of Ephraim: so that Israell was
 sore combed. And the children of Is-
 rael cryed vnto the Lord saying: we
 haue sinned agaynst thee: for we haue

Judg. 2 d

3. a. 4. a.

6. a. 8. g. &

13. a.

forsoaken our owne God, and haue ser-
 ued Baalim. And the Lord saide vnto
 the children of Israell: did not the Eg-
 yptians, the Amozites, the children of
 Ammon, the Philistines, the Sidon-
 nites, the Moabites, and the Moa-
 bites oppresse you? And ye cried to me
 and I deliuered you out of their han-
 des. And for all that ye haue forsoaken
 me, and serued strange gods, wher-
 soe I wil helpe you nomore. So and
 crye vnto the gods which ye haue cho-
 sen, and let them saue you in the time
 of your tribulation. And the children
 of Israell sayd vnto the Lord: we haue
 sinned, do thou vnto vs what seeme
 please thee, deliuer vs onely this day.
 And they put away the strange gods
 from them, and serued the Lord. And
 his soule had pittie on the miserie of
 Israell. Then the children of Ammon
 gathered together, and pitched in Gi-
 lead: And the children of Israell gather-
 ed the together, and pitched in Gilead.
 And the Lordes of Gilead sayd
 eche to other: whosoener will begin
 the battel agaynst the children of Ama-
 mon, the same shalbe head ouer all the
 inhabitours of Gilead.

The. xi. Chapter.

And there was one Jephthah
 a Gileadite, a stronge man, the
 sonne of an harlot: and Gilead
 begat Jephthah. And Gileadens wife
 bare him sonnes, whiche when they
 were come to age thurst out Jeph-
 thah, and sayde vnto him, thou shalt
 not inherite in our fathers house, for
 thou art the sonne of a strange wo-
 man. Then Jephthah shadd from his
 byethenne, and dwelte in the lande of
 Tob. And there gathered ydle (and
 theuillie) men to Jephthah, and went
 out with him. And it chanced in pro-
 cess of time that the children of Ama-
 mon made warre agaynst Israell. And
 when the children of Ammon fought
 thus agaynst Israell, the elders of Gi-
 lead went to see Jephthah out of the
 lande of Tob (to helpe them) and
 said vnto him: come and be our cap-
 taine.

that we may fight with the children of Ammon. Jephthah answered the elders of Gilead: I byd not ye hate me and expel me out of my fathers house: how happeneth it then, that you come vnto me now in tyme of your tribulation? And the Elders of Gilead saide vnto Jephthah: Therefore we tyme agayne to thee now, that thou wouldest go with vs; and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead. And Jephthah sayd vnto the elders of Gilead: If ye bringe me home agayne to fight with the children of Ammon, then if the Lord deliuer the before me, shall I be your heade? And the elders of Gilead sayd to Jephthah: The Lord be witness betwene vs, yf we do not according to thy words. Then Jephthah went with the elders of Gilead.

And the people made him head and ruler ouer them. And Jephthah rehearsed all his wordes before the Lord in Mizpe. And Jephthah sente messengers vnto the kings of the children of Ammon, saying: What hast thou to do with me, that thou arte come agaynst my land to fight in my land? The king of the children of Ammon answered vnto the messengers of Jephthah: Because Israel toke away my land, when they came out of Egypt: euen from Arnon vnto Iabbok, and vnto Jordan. Now therefore redde those landes agayne with thy women. And Jephthah sente messengers agayne vnto the king of the children of Ammon, & said vnto him thus saith Jephthah: Israel toke not away the land of Moab, nor the lande of the children of Ammon. But when Israel came out of Egypt and walked thowowe the wilderness, then vnto the red sea they came to Cadan, and sente messengers vnto the king of Edom, saying: lette me (I pray thee) go thowowe thy lande. But the king of Edom would not agree thereto. And in this manner they sente vnto the king of Moab, but he would not consent. And so Israel abode still in Canaan. And then they went along thowowe the wilderness, and compas-

sed the lande of Edom, vnto the lande of Moab, and came alonge by the cosse of the land of Moab, and pitched on the other syde of Arnon, and would not come within the cosse of Moab: for Arnon was the btmmost border of Moab. And then Israel sent messengers vnto Sihon, king of the Amorites, and king of Hesbon, and sayde vnto him: Let vs passe thowowe thy lande vnto our owne countrey. But Sihon consented not to Israel, that he shoulde go thowowe his cosse: but gathered all his people together, and pitched in Jazab, and soughte with Israel. And the Lord God of Israel deliuered Sihon and all his folke into the handes of Israel. And so Israel smote them and conquered all the land of the Ammonites, the inhabitants of the sayd countrey. And they conquered all the coastes of the Ammonites, from Arnon vnto Iabbok, & frō the wilderness vnto Jordan. So now, seeing the Lord God of Israel hath cast out the Ammonites before his people Israel, shouldest thou possesse the land? Nay but what people Canos thy god dwelleth out, that lande possesse thou. Canst thou whatsoeuer nation the Lord our God expelleth, that land ought we to entyre? And arte thou better then Balac the sonne of Jephthah king of Moab? did he strue with Israel of fight agaynst them, all the while Israel dwelt in Hesbon and her towne, in Broer and her towne, and in all the cities? be along by the coastes of Arnon, thre hundred yeres: why didst thou not recouer them in all that space? wherefore, I haue not sinned agaynst thee. But thou dost me wrong to warre agaynst me. The Lord therefore whiche is a Judge, be Judge this daye betwene the children of Israel and the children of Ammon. Nowebeit, the king of the children of Ammon, harkened not vnto the wordes of Jephthah, which he sent him. Then the spere of the Lord came vpon Jephthah. And he passed out to Gilead and to Manasses, and came to Mizpeh that lieth in Gilead, & from thence

Nu. 21. c

De. 2. c. d

D

Nu. 22 a

De. 23 a

De. 2. b

Nu. 20. c

Jephthah

Judges.

thence unto the children of Ammon.
F And Jephthah bowed abow unto the
 Num. 6d Lord, and sayd: • If thou shalt deliver
 the childzen of Ammon into my hands
 then that thyng that cometh out of
 the doores of my house against me, whē
 I come home in peace, from the child-
 dzen of Ammon, shall be the Lord, and
 I will offer it by for a burnt offering.
 And so Jephthah went unto the child-
 dzen of Ammon to fighte with them.
 And the Lord delivered them into his
 handes. And he smote them from Tro-
 er tyll thou come to Minith, even .xx.
 cities: and so forth to the playne of the
 vineyardes with an exceeding greete
 slaughter. And thus the childzene of
 Ammon were broughte vnder before
 the childzen of Israel. When Jeph-
 thah came to Jozphah unto his house,
 se, his daughter came out against him,
 with tymbrells and daunces, whiche
 was his only child: so that besyde her,
G he had nether sonne nor daughter. And
 when he sawe her, he rente his clothes
 and sayd: Alas my daughter, thou hast
 brought me lowe, and art one of them
 that troubleth me. For I have ope-
 ned my mouth unto the Lord, and can
 not go backe, and she sayde vnto hym:
 my father, yf thou haue opened thy
 mouth unto the Lord, then doe with
 me accordinge to it that proceeded oute
 of thy mouth, for as much as the Lord
 hath aduenged the (and gyven the vic-
 toye) of thyn enemies the childzen of
 Ammon. And she said vnto her father:
 do this much for me: let me alone two
 monethes, that I may go downe to the
 mountaines, & bewaile my virginittie
 I and my fellows. And he said go, and
 he sent her away two monethes. And
 so she went with her companions, and
 lamented her maydenheade vpon the
 mountaines. And after the end of two
 monethes she turned agayne vnto her
 father which dyd with her accordyng
 to his bowe which he had vowed, and
 she had knowen no man. And it grew
 to a custome in Israel. The daugh-
 ters of Israel came yere by yere to
 lament the daughter of Jephthah the
 Gileadite, foure dayes in a yere.

The .xv. Chapter.

A And the men of Ephraim ga-
 thered them selues together,
 and went northward, and said
 vnto Jephthah: • Wherefore wentest
 thou to fighte with the childzene of
 Ammon, and dydest not call vs to go
 with thee? we wil therfore burne thine
 house vpon thee with fyre: and Jeph-
 thah sayd vnto them: I and my people
 were at great stryfe with the childzen
 of Ammon. And when I called you,
 ye delivered me not oute of their han-
 des. And when I saw that ye deliue-
 red me not, • I put my life in my han-
 des, and wente vpon the childzen of
 Ammon. And the Lord delivered them
 into my handes. Wherefore then see ye
 come vpon me now, to fighte with
 me? Jephthah therfore gathered toge-
 ther all the men of Gilead, and foughte
 with the Ephraites. And the men of
 Gilead smote the Ephraites because
 they said: Ye Gileadites are but run-
 negates of Ephraim among the E-
 phraites and the Manassites. Where-
 ouer, the men of Gilead toke the pas-
 sages of Jordan before the Ephraites.
 And when those Ephraites that were
 escaped, sayde: let vs go ouer, then the
 men of Gilead saide vnto them: Are
 thou an Ephraite? they said nay. Then
 saide they vnto him: then say, Achis-
 boleth (which is by interpretation, an
 eare of corne.) And he saide Sibbo-
 leth: for he coule not so pronounce.
 And then they toke him, & slawe him
 at the passages of Jordan. And there
 were overthrowen at that tyme of the
 Ephraites. xlv. my. And Jephthah
 indged Israel. vi. yere, and dyed, and
 was buried in one of the cities of Gi-
 lead. After this man, indged Israel
 one Ibezai of Bethlechem, and by him
 xxx. sonnes and .xxx. daughters, whom
 he sent out, and toke. xxx. other in
 his sonnes. And when Ibezai was
 indged Israel. vij. yere, he dyed, and
 was buried at Bethlechem. After him
 Elon a Zabulonite indged Israel
 vi. yere, and Elon the Zabulonite
 was buried in Aialon, in the coun-
 trey of Zabulon, After him, Abdon

sonne of Hellel a Pharatonite iudged
Israel. And he had .xl. sons, and thirty
mules, that rode on. xxx. Mule coltes.
And when Abdon the sonne of Hellel
the Pharatonite had iudged Israel
eight yere he dyed, and was buried in
parathon in the lande of Ephraim, in
the mount of the Amalekites.

Chapter.

And the children of Israel be-
gan agayne to committe wis-
kednes in the sight of ϕ Lord.

Jud. 19b And the Lord deliuered them into the
hands of the Philistines. .xl. yere. And
there was a man in garash of the kin-
red of Dan, named Manoah, whose
wyfe was barren, and bare not. And
the Angell of the Lord appered vnto
the woman, and sayde vnto her: Be-
hold, thou art barren, and bearest not:
But thou shalt conceive, and beare a
sonne. And now be ware: that thou
drinke no wyne, nor stronge drinke,
neither eate anye vncleane thinge: for
so, thou shalt conceive and beare a son.

Num. 6a

1. Re. 1b

2. 7. a

And there may no .rafos come on his
head. For the lad shall be an .abstainer
vnto god, even from his (infancie and
from his) birth. And he shall begin to
deliuer Israel out of the hands of the
Philistines. Then the wyfe came, and
told her husband saying: a man of god
came vnto me, and the fashion of him
was like the fashion of an Angell of
God, exceeding fearfull. But I afked

Gen. 16c him not whence he was, neither tolde
me his name, but said vnto me: be-
hold thou shalt be with childe & beare
a sonne, and nows drinke no wyne
nor stronge drinke, neyther eate anye
vncleane thinge: for the lad shall be an
abstainer to God, even from his (in-
fancie and from his) birth, to the daye
of his death. Then Manoah made in-
tercession to the Lord, and sayde: I
pray thee my Lord, let the man of god
whiche thou sendest, come once moze
vnto vs, and teache vs what we shall
do vnto the ladde when he is borne,
and God hearde the praye of Mano-
ah, and the Angell of God came a-
gayne vnto the wyfe as she sat in the
house. But Manoah her husbände

was not with her. And the wyfe
made haste and ranne, and shewed her
husbände, and sayde vnto him: Be-
holde, the man appered vnto me that
came vnto me to daye. And Manoah
arose and wente after his wyfe, and
came to the man, and sayde vnto him:
wite thou the man that spaketh vnto
my wyfe? And he saide: I am. Mano-
ah sayde: nowe when thy sayings is
come to passe: what shall the maner
of the chyld, and what shall he doo?
And the Angell of the Lord sayde
vnto Manoah: Thy wyfe muste ab-
stayne from all that I sayde vnto her:
she may eate of nothing that cometh
of the vyne tree, nor drinke wyne or
stronge drinke, nor eate any vncleane
thinge. But must obserue all that I
bad her. Manoah sayde vnto the An-
gell of the Lord: we will keepe thee
still, vntill. We haue made readye a
kid, and haue set it before thee. And ϕ
Angell of the Lord sayde vnto Ma-
noah: though thou make me abide, I
will not eate of thy breade. And yf
thou wilt offer a burnte offeringe,
thou must offer it vnto the Lord. For
Manoah wist not that it was an an-
gell of the Lord. And Manoah sayde
agayne vnto the Angell of the Lord:
What is thy name, that when thy say-
inge is come to passe, we may do thee
some worshippe? And the angell of
the Lord sayd vnto him: why askest
thou after my name, whiche is secret.

Cob 12b

Gen. 18a

Cob 12b

Me. 12. g

And so Manoah toke a kyddē with a
meat offering & offered it vpon a rocke
vnto the Lord. And the angell did
wonderously, Manoah and his wyfe
looking vppon. And when the flame
came by toward heauen from the au-
tar, the angell of the Lord ascended by
in the flame of the aultar. And Mano-
ah and his wyfe looked vpon it, and fell
flat on their faces vnto the ground.
But the angel of the Lord did nomoze
appere vnto Manoah and his wyfe.
And then Manoah knew that it was
an angell of the Lord, and sayde vnto
his wyfe. we shall surely dye, because
we haue sene god. But his wyfe sayd
vnto him: If the Lord would kill vs,
we had

Exo. 33b

Judi. 6. c

Samson

Judges

Samson

he would not haue receaued a burnt-offering and a meat-offering of oure handes, neither would he haue shewen vs all these thinges; nor would he now haue told vs any tuche. And the wife bare a sonne, and called his name Samson. And the ladde grew, and the Lord blessed him: And the spirit of the Lord began to moue him in the house of Dan, betwixte Zorah and Eschol.

The xliij. Chapter.

Samson went down to Chanath, and saue a woman in Chanath, of the daughters of the Philistines; and he came vp, and tolde his father and his mother; and sayde: I haue seene a woman in Chanath of the daughters of the Philistines; and now we gent me her to wife. Then his father and mother saide vnto him: Is there neuer a woman amonge the daughters of thy brethren, and amonge of my people, but that thou must goe, and take a wyfe of the vncircumcised Philistines? And Samson sayde vnto his father: geue me this woman, for shee please me well. But his father and mother wist not that it was the Lordes doing, and that he sought an occasion agaynste the Philistines, for at that time the Philistines reigned ouer Israel. Then went Samson and his father and his mother downe to Chanath, and came to the vineyardes of Chanath. And behold, a yong (wood) lyon roared vpon him. And the spirit of the Lord came vpon him. And he tare him, as he would haue rente a kidde; and yet had nothinge in his hande, neither tolde his father and mother what he hadde done. And he went downe & talked with the woman, which seemed well sauoured in the sight of Samson. And within a shorthe space after, as he went thither againe to take her to wife, he turned oute of the waye, to see the carkasse of the Lyon. And beholde, there was a swarme of bees and honey, in the carkasse of the Lyon. And he toke of the honey in his handes, and went eating, and came to his father and mother,

and gaue theym also. And they didde eate. But he tolde not theym, that he had taken the honey out of the carkasse of the Lyon. And soo his father came vnto the woman, and Samson made there a feast, for so bled the yong men to doo. And when they (the citizens of that place) sawe him, they brought. xxx. companions to be with him. And Samson sayde vnto them: I will now putte forthe a riddle vnto you. And if you can declare it me within viij. dayes of the feast, and find it out, I will geue you. xxx. shirts, and xxx. change of garmentes: But and if you can not declare it me, then shall ye geue me. xxx. shirts, & xxx. change of garmentes. And they answered him, put forth thy riddle that we may heare it. And he sayde vnto theym: out of the eater came meate, and out of the strong came sweetness. And they could not in three dayes expound the riddle. And when the seventh day was come, they sayde vnto Samsons wife: Statte thyne husbande, (and perswade him) that he may declare vs the riddle least we burne thee and thy fathers house with fire. Then ye called vs hither, to make vs beggers: And Samsons wife wept before him (complained) and sayde: Surely thou hatest me and lovest me not: for thou haue put forth a riddle vnto the children of my folke, and hast not tolde it me. And he sayde vnto her: Beholde, I haue not told it my father and my mother, and shall I tell it thee? And Samsons wife wepte before him. viij. dayes, while the feast lasted. And the seventh day he tolde her, because she lay so close vpon him. And she tolde it the children of her folke. And the men of the cite sayde vnto him the seventh day, before the sunne went downe. What is sweeter then honey, and what is stronger then a Lyon? Then saide he vnto them: If ye had not plowed in my cause, ye had not found out my riddle. And the spirit of the Lord came vpon him. And he wet downe vnto Samson, and slewe thirty men of them, and spoiled them, & gaue change of

Deut. 7. 8

101. 102

B

C

mentes vnto the which expounded the riddle. And he was wroth, and went vp to his fathers house. But Samsons wife was geuen to one of his companions, that he had taken vnto him.

The .xv. Chapter.

But it chanced within a while after, euen in the time of wheat haruest, that Samson visited his wife with a hidde, sayinge: I will goo into my wyfe into the chamber: but her father woulde not suffer him to goo in. And her father sayde: I thought that thou haddest hated her, and therefore gaue I her vnto one of thy companions. Is not her yonger sister sayier thes? Take her in steede of the other. Samson said vnto the: Howe am I more blameles then the Philistines, & therefore will I do them displeasure. And Samson went out and caughte three hundred foxes, and toke firebrandes, and fastened tayle to tayle, and put a firebrande in the middes betwene two tayles. And when he had set the brandes of fire, he sent them out (that they might runne abroade, which went immediatly) into the standinge corne of the Philistines, and burnt vp both the reaped corne, and also the standing, with the vineyardes and oliues. Then the Philistines said: who hath done this? And it was told the that Samson the sonne in lawe of the Chamitic, because he had taken his wife, and geue her to his companion. And the Philistines came vp and burnt her and her father with fire. And Samson said vnto them: Though ye haue don this yet will I be auenged of you, and then I will cease. And he smote the legges and thigh with a mighty plague. And then he went and dwelt in the cave of the rocke Etam. Then the Philistines came vp, & pitched in Iuda, and lay in a place, & was after ward called Lehi (that is a Jaw bone, wher theire host was scattered abroade.) And the men of Iuda said, why are ye come vp vnto vs? They answered: to bynde Samson as we come by, and to do to

him as he hath done to vs. Then the thousande men of Iuda went downe to the cave of the rock Etam, and said to Samson: wottest thou not that the Philistines are rulers ouer vs. wherfore the hast thou done thus vnto vs? He answered them: as they did vnto me, so haue I done vnto them. And they sayde vnto hym agayne: we are come downe to bind thee, and to deliuer thee into the hande of the Philistines. And Samson sayd vnto them: sweare vnto me (and promise me) that ye shall not fall vpon me your selues. They answered him, saying: No, but we will bynde thee, and deliuer thee vnto their hands: But we wil not kill thee. And they bounde him with two newe cordes, and broughte him from the rocke. And when he came to Lehi, the Philistines shewed against him. And the spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire, for the bandes loosed from off his handes. And he founde a rottenne Jawe bone of an asse, and put footth his hande, and caught it, and slew a thousande men therewith. And Samson sayde: with the Jawe of an asse, haue I made hepes of them: with the Jawe of an asse haue I slain a thousand me. And whē he had leste speakinge, he caste awaye the Jawe bone out of his hande, and called the place: Ramath Lehi: (that is by interpretation, the lifting vp of the Jawe bone.) And he was sore a thirste, and called on the Lord, and sayde: Thou hast geuen this grate virooy, in the hande of thy seruant. And now I muste dye for thirst, and fall vnto the hands of the vncircumcised. But God brake a great cote that was in the Jawe, and ther came water therout. And when he had dronke his spirit came againe and he was refreshed, wherfore the name thereof is called vnto this daye, the well of the caller on, which came of the Jaw. And he iudged Israel in the dayes of the Philistines, twenty yeres.

Leui. 148
Iudi. 1. b

Samson

Judges.

Samson

The xvi. Chapter
Then went Samson to Gath,
 and sawe there an harlotte
 and wente in vnto her. And it
 was tolde the Gathites, say-
 inge: Samson is come hither. And
 they went about, and layde wayte for
 him ther, al night in the gate of the city,
 and were still all the night, saying: in
 the morning when it is daye, we shall
 kill him. And Samson tooke his rest
 till midnight, and arose at midnight,
 and toke the doores of the gate of the ci-
 tie, and the two side postes, and rente
 them off, with the bar and all, and put
 them vpon his shoulders, and caried
 them vp to the top of an hill, that is be-
 fore Hebron. And after this, it fortu-
 ned that by the river of Sorek, he lo-
 ued a womā, called Dalila, vnto whō
 came the Lordes of the Philistines,
 and sayd vnto her: perswade him, and
 see wherin his greate strength lyeth,
 and by what meane we may ouercome
 him that we may blinde him, to byng
 him vnder, and euery one of vs shall
 geue thee eleven hundred silverlings.
 And Dalila sayde to Samson: Oh
 tel me where thy greate strength lieth,
 and how thou mightest be bound, and
 brought vnder. Samson answered
 vnto her: If they bynd me with seuen
 grene withes that were neuer dyped
 I shalbe swake as other menne. And
 then the LORD of the Phil-
 istines brought her seuen withes
 that were yet greene and neuer dyped,
 and he bound him therewith. Not-
 withstanding she had men lyinge in
 wayte with her in the chamber. And
 she sayde vnto him: the Philistines
 be vpon thee Samson. And immediat-
 ly he brake the withes as a stringe of
 tow (that is twined) breaketh, when
 it feeleth fire. And so his strengthe
 was not knowne. And Dalila sayde
 vnto Samson: See, thou hast mocked
 me, and tolde me lyes. Now therefore
 tell me, wherewith thou mightest be
 bound. He answered her: if thou bynd
 me with newe ropes that netter were
 occupied, I shall be swake, and as a-
 nother manne. Dalila therefore tooke

newe ropes, and bounde hym there-
 with and sayde vnto him: the Phil-
 istines be vpon thee Samson. And there
 were lyes of wayte in the chamber,
 and he brake them from off his armes,
 as they had beene but a threde. And
 Dalila sayde vnto Samson, hitherto
 thou hast begyled me, and tolde mee
 lyes: yet tell me, howe thou mightest
 be bounde. He sayde vnto her: If thou
 plantest the vii. lockes of my heade
 with an heare lace. And she fastened
 them with a nagle, and said vnto him:
 the Philistines be vpon thee Samson.
 And he awaked out of his slepe, & plac-
 ked away the nagle, that was in the
 plattinge with the heare lace. And
 she sayd vnto him againe: howe canst
 thou saye that thou lovest me when
 thine heart is not to me? beholde, thou
 hast mocked me this thre times, and
 hast not tolde me, wherewith thy greate
 strength lyeth. And as she laye vpon
 him with her woordes continuallye
 vexing of him, his soule was encum-
 bred euen vnto the death. And so he
 tolde her all his hearte, and sayde vnto
 her: there neuer came raser vpon mine
 headde, for I haue bene an abstayner
 (that is to say consecrate) vnto God,
 euen from my mothers wombe: ther-
 fore when I am shaven, my strength
 will go from me, and I shall be
 swake, and be like all other men. And
 when Dalila sawe that he had tolde
 her all his heart, she sent and called for
 the Lordes of the Philistines, saying:
 come by yet this once, for he hath
 swed me al his heart. Then the Lordes
 of the Philistines came by vnto her,
 and brought the money in their han-
 des. And she made him slepe vpon her
 knees, (and to laye his head downe in
 her lappe) and she sent for a man, and
 he did sheue off the seuen lockes of his
 head, and beganne to byre him, and his
 strength was gone fro him. And she
 sayde: the Philistines be vpon thee
 Samson. And he awoke out of his
 slepe, and sayde: I will go out now
 as at other times before, and shake
 my selfe, and he wist not that the Lord
 was departed fro him. But she

91. Since he took him, and put out his eyes, and brought him downe to Azath, & bound him with two fetters of brasse. And he did grinde in the prison house, howbeit the heare of his headde began to grow againe after that he was shaven. Then the Lordes of the Philistines gathered them together, for to offer a solemne offering vnto Dagon their God, and to reioyce: for they said our God hath deliuered Samson our enemy into our handes. And when the people sawe hym, they playsted their God: for they sayde, our God hath deliuered into our hands, our enemy, & destroyer of our cōstrey, which slue many of vs. And when their hearts were merry, it fortuned, that they saide: send for Samson that he maye make vs laughe. And they set Samson out of the prison house, and he played before them, and they set him betwene the pillars. And Samson sayde vnto the lad that led him by the hande: sette me that I may touch the pillars, that the house stand vpon, and that I may leane to them. And the house was full of men and women. And there were all the Lordes of the Philistines. And there were vpon the rofe a thre thousand men and women, & beheld while Samson played. And Samson called vnto the Lord, and sayde: O Lord God, thinke vpon me, and strengthen me, at this time onely, O God, that I maye be auenged of the Philistines for my twories. And Samson caught the two middle pillars, on which the house stood, & on which it was bozned, the one in his right hande, and the other in his left, and sayde: my soule shall dye with the Philistines, and bowed them with all his might. And the house fell vpon the Lordes, and vpon all the people that were therein. And so the deade which he slewe at his death were more then they which he slewe in his lyfe. And then his brethren and all the house of his father came downe, and toke him vpye, and brought him and buried him betwene Zorah and Beth-lehem, in the burying place of Manoah his father. And he

judged Israell. xx. yeres.

The. xviij. Chapter.

T Here was a man in mount Ephraim named Micah, and he sayd vnto his mother: the leuen hundred syluerlinges that were taken from thee, about which thou cursedst, and spakest it in mine eares. Beholde, the syluer is with me, I toke it away. And his mother said: blessed be thou my sonne, in the Lord. And when he had restoyed the leuen hundred syluerlinges to his mother agayne, his mother saide: I bowed the siluer vnto the Lord of mine hande for thee my sonne, that thou shouldest make a grauen ymage and an ymage of metall. Nowe therefore, I will geue it thee agayne. And when he restoyed the money agayne vnto his mother, his mother tooke two hundred syluerlinges, and gaue them to a goldsmith, which made thereof a grauen ymage, and an ymage of metall, & it was in the house of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim. (That is to saye, a garment for the Priest, and Idoles.) And filled the hand of one of his sons which became his prieste. In those dayes there was no kinge in Israell, but every man dyd that which was good in his own eyes. And there was a ponge man out of Bethlehem Juda of the kynred of Juda: which ponge manne was a Leuite, and sojourned there. And the man departed oute of the citie of Bethlehem Juda, to dwell where he could finde a conuenient place. And he came to mount Ephraim, to the house of Micah as he iourneyed. And Micah said vnto him: whence comest thou? The Leuite answered him: I am of Bethlehem Juda, and go to dwell where I may fynde a place (and where I maye epye it to be for my profite.) And Micah saide agayne vnto him: Dwell with me, and be vnto me a father and a priest. And I will geue thee ten syluerlinges by yere, two garmentes, and thy meate and drynke. And the Leuite was content to dwell with the man,

Judi. 18.
and. 21. D

and was vnto him as one of his owne sonnes. And Micah consecrated the hand of the Levite, and the yong man became his prieste, and was in the house of Micah. Then saide Micah: now I am sure, that the Lord will be good vnto me, sayng I haue a Levite to my priest.

The .xviii. Chapter.

Jud. 17b

Jos. 19b

In those dayes, there was no king in Israel. And in those dayes the tribe of Dan sought them an inheritaunce to dwell in, for vnto that time there fell none inheritaunce vnto them amonge the tribe of Israel. And the children of Dan sent of their hundred yue actiue men in fteates of warre oure of their coastes, euen out of Zarah and Ekahol, to besewe the land and searcho it out and said vnto them: go and searcho out the lande, whiche when they came to mounte Ephraim, euen to the house of Micah, they lodged there. And when they were in the house of Micah, they knewe the voyce of the yong man the Levite: and when they turned in thither, they said vnto him: who brought thee hither? what makest thou in this place? and what haste thou here? And he answered them: thus and thus desired Micah with me, and hath hyred me, and I am become his priest. And they sayde vnto him agayne. Like counsell now of God, that we may knowe, whether the waye which we go, shall be prosperous, or no. And the prieste saide vnto them: go in peace, for the Lord gydeth your way which ye go. Then the yue men departed, and came to Laish, and sawe the people that were therein, howe they dwelte careless, after the maner of the Hydonas, still, and without casting of parrels: and that no man made any trouble in the lande, or vsurped any domination, but were farre frome the Hydonas, and had no busynesse with other men. And they came vnto their brethren, to Zarah and Ekahol. And their brethren sayd vnto them: what haue ye done? And they answered: we

ryse, that we may go by against them: for we haue sene the lande surely a very good one. And do ye sayd: be not slothful to departe. But come to conquere the lande (it shalbe no labour). If ye will go, ye shall come vnto a people that casteth no parilles, and it is a very large countrie: whiche God hath geuen into your hander. It is also a place, whiche doeth lacke nothing that is in the world. And there departed thence of the hundred of the Danites, euen out of Zarah & Ekahol, sixe hundred men appoynted with instrumentes of war. And they went by, & pitched in karloth Jarim which is in Iuda. Wherfoze they called the place, the hoost of Dan, vnto this day: and it is on the backeside of Mariath Jarim. And they went thence vnto mount Ephraim, and came to the house of Micah. Then answered the .v. men that went to spy the countrey of Laish, and sayd vnto their brethren: what ye not that there is in these houses an Ephod, Cheraphim, a grauen ymage, and an ymage of metall? Nowe thersore consider what ye haue to do. And they turned theytherwarde and came to the house of the yong man the Levite, euen vnto the house of Micah, and solated hym peassably. And the sixe hundred men gyrded with weapons of warre, which were of the children of Dan, rode by the entrynge of the gate. And the yue men that went to spy the lande, went in thither and toke the kered Image, and the Ephod, Cheraphim, and the Image of metall. And the prieste rode in the entrynge of the gate with the sixe hundred men that were armed vnto batel, whyle the other went into Micahs house, and set the kered Image the Ephod, Cheraphim, and the Image of metall. Then sayd the prieste vnto them: what do ye? They answered hym: houlde thy peace, laye thynne hande vpon thy mouthe, and come with vs, to be our father & priest. As it better for thee to be a priest vnto the house of one man, then to be a priest vnto a tribe of hundred of Israel.

And the priest was glad and toke the Ephod, and Cheraphim, and the golden image, and went with the people. And they turned and departed, and put the children, the cattell, and their other substance before them. And when they were a good way from the house of Micah, the men that were in the houses, and in Micahs house, made an out crye, and followed after the children of Dan, and called vnto the. And they turned their faces, and sayde vnto Micah: what ayleth thee that thou makest an out crye? And he sayde: ye haue taken away my goddesses whiche I made, and also the Priest, and good your wayes with them. And what haue I more how the say ye vnto me, what ayleth thee? And the children of Dan sayde vnto him, let not thy voice be heard among vs, leaste angry fellows runne vpon thee, and thou lose thy life. In the times of all thine householde. And soo the children of Dan went their wayes. And when Micah sawe that they were to strong for him he turned and went backe vnto his house againe. And they toke the thinges which Micah had made, and the priest which he hadde, and came vnto Laish, euen vnto a people that were at rest and without mistrust, and smote them with the edge of the sword, and burnt the cite with fire. And there was no man to helpe, because Laish was far from Sidon, and they hadde no medeking with any other man. And the Levite stode in the valley that lieth by Bethroth. And they built them there a cite, and dwelt therein. And called it Dan, after the name of Dan their father, whiche was bozne vnto Israel. Howbeit, in very dede the name of the cite was Laish at the beginning. And the children of Dan set them by the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and his sonnes, were the priestes in the tribe of Dan. vntill they were carried awaye out of the lande captiue. And they set them vppon the kerued image, which Micah made, al þ while that the house of God was in Silo.

It chaunced in those dayes, when there was no Kinge in Israel, that a certaine Levite, solourning on the side of mount Ephraim, toke to wife a concubine out of Bethlehem Iuda: and his concubine played the whoze by him, & went awaye fro him: vnto her fathers house to Bethlehem Iuda, and there continued foure monethes. And her husbande arose, and wente after her, to speake frendlye vnto her, and to bring her home againe, hauing his lad with him, and a couple of asses. And she brought him vnto her fathers house, and when the father of the damosell sawe him, he reioyced of his coming. And his father in lawe, the damosells father kept him. And the Levite abode with him thre dayes, and soo they did eate and drinke, and lodged there. The fourth daye when they arose earlye in the morninge, the man stode by, to departe. And the damosells father said vnto his sonne in lawe: comforte thine heart with a morsell, & of breade, and then go youre waye. And they satte downe, & did eate and drinke, both of them together. And the damosells father said vnto the man: Be content I pray thee, and tary al night, and lette thine heart be merie. And when the man stode ready to departe, his father in lawe compelled him to turne againe, and to tary al night there. And he rose by earlye the fifth daye to departe, and the damosells father sayde, comforte thine heart: and they taried vntill after midday. And they did eate both of them together. And when the man arose to departe with his concubine and his lad, his father in lawe, the damosells father sayd vnto him: behold, the day goeth fast away, and draweth toward euen, tarye all night: at the least way tary this day here, that thine heart may be merie. And to morrow get you earlye vppon youre waye, that thou mayest get thee to thy tent. Nevertheless the man would not tary but arose and departed, and came as

Jo. 19

Jud. 19.

Gen. 12.

C

far as Jebus, (which is Jerusalem) and his two asses laden, and his concubine and his ladde with him. And when they were faste by Jebus the day was soze spent, and the yong man sayd vnto the master: com I pray thee and let vs turne in, into this citie of the Jebusites, and lodge all nyghte there. His master answered him: we will not turne into a straunge Citie that are not of the children of Israel: we will go forth to Gibeā. And he said vnto his lad: go forwarde, and we shall come to one of these places to lodge all night eyther in Gibeā or in Rama. And they went forward vpon their way, and the sonne went downe vpon them, when they were faste by Gibeā, which belongeth to them of Ben Iamin. And they turned thitherwarde to go in, and lodge all night in Gibeā. And when he came, he satte him downe in a streete of the citie, for there was no man that tooke them to lodgings. And beholde, there came an olde man from his worke, oute of the field at euen, which was also of moſit Ephraim, and dwelt as a straunger in Gibeā. But the men of the place wer the childre of Ben Iamin. And when he had lift vp his eyes, he saw a watſaying man in the streete of the Citie. And the olde man sayde: whither goest thou? And whence comest thou? He answered him: we com frō Bethlechem Iuda, toward the side of moſit Ephraim: from thence am I, and I went to Bethlechem Iuda, and goo now to the house of the Lozde. And there is no man that recepueth me to house. we haue strawe and pꝛowender for our asses, and bꝛeade and wine for me and thy handmayd, and for the lad that is with thy seruauſt, & we lacke nothing. The olde man sayd: peace be with thee, all that thou lackest shall I thou finde with me: onely abide not in the streete all night, and so he bꝛought him into his house, and gaue sodder vnto his asses. And they walshed theyꝛ feete, and did eate and dꝛinke. And as they were making their herſes mery, beholde, the men of the Citie

which were wicked, beſet the house rounde aboute, and thrust at the doze, and spake to the man of the house, the olde man, sayinge: bꝛinge forth the man that came into thine house, that we may knowe him. And the man of the house, the olde man went out, and sayde vnto them: Oh may my bꝛethꝛen doo not so wickedly, ſeing that this man is come into mine house: doo not so vnmete a thinge. Beholde, here is my daughter a maiden, and this mans concubine, them I will bꝛinge oute now vnto you, and humble them, and do with them what ſemeth you good: but vnto this mā do not so abhominable a thinge. But the men would not harken to him. And the man tooke his concubine, and bzought her oute vnto them, whiche knewe her, and abused her, all the night, euen vnto the morninge. And when the daye began to ſpꝛinge, they let her go. And then came the woman in the dawning of the day and fell down at the doze of the mans house where her Lozde was, till it was daye. And her Lozde aroſe vp in the morninge, and opened the doozes of the house, and went out to goo his waye. And beholde, the woman, euen his concubine laye a longe beſeꝛe the doze of the house, and her hands stretched out vpon the thꝛesholde. And (he thinking her to haue bene a slepe) said vnto her: vp, and let vs be going. But she answered not. The man (perceauing that she was dead) tooke her vp vpon an asse, and rode vp, and gat him vnto his owne home. And when he was come vnto his house, he toke a knife, and caught his concubin, and deuided her with the bones into twelue perces, and sente her into all quarters of Israel. And at that ſawe it sayd: there was no ſuche deede done or ſcene ſince the children of Israel came out of Egipte vnto this daye, conſider the matter, take aduiſement and ſay your mindes.

The xx. Chapter.

Then all the children of Israel went out: and the congregatiō was gathered together at

it had ben but one man, even frō Dan to Beerseba, and vnto the land of Gilead, vnto the Lord in Mizpa, & there slode folke out of al quarters, and of al the tribes of Israel, in the congregation of the people of God, foure hundred thousande sote men, that dyewe swerdes. And when the childezen of Ben Jamin heard that the childezen of Israel were gone bp to Mizpa, & had saide: O ye childezen of Israel tel vs howe this wickednes happened. And the Leuite, the womans husband, that was slaine, answered and said: I came into Gibeā, that is in Ben Jamin, w my concubine to lodge all night. And the men of Gibeā rose agaynst me, and beset the house rounde about vpon me by night, and thought to haue slayne me: and my concubine haue they so forced, that she is deade. And I toke my concubine, and cutte her in peces: and sente her thoro'out all the landes of the inheritaunce of Israel. For they haue committed abhominacion & folly in Israel. Beholde ye are all childezen of Israel. Wonder this matter, and geue your aduise in the case. And all the people arose, as it hadde bent one man, saying: there shall not a man of vs go to his tente, neyther turne into his house. But this shalbe it that we will do to Gibeā: we will go bp by late agaynst it. And we will take ten men of the hundred thoro'we out all the trybes of Israel, and an hundred of the thousand, and a thousande out of ten thousande, to set bitayle for the people, to make that they maye go agaynst Gibeā Ben Jamin, because of all the abhominacion, that they haue wrought in Israel. And so all the men of Israel gathered together agaynst the citie, knitte together, as it had bene but one man. And the tribes of Israel sente men thoro'we all the trybe of Benjamin, saying: • what wickednesse is this, that is happened among you? Howe therefore deliuer vs the men, those childezen of Belial which are in Gibeā, that we may sleigh them, and put away euil from Israel. Herethelater, the childezen of Ben

Jamin, would not hearken vnto the voyce of their brethren, the childezen of Israel: but gathered them selues together out of the citie vnto Gibeā, to come out and fight agaynst the childezen of Israel. And the childezen of Ben Jamin were numbred at that tyme, out of the citie, .xxvi. thousande men, that dyewe swerdes, besyde the enhabitors of Gibeā, whiche were numbred seuen hundred chosen men. And amonge all these folke wer seuen hundred left handed men, whiche euery one coulde stynge stones at an heare breadth and not myste. And the childezen of Israel besyde Ben Jamin, were numbred foure hundred thousande men that dyewe swerdes, and were all men of warre. And the childezen of Israel arose, and wente bp to Bethel, and asked counsell of God, who should begin the battell agaynst the childezen of Ben Jamin. And the Lord saide Iuda shall begin. And the childezen of Israel slode by earely and besieged Gibeā. And the men of Israel wente oute to battell agaynst Ben Jamin, and the men of Israel putte them selues in araye to fight agaynst them, besyde Gibeā. And the childezen of Ben Jamin came out of Gibeā, and destroyed of the Israelites that day .xij. thousande men, and brought them to the earth. And the folke of the childezen of Israel plucked by their heartes, and went to agayne, & made battell in the same place where they did the firste daye. And the childezen of Israel went bp, and wept besyde the Lord vnto euen, and asked of the Lord, saying: shal we go againe to battell agaynst the childezen of Ben Jamin our brethren? And the Lord said: go bp agaynst them. And the childezen of Israel came out agaynst the childezen of Ben Jamin the seconde daye. And the childezen of Ben Jamin went agaynst the out of Gibeā, the second day, & destroyed to the earth of the childezen of Israel once againe. .xxij. men & dyewe swerdes euery man of the. Then the childezen of Israel & al the people went bp & came vnto Bethel,

and wept and sat there befoze the lord and fasted the same day vnto euen, and offered burnt offerings and peace offerings befoze the Lord. And the children of Israel asked the Lord: for there was the arke of the appoyntement of God, in those dayes. And Phineches the son of Eleazar, the son of Aaron waiting vpon it at that time saide: Shall I get me vp to go out any more to battayle agaynst the children of Ben Iamin my brethren, or shal I cease? The Lord saide: go, for to morowe I will deliuer them into your handes. And Israel set iyers a waite rounde about Gibeā. And the children of Israel went vp agaynst the childze of Ben Iamin the third time, and put them selues in araye agaynst Gibeā, as twyse befoze. And the children of Benjamin came out agaynst the people, and were drawen awaye from the citie. And they began to smite of the people deade (as twyse befoze.) by two hye waies of which one goeth vp to Bethel, and the other to Gibeā, thowse the fielde) vppon a thirtene men of Israel. And the children of Ben Iamin sayd: We pare fallen befoze vs, as at the first. But the childze of Israel sayd: let vs slye and placke them awaye from the citie, vnto the hye wayes. And all the men of Israel rose vp out of their place, and put them selues in araye at Baal Thamar. And likewise the iyers in a wayte of Israel came forth out of their places, euen out of the medowes that were aboute Gibeā, and came agaynst Gibeā: ten thousande chosen men, out of all Israel, and there was a loze battell. But the other wylde nor that so great euill was so nre them. And the Lord plagued Ben Iamin befoze Israel, and the children of Israel destroyed of the Beniamites the same day. xxb. thousande, and an hundred men, that dyne swerdes euery one of them. And when the children of Ben Iamin sawe that they were put to the woyle, the men of Israel gaue some to the Beniamites because they trusted vnto the iaters in wayte, which they had layde besyde

Gibeā. And the iaters in wayte halled, and ranne vpon Gibeā, and went and smote all the citie with the edge of the swerde. And an appoyntment hadde the men of Israel from the iyers in wayte, that they shoulde make a great smoke wyle vpe out of the citie. And when the men of Israel fledde in the battell: Ben Iamin began to smyte deade of the children of Israel, about a thirtie persones, and sayd: the other are put to the woyle befoze vs, as in the first battell. But when there began to aryle out of the citie a pillar of smoke, the Beniamites looked backe: and beholde, the waisting of the whole citie, beganne to ascende vpe to heauen. When the men of Israel also turned agayne, the men of Ben Iamin were abashed, for they sawe that euill approached theym. And therfore they turned their backes befoze the men of Israel, vnto the way that leadeth to the wilbernesse, but the men of warre ouertoke them. And besyde that, they whiche came out of the citie, destroyed theym in the middle of theym. And thus they compassed the Beniamites aboute, and chased them to Menzha, and our ranne them to Gibeā, on the east side: and there were slaine of Ben Iamin. xxiij. thousande, which were al men of warre. And they turned and fled to the wilbernesse swarde, and vnto the rocke of Rimmon. And thether slewe by the waye of the rest of them, fye thousand men, and stiked vnto them, vntill they came to Gibon and slewe two thousand men of them. So that all that were slaine that same day of Ben Iamin wer. xxb. thousand men that dyne swerdes, which were all men of warre: only. vi. hundred men turned and fled to the wilbernesse, vnto the rocke of Rimmon, and abode there. iiij. monethes. And the men of Israel turned backe agayne vnto the children of Beniamin, and smote theym with the edge of the swerde in the cities, both mans hand, and all that came to hande, and as in fye, all the cities that they came by.

The. xxi. Chapter.

AND every manne of Israel
ware in Mizpa, saying: There
shal none of vs geue his daugh-
ter vnto any of Ben Jamin to wife.
And the people came to Bethell, and
abode there till euen, befoze God, and
lift vp their voyces, and wepte soze,
and saide: O Loyde God of Israel,
why is this chaunced in Israel, that
there should be this day one tribe lac-
kinge in Israel? And on the morow
the people rose vp betyme, and made
there an altar, and offered burnt offe-
ringes and peace offeringes. And the
children of Israel asked, who ar they
among all the tribes of Israel, that
came not vp with the congregation
vnto the Loyde? For they had made a
great othe concerning him that came
not vp to the Loyde to Mizpa, saying:
He shal surely dye. And the children of
Israel had pitie on Ben Jamin their
brethren, and sayd: There is one tribe
cursed from Israel this daye: what
shall we do vnto the remnant of them
that they may haue wiues? We haue
sworne by the Loyde, that we will not
geue them of our daughters to wiues.

B And they said: Is there any of the tri-
bes of Israel, that came not vp to Miz-
pa to the Loyde? And behold, ther came
none of the inhabitants of Jabes Gi-
lead vnto the hoste and congregation.
For the people were blessed: and be-
hold, there wer none of the inhabitants
of Jabes Gilead there. And they sent
thither a multitude, enē. xij. thousand
men of the strongest of them, and com-
manded them, saying: go and smite
the inhabitants of Jabes Gilead with
the edge of the sword, bothe women
and children. And this is it that ye
shall do: bitterly destroy all the males
and all the women that haue lpen by
men. And they founde amonge the in-
habiters of Jabes Gilead foure hun-
dred damoels, virgins, that had kno-
wen no man, by lying with any male.
And they brought them vnto the host
to Mizpa, which is in the lande of Ca-
naan. And the whole congregation
dancd with the children of Ben

Jamin, that were in the Roche of
Brammon, and called peaceabylge vnto
them: and Ben Jamin came agayne
at that time, and they gaue them wy-
ues, whiche they had sauēd alpye of
the women of Jabes Gilead. But
they suffised them not. And the people
had compassion on Benjamin, because
that God had made a gap in the Tri-
bes of Israel. And then the elders
of the congregation, sayd: what shall
we do to the remnant of them, to get
them wyues, seying all the wiues of
Ben Jamin are destroyed? And they
sayd: There must be an inheritaunce
for them that be escaped of Ben Ja-
min, that a Tribe be not destroyed out
of Israel: howe be it, we maye not
geue them wiues of our daughters.
For the children of Israel had sworne
saying: Cursed be he that geueth a
wife to Ben Jamin. Then they said:
Beholde, there is a crasse of the Loyd
perely in Silo, which is on the north
side of Bethell, and on the east syde
of the way that goeth from Bethell to
Sithem, and southe from Libanon.
Therefore they commaunded the chil-
dren of Ben Jamin, saying: Go and
lye in wayte in the vineyardes. And
when ye se that the daughters of Si-
lo come out to dance in a rowe, then
come ye out of the vineyardes, & catch
you every man a wyfe of the daugh-
ters of Ben Jamin. And when their
fathers or brethren come to vs to com-
plaine, we will say vnto them: Have
pitie on vs for their sakes, because
we reserved not to eche man his wyfe
in time of war. Nether haue ye geuen
vnto them, that ye should sinne at this
time. And the children of Ben Jamin
did euen so: and toke them wiues ac-
cording to the number of theym that
danced, whom they caught. And they
wente, and returned to their inhe-
ritance, and repayed the cities, and
dwelte in them. And the children of
Israel departed thence at that time,
and went every man to his tribe, and
to his kindred, and went out fro thence
every man to his inheritaunce. In
those dayes there was no kinge in
Israel.

Israel: but every man did that which seemed right in his owne eyes.

The ende of the Booke
of Judges, called in the He-
brye Hophitim.

The booke of Ruth

The first Chapter.



Fortuned that (in the days of a certain Judge) whenne the iudges iudged, there fell a dearthe in the lande, and a certayne man of Bethlehem Iuda went to sojorne in the countrey of Moab: he and his wife, and his two sonnes. The name of the man was Emilelech, and the name of his wyfe, Naomi, and the names of his two sonnes were, Mahlon and Chilion, and they were Ephraimites out of Bethlehem Iuda. And when they came into the land of Moab, they continued there. And Emilelech Naomis husband dyed, and she remayned with her two sonnes, which toke the wives of the nations of the Moabites: the ones name was Orpha, and the others Ruth. And they dwelled there about a ten yere. And Mahlon and Chilion dyed also, even bothe of them, and the woman was left desolate of her two sonnes, and of her husband. **W**hen stode she by with her daughters in law, and returned from the countrey of Moab: for she hearde say in the countrey of Moab, how that the Lord had visited his people, and geuen them breade. Wherefoze she departed out of the place where she was and her two daughters with her. And they wente on their waye to retourne vnto the lande of Iuda. And Naomi said vnto her two daughters in law: Go and retourne eche of you vnto your mothers house: for the Lord deale as kinde with you, as ye have

deale with the deade, and with me. And the Lord geue you, that you may fynd rest, eether of you in the house of her husband. And when shee kyssed them, they lyste by their voyce and wept, and said vnto her: We will goe with thee vnto thy folke. And Naomi said: Turne agayn my daughters for what cause will you goe with me? Are ther any mo children in my wombe to be your husbandes? Turne agayne my daughters, and goe: for I am to old to haue an husbnde. And yf I sayd, I haue hope, yf I tooke a man also this night: yea & thoughte I had already boyne sonnes, wold ye tary after them, till they wer of age? Wold ye for them so long refrayne from taking of husbandes? Not so my daughters: for it greueth me much for your sakes, that the hande of the Lord is gone out against me. And they lyste by their voyces, and wept againe, and Orpha kissed her mother in law, but Ruth abode stil by her. And Naomi said: He, thy sister in law is gon back agayne vnto her people, and vnto her goodes: retourne thou after her. And Ruth answered: Entreate me not to leaue thee, and to retourne from after thee: for whither thou goest, I will goe also, and where thou dwellest, there I will dwell: thy people shall be my people, and thy God my God. When thou dyest, there will I dye, and ther will I be buried. The Lord doo so to me, if ought but deathe only departe thee and me asunder. When she sawe that she was stedfastly mynde to goe with her, she left speaking vnto her. And so they wente toge, until they came to Bethlehem. And when they wer come to Bethlehem, it was noyld of them thosowe all the cite, and the women sayde: Is not this Naomi? And she answered them, Call me not Naomi, (that is to say, beautifull) but call me Mara, (that is to say, bytter.) For the almighty hath made me very bitter. I went out full, and the Lord hath brought me home agayne emptye, why then call ye me Naomi, saying the Lord hath

humbled me, and the almighty hath brought me vnto aduersitie: And so Naomi with Ruth the Moabitess her daughter in lawe, returned out of the countrey of Moab, and came to Bethlehem, in the beginning of barley harvest.

The .ij. Chapter.

AND Naomis husbnd had a kinsman of strength & might (which was of the kindred of Elimelech) named Booz. And Ruth the Moabitess layd vnto Naomi: let me go to the field, and gather eare of coine (suche as the reapers leaue) after any man, in whose sight I fynde grace. And she sayde vnto her: Go my daughter. And she wente and came to the fiede, and gathered after the reapers, and her chaunce was, that the same fiede pertained vnto Booz, which was of the kindred of Elimelech. And behold, Booz came from Bethlehem, and sayde vnto the reapers: the Lord be with you. And they answered him: the Lord blesse thee. Then sayde Booz vnto his ponge man that stode by the reapers. Whose Damosell is this? And the pong man that stode by the reapers, answered, and said: It is the Moabitess damosell, that came with Naomi out of the countrey of Moab, and she laide vnto vs: Oh let me leaue and gather after the reapers, the eares that remain: and so she came and hath continued euen from the morning vnto now, saue that she tarped a little in the house. Then laide Booz vnto Ruth: Hearest thou my daughter? Go to none other fiede to gather, neyther go from hens, but abide here by my maydens. Let thine eyes be on the fiede that they reape, and goo thou after the maydens. Hane I not charged the pong men, that they shall doo thee no hurt? Whereouer, when thou art a thirde, go vnto the deccis, and buye of that which the ladden haue buyen. Whenne she fell on her face, & bowed her selfe to the ground, and sayd vnto him: howe is it that I haue found grace in thine eyes, & that thou shouldest knowe me, seeing I am

an aleant? And Booz answered and sayd vnto her: All is told and shewed me, that thou hast done vnto thy mother in lawe since the death of thine husband, howe thou hast left thy father and thy mother, and the lande where thou wast borne, and art come vnto a nation whiche thou knewest not in tyme passed. The Lord requite thy woozke, and a full reward be geuen thee of the Lord GOD of Israell, vnder whose winges thou art come to abide. Then she sayde: Let me fynde fauour in thy sight my Lord, thou that hast comforted me, and spoken heartely vnto thy mayde, whiche yet am not like vnto one of thy maydens. Booz sayde vnto her againe: In tyme of refection, come thou hither, and eate of the bzeade, and dippe thy soppe in the vineiger. And she satte downe by the reapers, and he reached her parched coine, of the whiche she bidde eate, and was satisfied, and leste parte. And when she was risen vp to gather, Booz commanded his ponge men, sayinge: let her gather euen amonge the heapes, and forbidde her not. And leaue her some of the sheues for the nonce, and lette it lye, that she may gather it by, (without shame) and rebuke her not. And so she gathered in the fiede, vntill euen, and chesherd, that she hadde gathered, and it was in measure vpon an Ephra (that is thre bushels) of barley. And she tooke it by, and went into the Citie: and when her mother in lawe hadde serue what she had gathered, she plucked out also and gaue to her that she had reserved when she had eaten ynough. And her mother in lawe sayde vnto her: Where hast thou gathered to day? and where wroughtest thou? Blessed be he that knowe thee. And she shewed her mother in lawe howe she had wrought with him, and sayde: The mannes name with whom I wrought to day is Booz. And Naomi sayde vnto her daughter in lawe: Blessed be he of the Lord, for he craeth not to do good to the liuinge, and to the dead.

Iosu. 5. 6

Eob. 2. 8

Et. 5.

And

Naomi

Ruth.

And Naomi sayde agayne vnto her: the man is nye vnto vs, and of oure next kinne. And Ruth the Moabite, sayde: he sayd vnto me also. Thou shalt be with my pong men vntil they haue ended al my haruest: And Naomi answered vnto Ruth her daughter in law: it is best my daughter that thou go out with his maydens, that they fall not vpon thee in any other fiede. And so she keppe her by the maydens of Booz, to gather, vnto the ende of barley haruest, and of wheat haruest also, & dwelt with her mother in law.

The. iij. Chapter.

Then Naomi her mother in law sayde vnto her: my daughter, shall I not seeke rest for thee, that thou mayest prosper? And is not Booz our kinsman, with whose maydes thou wast? Behold, he wenooweth barley to night in the threshinge floure: washe thy selfe therfore, and anoint thee, and put thy rayment vpon thee, and get thee downe to the barne. But lette not a man knowe of thee, vntill he haue left eating & drinke. And when hee goeth to sleepe, make the place where he layeth him downe, and then goe and lifte vp the clothes that are on his feete, and laye thee downe there, and so shall he tell thee what thou shalt doo. And she answered her: all that thou biddest mee, I will do. And so she wente downe vnto the barne, and did accordeinge to all that her mother in lawe had her. And when Booz had eaten and dronken, and made him merpe, and was gone in, to lye downe beside the heape of cozne, she came softlye, and lifte vp the clothes of his feete, and layde her downe. And at midnight the manne was afrayde and groped. And beholde a woman lay at his fete. And he sayde, what art thou? she answered: I am Ruth thine handmayde, sprede thy wing ouer thine handmayde, for thou arte the nexte of the kinne. He sayde: blessed be thou in the Lord my daughter, for thou hast shewed moze goodnes in the latter ende, then at the beginning, in as muche as thou solow-

dest not ponge menne, whether they wer poze or rich. And now my daughter feare not, I will do to thee al that thou requirest, for all the Title of my people doth knowe, that thou art a woman of vertue. And it is true that I am of thy next kin, howebeit, there is one nper then I. Charge this nighte. And when morning is come, yf he will marpe thee, it is good, so let him doo. But if he wil not haue thee, as sure as the Lord liueth, I will haue thee: ly thou vntill the morning. And so she lay at his fete vntill the morning. And she arose by before one coulde knowe another. And he said: let no man knowe that there came any woman into the barne. And he said againe: hyng the malle that thou hast vpon thee, & holde it vp. And when she helde it vp, he met in sixe measures of barley, and layde it on her. And she gat her into the cite: and when she came in to her mother in law, she said: how is it? & the my daughter? And she told her al that the man had don to her. And sayde also: these. vi. measures of barley gaue he me & said: thou shalt not come empty vnto thy mother in law. Then sayde she my daughter, sit thou vntill thou knowe howe the matter will chaunce. For the man will not be in rest, vntill he haue finished the thing this same daye.

The. iij. Chapter.

Then wente Booz vnto the gate and sat him downe there: and beholde, the kinsman of whiche Booz spake, came by. Vnto whome he sayde: come and set downe here, and called him by his name. And he tourned in, and satte downe. And he tooke ten men of the elders of the cite, and saide: sit ye downe here. And they sat downe. And he saide vnto the kinsman: Naomi that is come agayne out of the countrey of Moab will sell a parcell of lande, which was oure brother Elimelech. And I thought to do thee to witte, and bid thee bye it before the inhabitants and elders of my people. If thou be willed to redeeme it, do: but and if thou wilt not purchase it, then tell me.

continually to moke her, because the
25 Lord had made her barren. And so did
 she peare by peare as oft as she wente
 vp to the house of the Lord. And so
 chafed her, which wepte, and did not
 eate. Then said Elihana her husband
 to her: Hanna, why wepest thou: and
 why eatest thou not: & why is thyne
 hert troubled: and why bestest to the,
 then ten sons: So Hanna rose vp af-
 ter they had eaten & dronke in Shilo.
 And Eli the priest sate vpon a stoole
 by one of the side postes of the temple
 of the Lord. And she was troubled in
 her mynd, and prayed vnto the Lord,
 and wept sore, and bowed abow; and
 saide: O Lord of hostes, if thou wilt
 loke on the scruple of thine handmaid
 and remember me, & not forget thine
 handmaid, burgedie vnto thine hand-
 mayd a man childe: I will geue him
 vnto the Lord all the days of his life,
 and there shall no rasor come vpon his
 heade. And as she continued praying
 befoze the Lord, it fortuned that Eli
 marked her mouth. For Hanna spake
 in her hert, and her lyps did but moue
 only, but her voice was not herd: and
 therefore Eli thoughte she had ben dron-
 ken, and Eli said vnto her: How long
 wilt thou be dronken: put a way from
 thee the wyne that thou haste. Hanna
 answered and said: Not so my Lord.
 I am a woman of a frowdesul heart: I
 haue dronke neither wyne nor brogge
 drinke, but haue pouzed oute my
 soule befoze the Lord. Count not thine
 handmayde to be lyke a daughter of
 Belial, for out of the abundance of my
 mynes and greife haue I spoken by-
 therto. Eli answered her agayne, and
 said: So in peace, the God of Israell
 graunt thee thy petition, that thou hast
 asked of him. She saide: Lette thyne
 handmayde fynde grace in thy syncke.
 And so the woman went her waye,
 and did eate, and looked no more to sad.
 And they rose vp early, and worshy-
 ped befoze the Lord, and then return-
 ed, and came to their house to Sha-
 math. And when Elihana his wife
 Hanna his wife, the Lord remembered
 her: for in morelle of time it came to

pass, that she conceiued, & bare a sonne,
 & called his name Samuell (saying:)
 because I haue asked him of the Lord.
 And Elihana and all his house went
 vp to offer vnto the Lord, the offering
 due for the feaste, and also his bowe:
 Nevertheless, Hanna wet not vp, but
 said vnto her husband: I will tarpe
 vntill she hadde be weyned, and then
 I will bringe him, that he maye ap-
 pere befoze the Lord, and there abyde
 for euer. Elihana her husband answe-
 red her: Doe what seemeth thee best:
 tarpe at home, vntill thou haste wep-
 ned him, and I beseech the Lord
 to make good his sayinge. And so the
 woman abode, and gaue her son sucke
 vntill she weyned him. And when she
 had weyned him, she toke him with
 her, with thre bullockes, & an Epha
 of flour, and a bottle of wyne, and
 brought him vnto the house of the Lord
 in Shilo, & the child was yet but ten-
 der of age. And they slue a bullocke,
 and brought in the lamb to Eli, and she
 sayd: Oh my Lord as truly as thy
 soule lyueth my Lord I am the wo-
 man that stode befoze the here praying
 vnto the Lord. For this lad I prayed
 and the Lord hath geuen me my desire
 which I asked of him: and therefore I
 haue geuen hym vnto the Lord, as
 long as he is mete for the Lord. And
 they worshipped the Lord there.

Chap. 9. Chapter.

AND Hanna raised and said:
 My heart is reioyced in the
 Lord, and myne hande is
 open vnto the Lord. My mouth is
 open vnto myne enemies, for a tri-
 umph in thy saluation. There is none
 so holy as the Lord, for nothing
 is nothing: Neither is there any
 strength as is ours. O Lord, we
 are not so muche proudely, let our
 gaies depart out of our mouthes:
 the Lord is a God of knowledge,
 and his purposes come to pass.
 He brome with the myghty men of
 Shon, and they that are weake
 girded out them strong men.

Pla. 42

They that were full, hadde hyed them
 flayres for bread, & they that were hungry,
 ceasse so to bee, till the barreyn hath
 bozned seven: and she that hadde many
 Den. 32 children, is waxed feble. The Lord
 killeth, and maketh alive: bringeth
 down to the grave, & fetcheth up again.
 The Lord maketh poore, and maketh
 riche, bringeth lowe, and braueth up
 on hye. He rapleth up the poore out
 of the duste, and lifteth up the beg-
 gar from the donghill: to set them a-
 monge princes, and to inherite theym
 with the seat of gloire. For the pil-
 lars of the earth are the Lordes, and
 he hath set the rounde world upon
 them. He will keepe the fete of his
 iustes, and the wicked shall keepe si-
 lence in darknesse, and in his owne
 might shall no man be stronge. The
 Lordes aduersaries shall be destroyed
 of him, and oute of heauen shall he
 thunder vpon euery one of theym.
 The Lord shall iudge the endes of
 the world, and shall geue might vnto
 his kinge, and exalte the hope of
 his annoynted. And Elhana wente
 to Ramath to his house, and the ladde
 bidde minister vnto the Lord befoze
 Eli the prier. But the sonnes of Eli
 were chyliden of Beliall, and knewe
 not the Lord. And the priestes made
 a lawe for the people, that whensoe-
 uer any man offered any offering, the
 priestes ladde came: while the fleshe
 was seething, and a fleshyooke with
 thre teeth in his hande, and thruste it
 into the panne, kettie, coulizon or pot.
 And all the fleshyooke broughte
 up, that the priestes took vnto theym: And so
 they did vnto all the Israelites, that
 came thither to Shiloh. Yea, and there-
 to, befoze they burnt the fat, the prie-
 des ladde came and saide to the manne
 that offered: Geue fleshe that I maye
 drinke it for the prieste, for he will not
 drinke sodden fleshe of thee; but rawe.
 And yf any man sayde vnto him: Let
 them burne the fatte accordyng to the
 day, and then take as muche as thyne
 heart desireth. The ladde would an-
 swere him, yea, thou shalt geue it
 me now, and yf thou wylte nat, I

will take it with violence. And the
 synne of yonge men was very great
 befoze the Lord. For menne abhor-
 red the offeringe of the LORD. But the
 childe Samuell ministred
 befoze the Lord, & gyded aboute with
 a linnen Ephod. Moreover his
 mother made him a little coate, and
 brought it to him from yere to yere,
 when shee came vppre with her hus-
 bande to offer the offeringe in the
 solempne feastes: And Eli blessed
 Elhana and his wife, and sayde: the
 Lord geue thee seede of this wo-
 man; for the petition that shee asked
 of the Lord. And they wente vnto
 their owne home. And the Lord
 visited Hanna, so that shee concep-
 ued and bare thre sonnes and two
 daughters. And the childe Samuell
 grewe befoze the Lord. Eli was
 verie olde, and hearde all that his
 sonnes did vnto all Israel, and howe
 they laye with the women that way-
 ted at the doore of the Tabernacle of
 witnesse, and he sayde vnto theym:
 Why do ye suche thinges? For of all
 these people I heare euill reportes
 of you. Oh, maye my sonnes: for it is
 no good reporte that I heare, howe
 that ye make the Lordes people to
 trespasse. If one manne synne against
 another, doismen may be iudges: but
 if a man synne against the Lord, who
 will be his defence? For withstan-
 dinge, they hearkened not vnto the
 voyce of their father, because the Lord
 wold slay them. The childe Samuell
 profited, and grew, and was in fauor
 both with the Lord, and also with
 men. And there came a manne of God
 vnto Eli, & said vnto him: thus sayth
 the Lord, didst thou not I appeare vnto the
 house of thy father when they wer in
 Egypt subiect vnto Pharaos house?
 And I chose thy father out of all the
 tribes of Israel to be my priest, for to
 offer vpon mine altar, and to burne
 incense, & to weare an Ephod befoze
 me. And I gaue vnto the house of thy
 father all the burnt offerings of the
 chyliden of Israel. whether tread ye
 downe my sacrifice and mine offering,
 Ce. liij. Which

Luke. 2. f

Leu. 12. b
Deu. 12. b

which I commanded to be made in the tabernacle, and honour thy children about me, to make your security of the first fruits of all the offerings of Israel my people: to heretofore the Lord God of Israel sayth: I said that thy house and the house of thy father should walke before me for ever.

G But now the Lord sayth: that he far from me: for thou hast despised me, I will worship, and they that despise me shall come to shame. Behold the dayes com, that I will cut of thine arme and the arm of thy fathers house: that they shall not be an elder in thine house. And thou shalt see thine enemy in the tabernacle of the Lord, and in all the wealth which (God) shall give Israel, and there shall not be an elder in thine house for ever. Forasmuch as I will not destroye all the males that come of thee from mine altar: But to make thine eyes pale, & to make thine hearte melt. And all they that be multiplied in thine house, shall die if they be men. And this shall be a signe unto thee, that shall come vpon thy two sonnes, Ephraim and Simeon: when in one daye they shall dye both. And I will stirre me up a faithful priest, that shall do according to my heart and minde. And I will build him a sure house. And he shall walke before mine anointed for ever. And they that are left in thine house, shall come and crouch to him for a little peece of silver, and a cake of bread, and shall say: pnt me (I pray thee) in one office or other amonge the priests, that I maye have a morsell of bread.

2Re. 22.

2Re. 29

Ch. 13. Chapter.

A And the child Samuel ministered unto the Lord before Eli, and the word of the Lord was precious in those dayes, neither was there anye open vision. And it chanced at that time, that Eli lay in his place, and his eyes began to waxe dimme, that he could not see: And yet the lampe of God went not out, Samuel layd him downe to sleepe in the temple of the Lord, where the Ark of God was. And the Lord called

Samuel, and he sayd: here I am, and became unto Eli, and sayd: Here am I, for thou hast called me. And he said: I called thee not: go agayne, and sleepe. And he went and layd him downe to sleepe. And the Lord called once agayne Samuel, and Samuel arose, and went to Eli, and sayd: I am here, for thou hast called me. And he answered: I called thee not my sonne: Go againe and take thy rest: Samuel knew not yet the Lord, neither was the word of the Lord yet opened unto him. And the Lord went to and called Samuel the thirde time. And he arose and went to Eli, and said: I am here, for thou hast called me. And Eli perceived that the Lord had called the child. Wherefore, Eli said unto Samuel: go, and lye downe, and if he call thee agayne, then say: speake on Lord, for thy servants heareth. So Samuel went and layd him downe in his place. And the Lord came, and stood, and called as before, Samuel, Samuel. Samuel answered: speake on for thy servants heareth. And the Lord said to Samuel: behold, I will do a thing in Israel, that both the cores of as many as heareth it, shall tingle. In that day I will rise up against Eli, all things which I have spoken concerning his house, from the beginning to the ending: I have told him. I will judge his house for ever, for the wickednes which he knoweth: for whē the people cursed his sons for the same wickednes, he was not corrected. And therefore, I have sworn unto the house of Eli, that the wickednes of Eli's house, shall not be purged with sacrifice nor offering for ever. Samuel lay till the morning, and opened the doores of the house of the Lord. And Samuel lewd to seeke Eli the priest. Then Eli lewd Samuel, and sayd: Samuel, what is this? And he answered: here I am, he sayd: what is that the Lord hath said unto thee? I pray thee hide it not from me: God doth and so to thee, if thou hide any thing from me, of all that he said unto thee. And Samuel told him

enery whit, & he had nothing from him. And he said: It is the Lord, let him do what seemeth him best. And Samuel grew, & the Lord was with him, and left none of his words unperfomed. And all Israel feared Dan to Ber-sabe with that faithfull Samuel was made the Lords prophet. And the Lord appeared again in Shilo: for the Lord opened himselfe to Samuel in Shilo, through the word of the Lord.

The. iij. Chapter.

AND Samuel spake vnto all Israel. (And it fortuned, that in those dayes the Philistines came together to fight.) And Israel wente out against the Philistines to battaile, and pitched beside the helpestone. And the Philistines pitched in Aphek. And put theym selues in aray agaynst Israel. And when they ioynd the battaile, Israel was put to the worse before the Philistines. And the Philistines stode in aray along by the sides, about a foure thousand men. And when the people were come into their tentes, the elders of Israel said: Wherefore hath the Lord called vs downe this day before the Philistines: let vs seke the Lord of the appointment of the Lord out of Shilo vnto vs, that when it cometh among vs, it maye be out of the hande of our enemye. And so the people sent to Shilo, and set from thence the arke of the appointment of the Lord of hostes, whiche dwelleth betwene Cherubins. And there were the two daughters of Eli, Hophni, and Phinehes with the arke of the appointment of God. And it fortuned, that when the arke of the appointment of the Lord came into the host, all Israel shouted a mightye shout, so that the earth rang agayne. And when the Philistines heard the noyle of the shout, they sayde: What meaneth the lounde of this myghtye shout in the hoste of the Hebrews? And they understoode howe that the arke of the Lord was come into the hoste. And the Philistines were afrayd, and sayd: God is come into the hoste. And they sayde agayne vnto vs, for it

was netter so before this. Wo vnto vs who shall deliuer vs out of the hande of these myghty Gods? These are the gods that smote the Egyptians with so many plagues in the wilderness. Be strong, & quite your selues like men, O ye Philistines, that ye be no seruantes vnto the Hebrewes, as they haue be come to you. Be of a manly courage therfore & fight. And the Philistines fought, & Israel was put to the worse, and fled every man into his tent. And ther was an exceeding great slaughter: for there were overthrowen of Israel. xxx. M. footemen. And the arke of God was taken, and the two sons of Eli, Hophni & Phinehes were dead. And ther ran a man of Ben Iamin out of the aray, & came to Shilo the same day with his clothes rent, and earth vpon his head. And whē he came, Eli sat vpon a stole & looked toward the way: for his heart feared for the arke of God. And when the man came into the city, & told it, all the citie cried. And whē Eli heard the noyle of the crying, he said: What meaneth this noyle of the rumour? And the man came in hastily, and told Eli. Eli was. xxviij. yere old, & his sight failed him: for he could not se. And the man said vnto Eli: I am he that came out of the aray, and fled this day out of the host. And he said: What thing is fortuned my son? The messenger aunswere, & said: Israel is fled before the Philistines, & ther is a great slaughter charged among the people, & thy two sons Hophni & Phinehes are dead, and the arke of God is taken. And it fortuned that whē he made mention of the arke of God, Eli felled of his stoles backward vpon the threshold of the gate, & his necke brake, & he died: for he was an old man and heuy, & iudged Israel forty yeres. And his daughter in lawe Phinehes wife was with child, & ny the birth. And whē she herd the tidings of the arke of God was taken, and that her father in lawe, & her husbando were dead, she bowed her self, and railed, for her paines came vpon her. And about the time of her deathe, the woman that stood about her, sayd vnto

Jud. 132

1 Re. 2. 9

1 Re. 3. 8

D

Dagon

i. Samuell.

The arke resteth

The glo-
ry is gon

to her: feare not, for thou hast borne a sonne, but she answered not, nor regarded it. And shee named the childe Achabod, saying: The glozpe is departed from Israell. Because the Ark of God was taken, and because of her father in law and her hus bande. And shee sayde agayne: The glozpe is gone fro Israell, for the arke of god is take.

The. v. Chapter.

AND the Philistines tooke the Arke of God, and carped it from the helpestone vnto Asdod, againe the Philistines tooke the arke of God, and broughte it into the house of Dagon, and set it by Dagō. And when they of Asdod were by in the next daye in the morning, beholde, Dagon lay vpon the earth before the Arke of the Lord. And they toke Dagon, and set him in his place agayne. And when they were by early in the next morning, behold, Dagon lay vpon the groundes before the Arke of the Lord, and his head, and his twoe handes cut vpon the threshold, that only the shape of a fish was left on him. And therefore is it, that the priestes of Dagon (neither any man that cometh into Dagon's house) treade not on the threshold of Dagon in Asdod vnto this day. But the hand of the Lord was heuy vpon them of Asdod, and he destroyed them, and smote them with emerodes; both Asdod and in all the costes thereof. (The villages also and the fields in the mids of the country wer full, & there came by mice, and ther was a confusion of great death in the cite.) And whē the men of Asdod saw that it was so, they said: the arke of the God of Israell shall not abide here with vs, for his hand is sore vpon vs and vpon Dagon our God. They sent therfore and gathered al the Lordes of the Philistines vnto them and said: what shal we do with the Arke of the God of Israell? They answered: let the arke of the God of Israell be carried about vnto Gath. And they carried the arke of the God of Israell aboute. And it fortuned, that when they had carried it about, there was by

the hand of the Lord a mighty great noise in the cite, and he smote the wng of the cite both small and greates and they had secret diseases. (And the Gethites toke counsell, and made the selues priuy sears of skinned.) Therfore they sent the Arke of God to Akaron. And as soone as the Arke of God came to Akaron, the Akaronites cried out saying: they haue brought the Arke of the God of Israell to by to slea vs and our people. And so they sente, and gathered together all the Lordes of the Philistines and sayde: sende a waye the Arke of the God of Israell, to go againe to his owne place that it sle vs not and our people, for ther was great lamentation ouer the dead throughout all the Cite, and the hand of God was exceeding sore there. And the menne that dyed not, were smitten with the Emerodes: and the cry of the cite went by to heauen.

The. vi. Chapter.

THE Arke of the Lord was in the country of the Philistines seven monethes: and the Philistines called for the priestes and the southsayers, sayinge: what shal we do with the arke of the Lord? tell vs wherewith we shal sende it home agayne. They sayd: If thou sende the arke of the god of Israell home agayne sende it not emptye. But rewarde it with a trespassse offering, and then ye shall be whole, and it shalbe known to you, why his hande departed from you. Then sayd they: And what shalbe the trespassse offeringe, whiche we shal rewarde him with? They answered: siue golden artles and siue golden myce, according to the number of the Lordes of the Philistines, for it is one maner of plague on you all, and on youre Lordes. Wherfore ye shal make ymages like vnto your artles, and ymages like your myce that corrupt the land, and ye shal geue them vnto the God of Israell, that he may take his hand from off you, & from off your gods and from off your land. Wherfore doo ye harden your hearts as the Egyptians and Pharaos.

ned their herts, which when he toke
 agaynst them, dyd they not let the
 people go, and they departed: **W**herfoze,
 make a newe carte, and take
 a mylke hyne: on whose necke there
 hath come no yocke. And tye the kine
 to the cart, & bring the calves home frō
 them. And take the arke of the Lorde,
 and lay it vpon the carte, and put the
 iewels of golde (whiche ye rewarde
 him with for a synoffering) in a coffer
 by the syde therof, and sende it away:
 that it maye goe. And yf ye see that he
 go vpon the waye of his owne coaste:
 to Bethlames: then it is he that dyd
 this great euill. If no, we shall know
 then, y it is not his hande that smote
 vs: but it was a chaunce hapned vs.
 And the mē did euen so: and toke two
 hyne that gaue mylke, and tyed them
 to the cart, and kept the calves at home
 and they layd the arke of the Lord vpon
 the carte, and the coffer with the
 myce of golde, and with the ymages of
 the ycarles. And the hyne tooke the
 straight way to Bethlames, & went
 on the straight way: & as they went,
 lowed, and turned neither to the right
 hand nor to the left. And the Lordes
 of the Philistines wente after them,
 vntill the borders of Bethlames.
 And they of Bethlames wer reaping
 their wheat harvest in the balcy. And
 they liſte vpon theyr eyes, and ſpyed the
 arke. And reioyced when they ſaw it.
 And the cart came into the field of one
 Jeholua a Bethſamite, and ſtoode ſtill
 there. There was alſo a greate ſtone.
 And they claued the wood of the carte,
 and offered the hyne a burnt offering
 vnto the Lord. And the Levites toke
 downe the Arke of the Lord, and the
 coffer that was with it, wherein the
 Jewels of golde were: and put them
 on the greate ſtone. And the men of
 Bethlames ſacrificed burnt ſacrifice,
 and offered offerings that ſame daye
 vnto the Lord. And when the ſyue
 lordes of the Philistines had ſene it,
 they returned to Aſaron the ſame day.
 And theſe are the golden arles, which
 the Philistines gaue to Aſurneſes for a
 reſeaſon offering to the Lord: for Aſ-

nod one, for Gaſa one, for Aſhalon
 one, for Gaſh one, and for Aſaron
 one. And golden myce, according to the
 number of all the cities of the Phi-
 liſtines, euen accordinge to the ſyue
 Lordes, bothe of walled towneſ,
 and of towneſ vnwalled: euen vnto
 the great ſtone of lamentation, wher-
 on they ſette downe the Arke of the
 Lord: which ſtone remayneth vnto
 this daye in the field of Jeholua the
 Bethſamite. And he plagued the
 men of Bethlames, becauſe they had
 ſene the Arke of the Lord. And he ſue
 among the people ſeſtye thouſand and
 threſcore and ten men. And the other
 people lamented becauſe the Lord had
 ſlaine the people with ſo great a ſlau-
 ghter. Wherfoze the men of Bethſa-
 mes ſayd: who is able to ſtand befoze
 the Lord ſo holy a God: and to whom
 ſhall he go from vs? And they ſente
 meſſengers to the inhabitants of Ka-
 riathiarim, ſaying: The Philistines
 haue brought agayne the Arke of the
 Lord: Come ye downe therfoze, and
 ſetche it by to you.

The vij. Chapter.

And ſo the men of Kariathia-
 rim came and ſet by the Arke
 of the Lord: and brought it 2. re. 16
 into the houſe of Aminadab in Gibe-
 a, and ſanctified Eleazar his ſonne to
 kepe the Arke of the Lord, and while
 the Arke abode in Kariathiarim, the
 dayes multiplied, and there paſſed o-
 uer. xx. yeres, & all the houſe of Iſra-
 ell lamented after the Lord. And Sa-
 muel ſpake vnto al the houſe of Iſra-
 ell, ſaying: yf ye become againe vnto
 the Lord with all your heartes, then
 put awaye the ſtraunge goddes and
 Aſaroſh from amonge you: and pre-
 pare your heartes vnto the Lord, and
 ſerue him: onelye: for he ſhall rydde
 you out of the hande of the Philisti-
 nes. Then the childre of Iſrael
 dyd putte awaye Baalim and Aſa-
 roth, & ſerued the Lord only. And Sa-
 muel ſaide: gather al Iſrael to Miz-
 pa, and I will praye for you vnto the
 Lord. And they gathered together to
 Mizpa, and drew water and poured
 it

2. re. 16

1. re. 24

Deu. 6. c
 Mat. 4. d
 B

Israel requireth

i. Samuel.

311

it out before the Lord, and said the
same day, and said there we have sin-
ned against the Lord. And Samuel
judged the children of Israel in Miz-
pa. When the Philistines heard that
the children of Israel were gathered
together to Mizpa, the Lordes of the
Philistines went up against Israel.
And when the children of Israel heard
that, they were afraid of the Philis-
tines, and the children of Israel said
to Samuel: Cesse not to cry unto the
Lord our God for vs, that he may save
vs out of the hand of the Philistines.

Eccl. 46 D

And Samuel took a sucking lambe
and offered it altogether for a burnt
offering unto the Lord: and cryed unto
the Lord for Israel, & the Lord herd
hym. And as Samuel offered & burnt
offering, the Philistines came to fight
against Israel. But the Lord thon-
dered a great thunder that same day, a-
mong the Philistines, & scattered them
that they fell before Israel. And the
men of Israel went out of Mizpa, &
pursued the Philistines, and followed
vpon them, unto the place that is
vnder Bethel. And when Samuel

D
Ios. 24. f
I. Re. 4. c

took a stone, and pitched it betwene
Mizpa, and the marke of the rocke, &
called the name thereof, the stone of
help, saying: Hitherto hath the Lord
helped vs. And so the Philistines were
brought vnder, & they came no more
into the coastes of Israel: and the hand
of the Lord was against the Philis-
tines at the days of Samuel. There-
to, the cities whiche that the Philis-
tines had taken from Israel, were re-
stored againe to Israel, taken from
Machon to Gath, with the coastes of
the same, and Israel plucked them
out of the hands of the Philistines.
And there was peace betwene Isra-
el and the Amorites. Samuel judged
Israel all the dayes of his life, and
wrote aboute yeare by yeare to Be-
thel, Gilgal, and Mizpa, and judged
Israel in all those places: and came
againe to Ramah: for there was his
house, and there he judged Israel al-
so, and there he dwelt in an altar be-
fore the Lord.

The fifth Chapter.
When Samuel was old, he
made his sonnes Judges ouer
Israel. The name of his el-
dest sonne was Joel, and the name of
the second Abia: and they were judges
in Beerseba. And his sonnes walked
not in his waies: but turned after as-
ter lucre, and tokererward, and peruer-
ted the right. Then all the elders of
Israel gathered them together, and
came to Samuel vnto Ramah, and said
vnto him: Behold, thou art old, and
thy sonnes walke not in thy waies.
Nowe therefore make vs a king to
iudge vs as all other nations haue. But
the thing displeased Samuel when
they said: geue vs a king to iudge vs.
And Samuel prayed vnto the Lord, &
said the Lord vnto Samuel: here
the voice of the people in all that they
say vnto thee. For they haue not talke
thee away, but me, that I should not
reigne ouer them. And as they haue e-
uer done, so now I thought thou wast
of Egypt vnto this day, and haste
me, and serued other gods, with vs
they vnto thee. Now therefore hearken
vnto their voyces, so as wilt, yet testify
vnto them, and shew them the au-
toritie of the king that shall reigne ouer
them. And Samuel told all the words
of the Lord vnto the people that as-
ked a king of him, and he said: this shal
be the autoritie of the king that shall
reigne ouer you: he will take your
sons & put the to his charets, & make
his horsmen of them to run before his
charet: & will make him of them cap-
taines ouer thousandes and ouer he-
cetes, and will set the to care his goods
& to gather in his harvest, and to make
instruments of war, and apparell for
his charets. And will take your daugh-
ters and make the to potceries, oiles
and bakets. And he shall take the
best of your felde, & of your vineyardes
of your olive trees, and your best
his seruantes. And he shall take the
tenth of your sheepe, and of your oxen
parts, and geue it to his seruantes
and to his seruantes. And he shall take
the best of your men seruantes &

seruaunts, and yong men, and of your
asses, and put thepm to his woozke.
And he shall take the tenth of your
sheepe, and ye shalbe his seruauntes.
And ye shall crye out at that time by-
pon your king, whiche ye shall haue
chosen you, and the lord will not
heare you at that day. Neuerthelesse,
the people would not heare the voyce
of Samuell, but did saye: Naye, not
so. But there shall be a king ouer vs,
that we maye bee like other nations,
and that our king may iudge vs, and
go out befoze vs, and fyghte our bat-
tles (for vs.) Therfoze when Sa-
muell heard all the wordes of the peo-
ple, he reherled them in the eares of
the lord. And the lord sayd to Sa-
muell: Hearken vnto their voyce, and
make them a kynge. And Samuell
sayd vnto the men of Israel: So eue-
ry man vnto his citie.

The .ix. Chapter.

There was a man of Ben Ja-
min named . Cis, the sonne
of Ibiell, the sonne of Zeror,
the sonne of Bechozath, the
sonne of Aphiath, the sonne of a man
that was a Geminite, a mā of strenght
and might: and the same had a sonne,
called Saul, a goodly yong man, and
a sapie: so that among the children of
Israel, there was none goodlier then
he. For from the shoulders bywarde
he was hyer then all the other people.
And the asses of this Cis Sauls fa-
ther were lost: and Cis said to Saule
his sonne: Take one of the laddes
with thee, and go by, and seke the as-
ses. And he went throug mount E-
phraim, and throug the land of Sa-
niss, but they founde them not. Then
they wēt throug the land of Galim,
and there they were not. When they
went also throug the land of Jem-
ni, they founde them not. At the laste
when they were come to the lande of
Saph, Saule sayde to his ladde, that
was with him: Come, let vs retorne
least my father leaue carings for the
asses, and take thoughte for vs. He
sayde vnto him: Beholde, there is in

this Citie a man of God and he is a
wozshipfull man: all that he saith co-
meth surely to passe. Howe then lette
vs go thither: peradventure he shall
shew vs what way we may go. Then
sayde Saul to his lad: if we will go
what shall we brynge the man? For
our breade is all spent out of our ves-
seis, and there is none other presente
to bryng the man of God: what haue
we? And the lad answered Saule a-
gayne, and sayde: I haue found about
me the .iij. part of a sicke, that will I
geue the man of God, to tell vs oure
waye. Befoze time in Israel when a
man went to seke an answer of God
thus wyle he spake, come and let vs
go to the sear. For he that is now cal-
led a prophet, was in the old time cal-
led a sear. Then said Saul to his lad:
wel said of thee: com let vs go. And so
they went vnto the Citie where the
man of God was. And as they were
going by into the cite, they met with
damocels that came out to drawe wa-
ter, and sayde vnto them: is there here
a sear? And the maydens answered
the, yea, (here is one) behold, he is be-
foze you. Make hast now, for he cam
this day to the cite, for there is an of-
fring of the people this day in the hill.
When ye be com into the cite, ye shall
find him straight way, yer he go by to
the hill to eate: for the people will not
eate vntill he come, because he doeth
blesse the offring. And then eat they
be bidden to the feast. Howe therfoze
get you by, for this day shall ye finde
him. And they went by to the Citie.
And when they were come into the
midde of the cite: beholde, Samuell
came out against them, for to go by to
the hill. But the lord had told Sa-
muell in his rare (a day befoze Saule
came) sayinge: To morowe this time
I will send thee a man out of the land
of Ben Jamin, him shalt thou an-
noynt to be Captaine ouer my people
Israel, that he maye save my people
out of the bandes of the Philistines:
for I haue looked vpon my people,
and their cry is come vnto me. When
Samuell therfoze laide Saule, the
lord

C
1. Re. 1.3

Israel requireth

i. Samuel.

a King

Lozde answered him: see, this is the man whom I spake to thee of. This same shall reigne ouer my people.

Then wente Saul to Samuel in the middle of the gate, and said: tel me I pray thee where the sears house is. Samuel answered Saul and sayde: I am the sear, go vp befoze me vnto the hill, for ye shal eate with me to day. And to morowe I wil let thee go and wil tell thee all that is in thine heart. And as for thine asses that were losse thye dayes ago, care not for them for they are found. And morosoner, whose

D shall the beutifull thinges of Israel be: delonge they not to thee, and vnto all thy fathers house: But Saul answered and sayd: am not I the son of a Ieminite, of the smallest tribe of Israel: And my kindred is the leasse of al the kindredes of the tribe of Ben-Jamin. Wherfoze then speakest thou so to me: And Samuel tooke Saul and his lad, and brought them into the parlor, and made them sit in the chiefest place amonge them that were bidden: which were vppon a thirtye persons: And Samuel said vnto the cooke: bringe forth the portion which I gaue thee, and of which I sayd vnto thee: keepe it with thee. And the cooke tooke vp the shoulder, and that which was vppon it, and set it befoze Saul. And Samuel sayde: beholde that which is left: put it befoze thee and eate, for hitherto hath it bene kept for thee, of purpose, when I called the people. And so Saul did eate with Samuel that daye. And when they were come downe from the hill into the Citie, Samuel communed with Saul vpon the top of the house, and when they arose earlie aboute the springe of the daye, Samuel called Saul vpon the top of the house, saying: vp that I may send thee away. And Saul arose, and they went oute at the doores, both hee and Samuel. And when they were come alittle oute of the towne, Samuel sayde to Saul: bid the lad go befoze vs (and he went befoze) but stande thou still a while, that I maye shew thee what

God sayeth. The .x. Chapter.

A And the Samuel toke a vessel of oyle, and powred it vpon his head, and kissed him and said: I hath not the Lozde anointed thee to be captayne ouer his inheritance: and thou shalt deliuer his people oute of the handes of their enemyes which are round about them. And this token shalt thou haue, that the Lozde hath anointed thee to be prince. When thou art departed from me this daye, thou shalt finde .ij. men by . Beth-lehem in the border of Ben-Jamin, enst at Jazrah. And they will saye vnto thee: the asses which thou wentest to seke are found. And so thy father hath left the care of the asses, and forsooth for you saying: what shal I do for my sonne: Then shalt thou go forth from thence, and shalt come to the plaine of Chaboz. And ther shal mete thee thre men going vp, to God to Bethel: one carrying .ij. kids: & another carrying .ij. ioues of byred: and another carrying a bottle of wine. And they will salute thee & geue thee .ij. loines of byed which thou shalt receiue of their handes. After þ thou shalt come to the hill of god, wher þ Whilistins kepe their watch. And when thou art come thither to þ citie, thou shalt mete a compaigne of prophets coming down from the hill, with a psalter, a timbrell, a pipe, and a harpe befoze the, & they shal prophesy. And the spirit of þ Lozde wil com vpon thee also & thou shalt prophesy as the, and shalt be turned into another man. Therfoze whē these signes are shewed thee, doo what thou hast to do: for þ God is with thee. And thou shalt go befoze me to Gilgal. And I also will com down vnto thee, to sacrifice burnt sacrifices, and to offer peaceofferings. Carry for me seuen dayes, til I come to thee, & shewe thee, what thou shalt doo. And alsoone as he had turned his shoulder to goe from Samuel, God gaue him another maner of beate, and at those tokens cam to passe that daye. And whē they cam to the hill: behold, the compaigne of prophets met him and the spirit of God came vpon

I. reg. 19

I. reg. 18

I. reg. 1. 8

Deu. 17.

Jud. 2. 2

B

I. reg. 15. 4

him also, and he prophesied amonge them. And all that knewe him before, when they sawe that he prophesied amonge the prophetes, they sayd ech to other: what is this that is happened vnto the sonne of Cisr? Is Saul also amonge the prophetes? And one of the same place answered and sayde: Who is theyr father? And therof came the psonerbe: what is Haule also amonge the prophetes? And when he had made an ende of prophesying, he came to the hill. And Haules fathers brother saide vnto him, and to his lad: whither went ye? He sayde: to seeke the asses: and when we saw that they were no where, we came to Samuel. And Hauis vncle sayd: Telle me what Samuel said vnto you? Saul answered his vncle: He told vs plainlye, that the asses wer found. But of the kingdome wherof Samuel spake, told he him not. And Samuel called the people together vnto the Lord to Mizpa, and sayd vnto the children of Israel: Thus said the Lord God of Israel: I brought Israel out of Egypt, and deliuered you out of the hande of the Egyptians, and out of the handes of all kingdomes that troubled you. And ye haue this day cast away your God that helped you out of all your aduersities and tribulations. And ye haue sayd vnto him: Make a kinge ouer vs. Now therfore stand ye before the Lord by your tribes, and your thousandes. And when Samuel hadde brought all the tribes of Israel, the Tribe of Ben Iamin was caughte. When he had brought the tribe of Ben Iamin by their kindredes, the kindred of Metri was caught: and at the last Saul the sonne of Cis was caught. And when they sought him, he coulde not be found. Therfore they asked the Lord further, yf the man shoulde come thither. And the Lord answered: Beholde, he hath hid him selfe amonge the bushes. And they ranne and sette him thence. And when he stoode amonge the people, he was hyer then anye of the people, frome the shoulders vpward. And Samuel saide to all the

people: See ye not him, whom the Lord hath chosen, and howe there is none like him amonge all the people? And all the people shouted and saide: God lend the king lyfe. Then Samuel told the people the date of the kingdome, and wrote it in a booke, and layd it vp before the Lord, and sent all the people awayne, euery man to his house. And Haule also went home to Gibea. And there folowed him strong men, whose hearts God had touched. But the children of Belial said: How shall he saue vs? and they despised him, and brought him no presentes. And he helde his tongue.

Cher. xi. Chapter.

Nahas the Ammonite came, and besieged Iabes in Gilead. And all the men of Iabes sayd vnto Nahas: make a couenant with vs, and we will be thy seruantes. And Nahas the Ammonite answered them: In this will I make a couenant with you, yf I may thruste oute all your righte eyes, and bring that shame vpon al Israel. To whom the elders of Iabes said: geue vs seven dayes respice, that we may sende messengers vnto all the coastes of Israel. And then yf there be no man to helpe vs, we will come oute to thee. Then came the messengers to Gibea vnto Saul, and tolde this tydinges in the eares of the people. And all the people lyste vp their voyces, and wept. And beholde, Haule came folowing the cattell out of the fieldes, and Haule sayde: what ayleth this people that they wepe? And they told him the tidinges of the men of Iabes. And the spirite of God came vpon Saul, when he heard those tidinges, and he was exceeding angrie, and toke a yoke of oxen, and hewed them in peeces, and sente them thorowout al the colles of Israel by the hands of messengers, saying: whosoever cometh not forth after Saul, after Samuel, so shal his oxen be serued. And the feare of the Lord fell on the people, and they came oute as it had bene but one manne. And whene he

them

Samuell

i. Samuell.

Sam

them in Bezek, the children of Israel were thier hundred thousande men, and the men of Iuda thirty thousand. And they sayde vnto the messengers that came: So saye vnto the men of Iabes in Gilead: O mozo we by that time the sonne be hotte, ye shall haue helpe. And the messengers came and shewed the men of Iabes, whiche were glad: Therfore the men of Iabes saide: O mozo we will come cut vnto you, and ye shall do with vs all that pleaseth you. And on the morowe it fortuned, that Saule put the people in thre partes. And they came in vpon the host in y morning watche and slewe the Ammonites untill the heate of the day. And they that remained, were scatered: so that two of the wer not left together. And the people said vnto Samuell: what is he that dare saye: Shall Saule reygne ouer vs? Winge those men that we maye slay them. And Saule sayde: There shall no man dye this daye, for to daye the Lord hath saued Israel. Then sayd Samuell vnto the people: Come that we maye goe to Gilgal, and renew the kingdome there. And all the people went to Gilgal, & made Saule kinge there, before the Lord in Gilgal. And there they offered peace offerings before the Lord. And there Saule and all the men of Israel reioysed exceedingly.

The .xij. Chapter.

Samuell sayde vnto all Israel: Beholde, I haue hearkened vnto your voyce, in all that ye sayde vnto me, and haue made you a king. Nowe therefore, your king walketh before you. And I am olde and graye headed: and beholde, my sonnes are with you, and I haue walked before you from my childhode vnto this day. Beholde, here I am: beare recorde of me before the Lord, and before his anointed. Whose oxe haue I taken? or whose asse haue I taken? whom haue I doone wronge to? whom haue I hurt? Or of whose hand haue I receiued any bypbe; to blinde myne eyes

therewith, and I will restore it you againe. & he sayd: Thou haste done no wrong, nor hurte vs, neither haste thou taken ought of any mans hand. He sayd vnto them agayn: The Lord is witnesse agaynst you, and his anointed is witnesse this daye, that ye haue found naught in my hands. And they answered: He is witnesse. And Samuell saide vnto the people: It is the Lord, that made Moses and Aaron, and that broght your fathers out of the land of Egypt. Nowe therefore stand still, that I maye reason with you before the Lord, according to all the righteousnesses of the Lord, which he shewed both you and your fathers. After that Jacob was come into Egypte, and your fathers cryed vnto the Lord, the Lord sent Moses and Aaron, which brought your fathers out of Egypt, and made them dwell in this place. And when they sought the Lord their God, he deliuered them into the hand of Sifara captain of the hoste of Habor. And into the hand of the Philistines, and into the hand of the kynge of Moab, and they fought agaynst them. And they cryed vnto the Lord, and said: We haue sinned because we haue forsaken the Lord, and haue serued Baalim and Ashteroth. Nowe therefore deliuer vs out of the handes of our enemies, & we will serue thee. And the Lord sent Jerubball, & Badaan, & Jephthah, and Samuell, and deliuered you oute of the handes of your enemies on every side, and ye dwelled safe. And for all that, when you sawe that Nahas the king of the children of Ammon cam against you, ye sayd vnto me: No, but a kinge shall reigne ouer vs, when yet the Lord your God was your king. Nowe therefore, behold, the king whom ye haue chosen, and whom ye haue despised: Lo, the Lord hath set a king ouer you. If ye will seare the Lord, and serue him, and heare his voyce, and not disobey the word of the Lord your God, then shall ye be prospered. For ye shall knowe that ye shall prosper, if ye will not forsake the Lord your God: If ye will not forsake the

Acts. 46 c
Eccl. 20 g

boyc of the Loyde, but disabey the Loydes mouth, then shall the hande of the Loyd be vpon you, and on your fathers. Now also stand & see this great thing, which the Loyde will do before your eyes: is it not now wheat harvest? I will cal vnto the Loyd, and he shall sende thunder and rayne, that ye may perceiue and see howe that your wickednes is greates, whiche ye haue done in the sight of the Loyd, in asking you a kinge. And so Samuell called vnto the Loyd, and the Loyd sent thunder and rayne the same day. And al the people feared the Loyde and Samuell exceedingly. And all the people saide vnto Samuell: pray for thy seruantes vnto the Loyde thy God, that we dye not, for we haue synned in asking vs a kyng, beside all the synnes that euer we dyd. And Samuell sayde vnto the people, feare not. Ye haue in dede done all this wickednes, yet deport not fro following the Loyde. But serue him euen with all your heartes. Neyther turne ye after dayne things which are not able to profite you, for they are but vanitie. For the Loyde will not forsake his people, because of his great names sake, because it hath pleased the Loyde to make you his people. Moreover, God forbyd that I should synne agaynst the L O R D E, and cease praying for you, but to shewe you the good and ryght waye. Therfore feare you the Loyde, and serue him in the truth and with all your heartes: and consider howe greates things he hath done for you. But and yf ye do wpykedlye, then shall ye perishe, both ye and your kinge.

The xij. Chapter.

Saul had bene kinge one yeaere, (when these thynges camme to passe) and he reigned two yeres ouer Israel. And Saule chose him three thousande men of Israel. Two thousand were with Saule in Michmas, and in mount Bethel, and a. M. with Jonathan in Gibe Ben Jamin. And the rest of the people he sent eury man to his owne house agayne.

And Jonathan smote the holde of the Philistines, that was in the hill, and it came to the Philistines eares. And Saule blew the trompet throughout all the lande, saying: let the Hebrews heare. And all Israel heard say, howe that Saule had destroyed an holde of the Philistines, wherefore Israel stanke before the Philistines. And the people gathered together after Saule to Gilgali. The Philistines also gathered them selues together to spyghte with Israel, thirtie thousand charets, and sixe thousande horsemen, with other people lyke the. And by the seas syde in multitude, and came vppe, and pitched in Michmas eastwarde from Bethatien. And when the men of Israel sawe it they were in a streite, and feare came vpon the people, and they hyd them selues in canes, and in pryuy holes, and in rockes, and in hie wates, and in pyts. And some of the Hebrews went ouer Jordan to go vnto the land of Gad and Gilead. And Saule was yet in Gilgali, and all the people that folowed him were astonied. And he taried seven daies, euen vnto the time that Samuell. had appoynted. But Samuell came not to Gilgali, and the people were therfore scattered from him. And Saule said: bying a burnt sacrifice to me and peaceofferings. And he offered burnt sacrifice. And as sone as he had made an ende of offering the burnt sacrifice, behold Samuell came. And Saule went against him, to blesse him. And Samuell sayd: what hast thou done? Saule sayd: because I sawe that the people scattered from me, and that thou camest not within the daies appoynted, and that the Philistines gathered theselues together to Michmas: therfore said I: the Philistines shall come downe nowe vpon me to Gilgali, and I haue not made supplication vnto the Loyd. And whē I had overcome my selfe, at the last I offered a burnt offering. And Samuel saide to Saule: Thou art become a foole, thou halste not kepthe the commaundement of the Loyde thy God which he commaunded thee. For at this time

Esa. 10. 8

I. re. 108

Gen. 3. 1 d
2 par. 166

A. l. i. would

2 Re. 166

woulde the Lord haue stablished thy kyngdome vpon Israel for ever. But now, thy kyngdome shall not continue. • The Lord hath sought hym a man after his own hart, and the Lord hath commanded him to be captayne ouer his people, because thou hast not kepte that which the Lord commaunded thee. And Samucll arose and gat hym vp from Gylgath, Gibea Ben Jamin (and the remnant of the folke wente vp after Saul, to meete the people, which sought agaynst them, as they were comminge from Gylgal to Gibea in the hyll of Ben Jamin.) And Saul numbred the people that were founde with him, and they were about a fyve hundred man. And Saul and Jonathas his sonne and the people that were founde with them had their abyding in the hyll of Ben Jamin. But the Philistines pitched in Michmas. And there came out of the hoste of the Philistines thre companies, to destroy, one companye turned vnto the waye that leaderth to Ophra vnto the lande of Saul. And another companye turned the waye to Bethoron. And the thirde companye turned to the waye of the coaste that is sene about the valye of Zebolim toward the wyldernesse. There was no smith found throughout all the lande of Israel. For the Philistines sayd: Leste happely the Hebrews make the swordes or speeres. But all the Israelues went downe to the Philistines, to mende every man his share, his mattocke, his axe and his necessarye toles: And then the edges of the shares, mattocks, donge foxkes, and axes were blunte, and also the foxkes were to be set in. And so in time of battell there was neither swerde nor speere founde in the handes of any of the people that were with Saul and Jonathas. But with Saul and Jonathas his sonne was there somewhat found. And the watch of the Philistines came out, to go ouer vnto Michmas.

The xliij. Chapter.

And it fortuned the same time, that Jonathas the sonne of Saul sayde vnto his yonge man that bare his harness: come, and let vs gooner to the philistines watch that are vnder on the other syde, and he tolde not his father. And Saul layed in the bittermoste parte of Gibea vnder Rimmon, which is in Agidon and the people that were with hym were vpon a fyve hundred men. And Itha the sonne of Thirab, Ichabods brother, the sonne of Shimeas, the sonne of Ely, was the Lordes huske in Gilo and were an Ephod. And the people wylde not that Jonathas was gone. And in the myddes of the passage (by which Jonathas sought to go ouer vnto the Philistines watch) were there two sharpe rockes, cum one on the one syde, and the other on the other syde: the one called Boyez, and the other Senne. The forefront of the one, leane northward toward Michmas, and the other was southward toward Gibea: And Jonathas sayde to the yonge man that bare his harness: come and let vs go ouer vnto the watch of these vncircumcised, peradventure the Lord will wylke with vs: for it is no hardnesse with the Lord. • to saue eyther in manye or in fewe. And his harnesser sayd vnto him: to all that is in thine hart: So where it pleaseth thee: Behold, I am with thee as thine hart listeth. Then sayde Jonathas: beholde, we go ouer vnto these men, and shall shewe our selues vnto them: if they saye on this wyse to vs: tarpe, hntyll we come to poue, then we will stande still in our place and not go vp vnto them. But and yf they saye: come hye vnto vs, then will we go vp, for the Lord hath deliuered them into our handes. And this shalbe a sygne vnto vs. And they bothe thewed them selues vnto the watch of the Philistines: And the Philistines said: se, the Hebrews come out of the holes where they had hid them selues in. And the monne of the watche answered Jonathas and his harnesser, and said: come vs to.

and we will shewe you a thinge. And Jonathas sayde vnto his harnes bearer, come by after me, for the Roide hath deliuered theym into the hande of Israel. And Jonathas clame by vpon hands and fete, and his harnes bearer after him. And (so when they had seene Jonathas face) they fell before Jonathas: and his harnes bearer shewe them after him. And that fyre slaughter whiche Jonathas and his harnes bearer made, was vpo a twentie men, within the compasse as it were about an halfe aker of land. And there was a feare in the holle in the fieelde, and amonge al people: in so much that they that were gone out of the watche to rob were astrayd also: and the earth trembled for the feare that was scene of God. And the watch men of Saul in Gibe Ben Jamin, sawe. And beholde, the people (of the Philistines) were scattered and were smitten as they went. Then sayd Saul vnto the people that was with him. Searche and see, who is gone awaye from vs. And when they had numbred, behold, Jonathas and his harnes bearer were not there. And Saul sayd vnto Abia: bringe hither the Arke of God. For the Arke of God was at that tyme with the chyldren of Israel. And it fortuned that while Saul talked vnto the Prieste, the noise that was in the holle of the Philistines spred farther abrode and encreased (by litle and litle, and gaue a moze cleare sounde.) And Saul sayd vnto the prieste: with drawe thine handes. And Hauile toynd him selfe vnto all the people that were with him, and they came to the battell. And beholde. every mannes sword was agaynst his felowe, and there was a very great rmoz. Mozeouer, the Chyces that were with the Philistines before that tyme, and were come with them into all partes of the host, turned to be with the Israelites that were with Saul and Jonathas. And all the men of Israel also, which had hid themselves in mount Ephraim, as sone as they heard how that the Philistines were fled, they folowed

after the in the batell. And so god holpe Israel that day. And the battell continued vnto Bethauen. And when the men of Israel were kept down with hunger that day, Saul charged the people with an oth saying: Cursed be the man that eateth any foode butt hight, till I be aduenged of mine ennemyes. And so, none of the people tasted anye sustenance. And all the inhabitants of the lande came to a wood where hong lay vpon the grounde. And the people came into the wood: And behold, the hong dropped, & no man moued his hand to his mouth, for the people feared the oth. But Jonathas hard not what his father charged the people with the oth, wherefore he put forth the ende of the rod that was in his hand, & dipte it in an hong combe, & put his hande to his mouth, & his eyes receyued sight. He answered one of the people & sayd: thy father adured the people, saying: Cursed be the man that eateth anye sustenance thys day: and the people were faint. He said Jonathas: my father hath troubled the land: see howe mine eyes hath receiued sight, because I tasted a litle of this hong: how much moze then to day if the people had eat of the spoyle of their ennemyes which they found. And had there not bene then a much greter slaughter among the philistines: & they layed on the philistines that day, fro Michmas to Bialon. And the people were exceeding faintie. And the people gat them to the spoyle, and toke shepe, oxen, & calues, & slue them on the ground, & the people did eat the with the blud. Then men told Saul saying: Behold, the people sin against the Lord, in that they eat with the blud. And he said: ye haue trespassed. Howl a gret stone vnto me this day, & Saul sayd agayn: Go abrod among the people and bid them bring me euery man his oxe, & euery man his shepe, & slay them here, & sin not against the lord in eating with the bloud. And the people brought euery man his oxe in his hand by night & slew them there. And Saul made an altar vnto the Lord. And that was the first altar that he made vnto the Lord.

Leu. 7 c d
and. 19. d

Jonathas

i. Samuell

And Saul said: let vs go downe af-
ter the Philistines by night, & spoyle
them, vntill it be day in the morning,
and let vs not leaue one man of them.
And they sayde: do whatsoeuer thou
thinkest best. Then sayde the prielle:
let vs come hither vnto God. And
Saul asked of God, shall I go downe
after the Philistines: will thou deli-
uer them into the handes of Israell?
But he answered him not at y time.
And Saul sayde: let the people come
hither out of all quarters, and knowe
and see by whom this sinne is chaun-
ced this day: for as cruely as the Lord
liueth whiche sauech Israell, though
it be in Jonathas my sonne, he shall
dye the death. But there was no man
amonge all the people that answered
him. Then he sayde vnto all Israell:
be ye on one side, and I and Jonathas
my sonne will be on the other side.
And the people sayde vnto Saul:
what thou thinkest beste, that doo.
Therefore Saul sayde vnto the Lord
God of Israell: geue a perfecte lotte
(Lord God, geue thou the iudgement
howe happeneth it, that thou geuest
thy seruauent no answer to day: If
this synne bee in me or in Jonathas
my sonne, shewe it, or yf this iniqui-
tye be in thy people.) And Saul and
Jonathas were caughte, but the peo-
ple scape free. And Saul sayd: cast lots
betwene me and Jonathas my sonne.
And Jonathas was caughte. Then
Saul sayd to Jonathas: tell me what
thou hast done. And Jonathas tolde
him, and sayde: I tasted a little honey
with the ende of the rod that was in
myne hande: and so, I must dye. Saul
answered: . God do so and so to me,
thou shalt dye the death Jonathas.
And the people sayd vnto Saul: shall
Jonathas dye whiche hath so mygh-
tely helped Israell? God forbid. As
cruely as the Lord liueth, there shall
not one heere of his head fall to the
grounde, for he hath wrought with
God this daye. And so the people de-
liuered Jonathas, that he dyed not.
And then Saul departed by from fol-
lowing the Philistines, And the Phi-

listines went to their owne place. And
so Saul helde the kingdome ouer
Israell, and fought against all his e-
nemyes on euerye syde agaynst Mo-
ab, agaynst the children of Ammon,
agaynst the kynges of Ioba, and a-
gaynst the Philistines. And whether
sooner he turned him selfe, there he
swanne: and he gathered his hostes to-
gether, and smote the Amalekites,
and rid Israell out of the handes of
them that spoiled them. The sonnes
of Saul were: Jonathas, Iesai, and
Melchison. And his two daughters
were thus named: the elder was cal-
led Merob, and the yonger Michol.
And the name of Sauls wife, was
Rhinoa the daughter of Rhimaez. And
the name of his chiefe captayne was
Ibner the sonne of Ner, Sauls vn-
cle. And . Cis was Sauls father. And
Ner the father of Ibner was the son
of Abiel. And there was soye warre
agaynst the Philistines, all the dayes
of Saul. And whosoeuer Saul saw
to be a stronge man, and mete for the
warre, he rooke him vnto him.

The .xv. Chapter.

Samuell sayde vnto Saul: . the
Lord sent me to annoynt thee, to
be Kinge ouer his people Isra-
ell. Howe therefore hearken thou vnto
the voyce of the wordes of the Lord.
Thus sayeth the Lord of hostes: I
remember that whiche Amalecke did
to Israell: howe they layed waite
for them in the way, as they came out
of Egypt. Howe therefore go, and
smite Amalecke, and destroie ye all
that pertaineth vnto them, and let thou
haue no compassion on theym: (and
couete nothinge that they haue) slay
both manne and woman, infants and
suckeling, ore, and sheepe, camell and
Asse. And Saul gathered the people
together and . numbyed them in Ce-
laim, two hundred thousand souldiers,
and tenn thousande men of Iuda.
And Saul came vnto a cite of Ama-
lecke, and set watche in the valey. And
Saul sayde vnto the Renties: go, and
depart, and get you downe from amonge

Mat. i. c.

2 Re. i. 4c

2. 12
and,

the Amalekites, leaſte I deſtroye you with them, for ye ſhewed mercy to all the childzen of Iſrael, whē they cam out of Egypt. And ſo the Amalekites departed from amonge the Amalekites. And Saul ſmote the Amalekites frō Hevila, as thou commeſt to Hur, that lyeth befoze Egypte, and tooke Agag the kinge of the Amalekites alive, and bitterlye deſtroyed all the people with the edge of the ſwarde. • But

An. 24 b Saul and the people ſpared Agag, and the better ſhepe, and the ſatter oxē, and the lambes, and al that was good, and would not deſtroye them. But al that was ſonie and naught woort, that they deſtroyed bitterly. Then cam the

C word of the Lord vnto Samuell, ſaying: • it repēteth me, that I haue made Saul king. For he is turned frō me, and hath not perſourmed my commaundementes. And Samuell was euill apayed, and cryed vnto the Lord all night. And when Samuell roſe early to mete Saul in the morning, it was told Samuell, that Saul was come to Carmel, and behold, he hath made him there a place, and is turned, and departed and gone doſone to Gilgal. And Samuell came to Saul, and (Saul offered burnt ſacrifice vnto the Lord, of the firſt of the ſpoiles which he had brought from Amalec. And when Samuell was come vnto Saul.) Saul ſayd vnto him: Blessed be thou in the Lord, I haue fulfilled the commaundement of the Lord. Samuell ſayde

D what meaneth then the bleatinge of the ſhepe in myne eares, and the noiſe of the oxen which I heare? Saul answered: they haue brought them from the Amalekites. For the people ſpared the beſt of the ſhepe and of the oxen, to ſacrifice them vnto the Lord thy God. And the remnant haue we deſtroyed bitterly. Samuell ſayde to Saul: ſet me tell thee what the Lord hath ſaid to me this night. And he ſaid vnto him: ſay on. Samuell ſaid: When thou waſt liſt in thine owne ſyghte ſoule thou nor made the heade of the tribes of Iſrael: And the Lord anoynted thee kinge ouer Iſrael. And the

Lord ſent thee on a iourney, and ſayde: Go, and bitterly deſtroy thoſe ſinners the Amalekites, & fight againſt them, vntill thou bitterly deſtroy them. And wherfoze haſt thou not herkened vnto the voyce of the Lord, but haſt turned to the pray, and haſt done that which is wicked in ſight of the Lord? And Saul ſayd vnto Samuell: yea, I haue herkened vnto the voyce of the Lord, and haue gone the way which the Lord ſent me vnto, & haue brought Agag the king of Amalec, and haue bitterly deſtroyed the Amalekites. But the people toke of the ſpoyle, ſhepe, oxen, & the cheſt of the things, which ſhould haue bene deſtroyed, to offer vnto the Lord thy god in Gilgal. And Samuell ſayd: hath the Lord as great pleaſure in burnt ſacrifices and offeringes, as when the voyce of the Lord is obeyed? Behold to obey is better thē ſacrifice, and to herken is better then the fat of rammes. For rebellion is as the ſinne of witchcraft, and ſobernes is as the wickedneſſe of Idolatrye. Becauſe thou haſt caſt away the word of the Lord, therfoze hath the Lord caſt away thee alſo, from being king. And Saul ſaid vnto Samuell: I haue ſinned, for I haue gone farther then the ſayinge of the Lord and thy wordes, becauſe I feared the people, & obeyed theyr voyce. Nowe therfoze take away my ſynne, and turne agayne with me, that I may worſhippe the Lord. And Samuell ſaid vnto Saul: I wil not return with thee: for thou haſt caſt away the word of the Lord, & the Lord hath caſt away thee, that thou ſhalt not be king ouer Iſrael. And as Samuell turned himſelfe to go away, he caught the lappe of his coate, and it rent. And Samuell ſaid vnto him: the Lord hath rente the kingdome of Iſrael from thee this daye, and hath gotten it to a neighbour of thine, that is better then thou. The ſtrength of Iſrael will not begyle nor repent: for he is not a man that can repent. He ſaid: I haue ſynned. But nowe honour me befoze the elders of my people, and befoze Iſrael, and turne agayne with me, that

Exo. 22
Deu. 18. b

Saule

i. Samuell.

Saule

I may worshippe the Lord thy God. And so Samuell turned again, and so: towed Saul. And Saule worshipped the Lord. Then sayd Samuell: bring ye hither to me Agag, the kinge of the Amalekites. And Agag came vnto him delicately. And Agag sayde: truely the bitter death cometh on. And Samuell said: As thy sword hath made women childlesse, so shall thy mother be childlesse aboue other women. And Samuell he wed Agag, in peces befoze the Lord in Gilgail. And then Samuell departed to Ramia. And Saule went home to his house to Gibea Saul. And Samuell came no more to see Saul, vntill the day of his death. Nevertheless Samuell moyned for Saul: & the Lord repented that he had made Saul king ouer Israel.

The xvi. Chapter.

The Lord sayde vnto Samuell: Howe long wilt thou mourne for Saul seeing I haue cast him away from reggynge ouer Israel. Fill thine home with oymment, and come, that I may send thee to Isai the Bethleemite, for I haue prouided me a kinge amonge his sons. And Samuell sayde: howe can I goe for yf Saule heare it, he will kill me. The Lord answered: Take an Heifer with thee, & say: I am com to offer vnto the lord. And call Isai to the offeringe, and I wil shew the what thou shalt do. And thou shalt anoint him: whom I name vnto thee. And so Samuell did as the Lord bad him, and came to Bethleem, and the elders of the towne were assembled at his coming, and sayde: Comest thou peaceably? He answered: Yea, I am com to offer vnto the Lord. Sanctifie your selues, & come with me vnto the offering. And he sanctified Isai and his sonnes, and bad them to the offeringe. And when they were come, he looked on Eliab, and sayde: Surely the Lordes anointed is befoze him. But the Lord said vnto Samuell: looke not on his fashion, or on the heighth of his stature, because I haue refused him: for God seeth not as man seeth, for man looketh on the outward

apperance, but god beholdeth the heart. Then Isai called Abinabab, and made him come befoze Samuell. And hee sayde: neyther hath the Lord chosen this. Then Isai made Hamma come, and he sayde: neyther yet hath the Lord chosen him. Agayne Isai made seven of his sonnes to come befoze Samuell. And Samuell sayd vnto Isai: the Lord hath chosen none of these. And Samuell sayde vnto Isai: are here all thy children? He sayde: there is yet a litle one behind, that kepeth the shepe. And Samuell sayde vnto Isai: sende & fet him, for we will not sit downe, till he be come hither. And he sente, and brought him in. And he was bosome, and of an excellent beuoye, and well fauoured in sight. And the Lord sayde: I praye, and annoynt him, for this is he. Therefore Samuell toke the hoyme with the oymment, and annoynted him in the middes of his brethren. And the spirite of the Lord came vpon Dauid, from that day forward. And Samuell rose vp, and went to Ramia. But the spirite of the Lord departed from Saule, and an euill spirite sente of the Lord vexed him. And Saules seruantes sayde vnto him: Beholde, an euill spirite sente of God vexeth thee, les our Lord therefore commaunde his seruantes (that are befoze thee) to seeke a man, that is a cunninge, player with an harpe: that when the euill spirite sente of God commeth vpon thee, he maye playe with his hande, and thou shalt be eased. Saule sayde vnto his seruantes: prouide me a man then, that can playe well, and bringe him to me. Then answered one of his seruantes, and sayd: Behold, I haue fene a sonne of Isai a Bethleemite, that can playe vpon instrumenten, and is an acutefelowe, and a man of warre, and prouident in dainge of feates, and well made, and the Lord is with him. Wherefore Saule sente messengers vnto Isai, and sayd: sende me Dauid thy sonne, whiche is with the shepe. And Isai tooke an Ass laden with bread, and a sack of wine, and a

and sent them by Dauid his soonne vnto Saul. And Dauid cam to Saul and stode besyde him, and he loued him very well, and he was made his harness bearer. And Saule sente to Eli, saying: let Dauid remaine with me, for he hath founde fauour in my sight. And so it fortuned, that when the euill spirits sent of god came vpon Saule, Dauid toke an harpe, and played with his hand, and so Saule was refreshed and did amende, and the euill spiritte departed from him.

The .xvij. Chapter.

The Philistines gathered their hoste to battell, and came together to Socoth which is in Iuda, and pitched betweene Socoth and Beshah, in the cosse of Danumim. And Saul and the men of Israel came together, and pitched in the Oke valley, and put them selues in aray, to fight agaynst the Philistines. And the Philistines stode on an hill on the one side, and Israel stode on an hill on the other side, and there was a valley betweene them. And there came a man betweene them both, out of the tentes of the Philistines, named Goliath. of Gath, sixe cubites and an handbrydth longe, and had an helmet of brasse vpon his heade, and a coate of mayle aboute him. And the weighte of his coate of mayle was fine thousande siccles of brasse. And he had bootes of brasse vpon his legges, and a shielde of brasse vpon his shoulders. And the hachte of his speare was like a weauiers beamie. And his speare head weyed sixe hundred sickles of yron. And one bearinge a shielde wente besyde him. And he stode and cryed agaynst the hoste of Israel, and sayde vnto them: why are ye come out in aray to battell? am not I a Philistine, & you seruants to Saul? Chose you a man downe to me? And if he be able to fight with me, and to beate me, then wil we be your seruantes. But if I can overcome him and beate him, then shall ye be our seruantes, and serue vs. And

the Philistine sayde: I despye the hoste of Israel this daye: geue me a man, that we maye fight together. When Saul and all Israel heard those wordes of the Philistine, they were discouraged, and greatlye afraide. Dauid was the soonne of an Ephrahite (of whō mention is made afore) of Bethlechem Iuda, named I sai, whiche had eynghie sonnes. And was an olde man in the dayes of Saul, and came to age among wien. And the thre eldest sons of I sai wente and folowed Saule to the battell. And the names of his thre sonnes that went to battell, were: Eliab the eldest, and the next, Abinadab and the thirde Samma, and Dauid was the leaste. And the thre eldest wente after Saul. Dauid also went, and departed from Saule, to secke his fathers shepe at Bethlechem. And the Philistine came soothye in the morninge and eueninge, and continued soothye dayes. And I sai sayde vnto Dauid his sonne: Take for thy brethren an Ephra of this parched corne, and these ten loanes, and bryng it vnto the hoste to thy brethren. And carpe these ten freche chekes vnto the captayne, and loke howe thy brethren fare, and set oute their pletges. And Saul and they, and all the men of Israel were in the Oke valley, fighting with the Philistines. And Dauid rose vp early in the morninge, and left the sheepe with a keeper, and toke and went as I sai had commaunded him, and came within the compasse of the hoste. And the hoste went out in aray, and shouted in the battell: for Israel and the Philistines hadde put them selues in aray, the one agaynst the other. And Dauid toke downe the gere from him and put them vnder the handes of the keeper of the vessels, and ran into the host, and came, and saluted his brethren. And as he talked with them: Behold, there stode a man in the middes (Goliath the Philistin by name) of Gath out of the aray of the Philistines, and spake of the maner aboue rehearsed, that Dauid hearde it. And all the men of Israel, when they saw

David agaynst

i. Samuel

Colin

Josh. 15

the man, ranne a waye from him, and were soze asfayde. And euery man of Israell sayde: Sawe ye this manne come forth: reuen to reuple Israell, is he come. And to him that beateh him wil the kinge geue great riches, and will geue him his daughter there to: yea, & make his fathers house free in Israell. And David spake to the men that stode by and sayd: What shall be done to the man that beateh this Philistine, & taketh away the shame from Israell? And what is this vncircumcised Philistine, that he should reuile the host of the liuing God? And the people answered him (after this manner,) sayinge: so shall it be done to the man, that beateh him. And Eliab his eldest brother hard when he spake vnto the men, and Eliab was angrie with David, and saide: Why cammest thou downe hither? and with whom hast thou lefte those fewe shepe in the wilderness? I knowe thy pryde and the malice of thine heart, that thou art come downe to see the battel. And David sayde: And what haue I nowe done? is there not a woozde? And he departed from him into the presence of another, and spake of the same manner, and the people answered him agayne, as before. And they that hearde the woozdes which David spake, rehearsed them before Saul, which caused him to be set. And David sayde to Saul: Let no mans heart faile him because of him. Thy seruant will go and fyght with ponde Philistine. And Saul sayde to David again: thou art not able to go against ponde Philistine, to fight with him. For thou art but a childe, but he is a man of warre euen from his yowth. David answered vnto Saul: Thy seruant kepte his fathers shepe, and there came a lion, & likewise a Beare, & toke a shepe out of the flocke. And I went out after him, and smote him, and tooke it out of his mouth. And when he arose against me, I caught him by the beard, and smote him, and slewe him. And so thy seruant slewe the Lyon, and the Beare (also) hard thy seruant slaine,

And. 14
Deut. 11

And truly this vncircumcised Philistine shalbe as one of them. (Howe will I go, and take awaye the rebuke of the people, for what is this vncircumcised Philistine) seeinge he hath rayled on the host of the liuing God. And David spake moreouer: the Lord that deliuered me out of the hand of the Lyon, and out of the hand of the Bear he shal deliuer me also out of the hand of the Philistine. And Saul said vnto David: Go, and the Lord shalbe with thee. And Saul put his rayment vpon David, & put an helmet of brass vpon his head, and put a coate of mail vpon him, and girded David with his owne sword vpon his rayment. And he assayed to go. And because he neuer proued it, David sayde vnto Saul: I cannot go with these, for I haue not vsed my self thereto: & David put them of him, and tooke his staffe in his hand, and chose him five smooth stones out of a brooke, and put them in a shepherds bagge, which he had, and a slinge poke: and his slinge was in his hande, and he went to the Philistine. And the Philistine cam & byrde nere against David, and the man that bare the shield, went before him. And when the Philistine looked about, and sawe David, he despayned him, for he was but yonge, & well coloured, and goodly to loke vpon. And the Philistine sayd vnto David: am I a dogge, that thou commest to me with a staffe, and the Philistine cursed David in the name of his goddes. And the Philistine said to David: come to me, & I will geue thee the shepe vnto the foules of the ayre, and to the beastes of the field: Then sayde David to the Philistine: thou commest to me with a sword, a speare, and a shield: But I come to thee in the name of the Lord of hosts, the God of the host of Israell, whom thou hast rayled vpon. This day shall the Lord deliuer thee into my hande, & I shal smite thee, and take thine heade from thee, & will geue the harties of the host of the Philistines this day vnto the foules of the ayre, and to the beastes of the earth, that all they which be in

the woilde, maye knowe, that there is a God in Israell. And al this congregation shall knowe, that the Lord sa-
meth not with sword and speare. For the battayle is the Lordes, and he shal geue you into our handes. And when the Philistine arose to come and draw nye unto David, David halled, and ran into the battaile even agaynst the Philistine. And David put his hande in his bagge, and toke out a stone, and slange it, and smote the Philistine in his forehead, that the stone sunke into his forehead, and he fell grouelinge to the earth, and soo David overcame the Philistine with a sling & a stone, and smote the Philistine, and slewe him, even when David had no sword in his hande. But David ranne and stode vpon the Philistine, and tooke his swearde, and dyewe it out of his sheathe, and slewe him, and cut off his head therewith. And when the Philistines sawe, that their champion was dede, they fled. And the men of Israel and of Iuda arose, and howted and folowed after the Philistines, vntill they came to the valey, and vnto the gates of Ekron. And the Philistines fel down wounded by the way to Sarasim, even vnto Gath and Ekron. And the children of Israel returned from chasing after the Philistines, and spoyled their tentes. And David toke the heade of the Philistine, and broughte it to Ierusalem: But he put his armour in his tente. When Saule sawe David go forth agaynst the Philistine, he sayde vnto
1 Re. 14. Abner the captayne of his host: Abner, whose sonne is this yonge man? Abner answered, as truly as thy soule liueth (O king) I cannot tell. And the king saide: Enquire thou, whose sonne the yongelinge is. And when David was returned from the slaughter of the Philistines, Abner tooke him and brought him before Saule, with the head of the Philistine in his hand. And Saule sayde to him: whose sonne arte thou, thou yonge man? David answered: I am the sonne of thy seruaunt Iesse the Bethlehemitte.

And when he hadde made an ende of speaking vnto Saule, the soule of Jonathan was knitte with the soule of David, and Jonathan loued him as his owne soule. And Saule tooke him that daye and would let him go, no moze home to his fathers house. And Jonathan made a couenaunte with David, because he loued him as his owne soule. And Jonathan put off his own cote & was vpon him, and gaue it David, & therto his cloke, his sword, his bow, and his girdle. And David wente out whither soeuer Saule sent him, and behaued him selfe wisely. And Saule set him ouer his men of warre, and he was accepted in the sight of all people, and in the sight of Saules seruantes. And it happened as they wente, when David was returned from the slaughter of the Philistine, the women came out of all Cities of Israel singing and daunsinge, agaynst Kinge Saule, and with timbrelles, with tope and with instrumentes of musicke. And the women answered one another in their playe, and sayde: Saule hath slayne his thousand, and David his ten thousande. And Saule was exceeding wroth, and the saying displeased him, and he sayde: they haue ascribed vnto David ten thousande, and to me but a thousande, and what can he moze haue, saue the kingdom? Wherefore Saule toke on side of David fro that day forthwarde. And it happened on the morowe, that the euil spirit sent of God, came vpon Saule, and he prophesied in the middea of the house. And David played with his harpe as at other tymes, and there was a taulin in Saules hande. And Saule toke the taulin, and said I will naye David to the wall with it. And David annoyed out of his presence two tymes. And Saule was afeard of David, because the Lord was with him, and was departed fro Saule. Therefore Saule put him fro him, and made him a captains ouer a thousand, and he went out and in before people. And David behaued him selfe wisely in all
1 Re. 27 and . 29

Saul commaundeth

i. Samuell.

to Ura David

his wyves, and the Lord was w him.
Wherfore when Saul sawe that he
was so exceeding wise, he was afrayde
of him. But **I**sraell & Jada loued
David, because he went out and in be
foze them. And Saul sayd to David.
Behold, my eldest daughter Merob:
her I will geue thee to wife. Wnelepe
play the man with me, and fighte the
Lords batteles. For Saul thought:
anyne hande shall not be vppon him,
but the hande of the Philistines. And
David answered Saul: what am I
and what is my life, or the kinned of
my father in Israell, that I should be
sonne in lawe to the kinge? Howe be=
it, when the time was come that Me=
rob Sauls daughter should haue ben
geuen to David, she was geuen vnto
Doziel a Meholochite to wife. How
beit, Michol Sauls daughter loued
David. And they she wed Saul: and
the thing displeased him not. **A**nd
Saul sayd: I will geue him her that
she may be a snare to him, and that the
hand of the Philistines may be against
him. wherfore Saul sayd to David:
thou shalt this day be my son in lawe
in the other daughter. And Saul com=
maunded his seruantes, to commen
with David secretly, and to say: Be=
holde, the king hath a fauour to thee, &
all his seruantes loue thee, be nowe
therfore the kinges soonne in lawe.
End Sauls seruantes spake those
wordes in the eares of David. And
David sayd: Semeth it to you a light
thing to be a kinges soonne in lawe?
I am a poore man, and of smale repu=
tation. And the seruantes broughthe
Saul word agayn, saying: of this ma=
ner spake David: And Saul said: this
wife shal ye say to David, the king ca=
reth for none other dowrye, but for an
hundred foreskins of the Philistines,
to be auenged of the kinges enemyes.
But Saul thought to make David
fall into the handes of the Philistines.
And when his seruantes tolde Da=
uid these wordes, he pleased David
well to be the kinges soonne in lawe.
And of the dayes were expired, Da=
uid arose with his men, and went and
fought of the Philistines, two hundred

men, and David broughthe their fore=
skins and satisfied the king therof,
to be his soonne in lawe. **W**herfore:
Saul gaue him Michol his daughter
to wife. And Saul sawe and vnder=
stode, howe that the Lord was with
David, and that Michol his daughter
loued him, and he was the more afrayd
of David, and Saul became alwaye
Davids enemye. The Lordes of the
Philistines bled to go forth. And it
turned: wher they went forth, David
behaued him selfe wiselyer then al the
seruantes of Saul: so that his name
was much set by.

The. xix. Chapter.

Saul spake so Jonathas his soon, I
and to all his seruantes, that they
should kill David. **B**ut Jona=
thas Sauls sonne had a great fauour
to David, and Jonathas told David
saying: Saul my father goeth aboute
to slepe thee. Now therfore take hede
to thy selfe vntill the morninge, and
abide in some secret place and hude thy
selfe. And I will go out, and stande by
my father in the field where thou art,
and with common with my father of
thee, and whatsoeuer I see, I will tell
thee. And Jonathas spake good of Da=
uid vnto Saul his father, and sayde
vnto him: let not the king be agayn
his seruant David, for he hath not
sinned agaynst thee, and his woordes
haue bene to thee worde verpe good.
For he did: purchis life in his hande,
and slew the Philistine: and the Lord
brought to passe a great healtie for all
Israell. Thou sawest it, and thou re=
ioydest, wherfore then wilt thou
agaynst innocent blood, and say Da=
uid without a cause? And Saul har=
kened vnto the voice of Jonathas, and
swore: as truly as the Lord liueth
he shall not dye. And Jonathas called
David, and she wed him al those wo=
rdes, and broughthe David vnto Saul.
And he was in his presence in times
past. And the war began agayn, and
David went out and fought with the
Philistines, and slue them with a great
slaughter, and they fled from him. And
the euill spiritte sent of the Lord

vpon Saul, as he sat in his house, ha-
 uing a Jaucin in his hande, & David
 played with his hand. And Saul en-
 tended to nagle David to y wal with
 the Jaucin. But he rid him selfe out
 of Sauls ptesence, as he smote the
 spere (with a hayne stroke) into the
 wall. And David fled and was saved
 the same night. Saul also sent messen-
 gers vnto Davids house, to watche
 him, and to slay him in the morninge.
 And Michol Davids wife told it him
 saying: If thou save not thy selfe this
 night, to morrow thou wilt be slayne.
 And so Michol let David down thro
 a windowe, & he went & fled, and
 was saved. And then she tooke an i-
 mage and layed it in the bed, and put a
 yllow stuffed with goates heere vnder
 the head of it, and couered it with
 a cloth. And when Saul sent messen-
 gers to fetch David, he sayde, he is
 sick. And Saul sent y messengers a-
 gayne to see David, saying: bying him
 to me, bed and al, that I may slep him.
 And when the messengers were come
 in: Beholde, there lay an ymage in the
 bed, with a pilow of goates heere vnder
 the head of it. And Saul said vnto
 Michol: why hast thou mocked me so,
 and sent away mine enemy that he is
 escaped. Michol answered Saul: for
 he saide vnto me, let me go, or elles I
 will kil thee. And so David fled, and
 escaped, and came to Samuell to Ra-
 ma, & tolde him al that Saul had done
 to him. And he & Samuell wente and
 dwelt in Batoth. And one told Saul
 saying: Behold, David is at Batoth
 in Ramia. And Saul sent messengers
 to let David. And when they sawe a
 compaigne of prophetes prophecying;
 and Samuel standinge faste by them,
 the spirit of God fel vpon the messen-
 gers of Saul, and they prophecied to.
 And when it was told Saul, he sent
 other messengers, and they prophecied
 lyke wise. And Saul sent messengers
 yet agayne the thirde tyme, and they
 prophecied also. Then went he him-
 selfe to Ramia, and cam to a great wel
 that is in Bethel: whiche is called
 Ebez: where are Samuel and David.

And one said: Behold, they be at Ra-
 moth in Rama, and he wente thither;
 euen to Ramoth in Rama, and the
 spirit of God came vpon him also, and
 he went prophecying, vntill he came
 to Ramoth in Rama. And he stript off
 his clothes & prophecied before Sa-
 muell in like maner, and fell naked all
 that day and all that night. And ther-
 of is it, that they saye: is Saul also a-
 mong the prophetes?

¶ The xx. Chapter.

And David fled from Ramoth
 which is in Rama, and came
 & said before Jonathas: What
 haue I done: wherein am I faultpe?
 What is the synne that I haue comit-
 ted before thy father, that he seeketh my
 lyfe? He sayde vnto him: God forbyd,
 thou shalt not dye. Behold, my father
 will do nothing epyther great or smal,
 but that he will shew it me. And how
 should my father hide this thing from
 me? He will not doo it. And David
 sware agayne, and sayde: Thy father
 knoweth, that I haue found grace in
 thine eyes, and therfore he saith: Jona-
 thas shalt not knowe it, lest he be loy.
 And in very dede, euen as truly as the
 Lorde liueth, and as truly as thy soule
 liueth, there is but a step betwene me
 and death. Then sayd Jonathas vnto
 David: Whatsoeuer thy soule desireth
 that I will do vnto thee. And David
 sayde vnto Jonathas: Behold, to mo-
 rowe is the beginning of the moneth,
 and I should speke with the kinge at
 meat. But let me go, that I may hide
 my selfe in the fieldes vnto the thirde
 day at euen. If thy father speak of me
 then saye: David is ked leaue of me,
 that he might go to Bethlehem to his
 owne citie, for there is holden a prey-
 leasse for all the kinredde. And yf he
 say, it is well done, then thy seruaunt
 shall haue peace. But and if he be an-
 grye, then be sure that wickednesse is
 bitterlye concluded of him. And then
 thou shalt shewe mercy vnto thy ser-
 uant, for thou hast made with me
 thy seruaunte a bonde in the Lorde.
 Notwithstandinge, yf there be in me
 anye trespass, then slaye me thy selfe,

David

i. Samuel.

and bringe me not to thy father. And Jonathan answered: God keepe that from thee (nether is it possible to come to passe,) for if I knewe that wickednesse were concluded of my father, to come vpon thee, thinkest thou, that I should not tell it thee? Then said David: who shall tell me, if thy father answer cruely? And Jonathan sayde vnto David: come and let vs go oute into the field. And they went out both of them into the field. And Jonathan sayd vnto David: The Lord God of Israel looke on it, when I haue tropped my fathers mynde, one time or other within this three dayes, that it stande well with David. If I then sende not vnto thee, and shewe it thee, the Lord do so and so vnto Jonathan. But if my father haue anye pleasure to do thee euill, I will shewe thee also, and sende thee away that thou mayest go in peace: And the Lord be with thee, as he hath bene with my father. And thou shalt performe vnto me the mercy of the Lord, not onely while I liue, but euen when I am deade, and plucke not thy mercy awaye from my house for euer: No not when the Lord hath destroyed the enemies of David, euery one from the face of the earth. And so Jonathan made a bonde with the house of David, despyninge that the Lord should seeke it oute by the handes of Davids enemies (yf it were broken.) And with other words bid Jonathan sweare vnto David, because he loued him. For he loued him as his own soule. Then sayd Jonathan to David: to morowe is the first day of the moone. And thou shalt be missed, because the place wher thou wast wont to sitte, shall bee emptye. Therefore this daye three dayes come downe in anye wise vnto the place wher thou biddest hide thy self, when the busynesse was in hande: euen by the stone Efell. And I will shoote thre arrowes by the oyle tyde therof, as though I shot them as a mark, and will send a lad, and bid him go seke the arrowes. And if I say vnto the lad: see the arrowes are on this side thee, bring

them: then come thou: for it is in peace and no hurte, as sure as the Lord liueth. But if I say vnto the lad: be hold, the arrowes are beyond thee, then go (in peace) for the Lord hath sent thee away. And as touching this which thou and I haue spoken: beholde, the Lord be betwene thee and me for euer. And so David hidde him selfe in the field. And when the newe mone was come, the king sate him downe to eat meate. And the kinge sate him downe after the olde maner, in his seate by the wall. And Jonathan arose and sate by Sauls side, and Davids place was empty. Neuertheles, Saul saide nothing at all that day. For he thought some thing hath chaunced him that he is not cleane. But on the morowe which was the second day of the newe mone, it happened that Davids place was empty agayne. And Saul sayde vnto Jonathan his son, wherfore commeth not that sonne of Isai to meate, neither yesterday nor to daye? And Jonathan answered vnto Saul. David asked licence of me, to go to Bethleem, so he sayde: let me go I pray thee: for our kindred doeth holde an offering in the citie, and my brother hath sent for me. And therfore if I haue found fauour in thine eyes, let me go, and see my brethren. This is the cause that he cometh not vnto the kinges table. Then was Saul angri with Jonathan and sayd vnto him: Thou wicked rebel, do not I knowe, that thou hast chosen the sonne of Isai vnto thine own rebuke, and vnto the rebuke and shame of thy mother: for as long as the son of Isai liueth vpon the earth, thou shalt not be stablished, nor yet the kingdome; wherfore nowe send and set him vnto me, - for he is the childe of death. And Jonathan answered vnto Saul his father, and sayde to him: Wherfore should he dye? what hath he done? And Saul liste by a speere to speere him, wherby Jonathan wille well that it was bitterly determined of his father, to slaye David. And so Jonathan arose from the table in a great rage & did eat no meate the second

of the month, for he was loy for Dauid because his father hadde done him shame. On the next morninge, Jonathan wente out into the fielde, at the tyme appoynted with Dauid, and a little ladde with him. And he sayde vnto his boye: runne and seeke oute myne arrowes which I shotte. And as the boy ran he shotte an arrow beyonde him. And when the ladde was come to the place whither Jonathan had shot the arrowe, Jonathan cryed after the lad agayne: make speede, and stand not still. And Jonathan had gathered by the arrowes, and came to his master. But the ladde wist nothing of the matter. Onelye Jonathan and Dauid wist it. And Jonathan gaue his weapons vnto the lad that was with him, and said vnto him go and carie them to the towne. And as soone as the lad was gone, Dauid arose out of a place that was to ward the South, and fell on his face to the ground, and worshipped three times. And they kissed eith er other, and wept together so long, till Dauid exceeded in weeping. And Jonathan sayde to Dauid: go in peace. And the thynges whiche we haue swozne both of vs in the name of the Lord sayinge: the Lord be betwene thee and me, and betwene thy seede and mine, lette them stande for euer. And he arose, and departed. And Jonathan went into the towne.

The .xxi. Chapter.

Then came Dauid to Nob to Ahimelech the priest. And Ahimelech was astonied at the sodaine comming of Dauid, and sayde vnto him: why art thou alone, and no man with thee? And Dauid sayde to Ahimelech the priest: the kinge hath commaunded me to do a certayne thinge, and hath sayde vnto me, let no manne knowe where aboute I sende thee, and what I haue commaunded thee to do: And I haue appoynted my seruantes, to suche and suche places. Nowe therefore if thou haue oughte

hande. And the priest answered Dauid, and sayde: there is noo common breade vnder mine hande, but here is halowed bread, if the ponge men haue kept them selues from vncleane thinges, especially women. Dauid answered the priest, and sayde vnto him: of a truth women haue bene locked vp frō vs about a thre dayes, when I came out and the vessels of the yonge men were holpe. Howbeit this waye is vnpure, and howe muche moze shall there be holynes in the vessel. And so the priest gaue him halowed bread, for there was none other breade there save the shewebreads, that were taken from befoze the Lord, to putte freshe breade there, the day that it was taken away. And there was there the same daye, a certayne man, of the seruantes of Saul abiding befoze the Lord, named Doeg an Edomite, the chiefe of Sauls herde men. And Dauid sayde vnto Ahimelech: is not here vnder thine hande, ether spere or swerde? for I haue neither brought my swerd nor my harnesse with me, because the kynges busynesse required haste. And the priest sayde: the swerde of Goliath the Philistine whom thou slewest in the Dcke valley, beholde, it is here wrapt in a cloth behinde the Ephod. If thou wilt take that, take it: for there is none other sanc that hath. And Dauid said, ther is none to that, geue it me. And Dauid arose & fled the same day from the presence of Saul, and went to Achis the king of Geth. And the seruants of Achis said of him: is not this Dauid the kinge of the lande? did they not singe vnto hym, in daunces, sayinge: Saul hath slaine his thousands, and Dauid his tenne thousande? And Dauid putte those woordes into his heart, and was sore afrayde of Achis the kinge of Geth. And hee chaunged his speche befoze them, and sayned him selfe in their hands, and scrabled on the dozes of the gate, and let his spittle fall downe vpon his beard. Then said Achis vnto his seruantes: loo ye see that this man is beside him selfe, wherfoze they haue

1. Re. 24.
Mat. 12.

1. Re. 18
and. 29.6

haue ye brought him to me? Haue I neede of mad men that ye haue brought this felow to play the mad man in my presence? Shall he come into my house?

The. xxij. Chapter.

AND therfore departed there, and escaped, and cam vnto the cane Ddellam. When his brethren also and all his fathers house heard it, they went downe thither to him. And there gathered vnto him all men that were in combance, and in dette, and troubled in their myndes, and he became a captayne ouer them. And there were with him vpon a foure hundred men. And Dauid went thence to Mizpa in the land of Moab: and sayde vnto the kinge of Moab: Let my father and my mother (I pray thee) come soozth vnto you, till I knowe what God will doo for me. And he brought theym befoze the king of Moab. And they dwelt with him all the while that Dauid kepte himselfe in holde. And the Prophete Gad sayde vnto Dauid, abyde not in holde, but depart and go into the land of Iuda. Then Dauid departed and came into the fozest Hareth. And Saul heard that Dauid was come abroad, and also the men that wer with him. And Saule sat in Gibea vnder a tree in Rama, hauing his spere in his hande, and all his men stood aboute him. And Saule sayde vnto his seruantes that stode aboute him. Heare I pray you, yesonnes of Jemini: will the son of Isai geue euery one of you fieldes and vineyardes, and make you all captayns ouer thousands and ouer hundredes? that ye haue also conspired agaynst me, and there is none that telleth it me in mine eare? And wher as my son hath made a bond with the sonne of Isai, there is none of you that mourneth for me, or sheweth it in mine eare: beholde, my sonne hath sinned by my seruante to lay awayte agaynst me this same daye. Then answered Doeg the Edomite which also stode by the seruants of Saule, and

sayde, I sawe the sonne of Isai when he came to Beth, to Ahimelech the son of Ahitob, whiche as ked counsell of the Lorde for him and gaue him byttayle, and the swearde of Goliath the Philistine also. Then the Kinge sent and called for Ahimelech the priest the sonne of Ahitob, and all his fathers house, that is to saye, the priestes that were in Beth. And they came al to the kinge. And Saule sayde: heare now thou sonne of Ahitob. He answered: here am I my Lorde. And Saul said vnto him: whye haue ye conspired agaynst me, thou and the sonne of Isai, in that thou hast geuen him byttayle, and a swearde, and hast as ked counsell of God for him: that he shoulde arple agaynst me, and lye awayte for me this day? Ahimelech answered the kyng and sayde: who is so fapthfall amonge all thy seruants as Dauid, and therto the kinges sonne in lawe, and goeth at thy bidding, and is had in honour in thine house? haue I this daye begon first to as ke counsell of God for him? That be farre from me (if I had knowen it) let not the kinge put suche a thing vpon his seruante, in all the house of my father. For thy seruante knewe nothinge of all this, eyther lesse or moze. The kinge sayde: thou shalt surely die Ahimelech, thou and all thy fathers house. And the kinge sayde vnto the footemen that stood about him, turne, and slaye the priestes of the Lord, both because their hande is with Dauid, and because they knewe when Dauid fledde, and shewed it not to me. But the seruantes of the king would not moue their handes, to fall vpon the priestes of the Lorde. And the king sayde to Doeg: turne thou, and fall vpon the priestes, and Doeg the Edomite turned and ranne vpon the priestes, and slue that same daye foure scoze and fow persons, that did weare a tinnen Ephod. And Beth that citie of the priestes smote he with the edge of the swearde, both men and women, children, and suckelinges, oxen, and sheepe, and one of the sons of

himelch, the sonne of Abitob (named Abiathar) escaped and fled to David. And Abiathar shewed David, howe that Saul had slayne the Lordes priests. And David sayd vnto Abiathar I will it the same day, when Doeg the Edomite was there, that he wold tell Hauile. ¶ And I am cause of the death of all the foules of thy fathers house. Abide thou with me, and feare not. For yf any man seke my soule, he shall seeke thyne also, with me thou shalt be in safegarde.

The .xxij. Chapter.

Then they tolde David saying: Behold the Philistines fyght agaynst Keilah, and spoyle the barnes. Therefore David asked the Lordes aduise saying: shall I goe and smite these Philistines? And the Lord answered vnto David: go, and smyte the Philistines, and saue Keilah. And Davids men that were with him, sayde vnto him: see, we be afrayd here in Iuda: howe muche more then yf we come to Keilah against the host of the Philistines? Then David asked the Lord agayne. And the Lord answered him and sayde: I yse, and go downe to Keilah, for I will deliuer the Philistines into thine hand. And so David and his men went to Keilah and fought with the Philistines, and dyne awaye their cattell, and smote them with a great slaughter. And so David saved the inhabytters of Keilah. And it chaunced, when Abiathar the sonne of Ahimelech fled to David to Keilah, he brought an Ephod with him in his hande. And it was tolde Saul, that David was come to Keilah. And Saul sayd: God hath deliuered him into mine hande. For he is shut in nowe that he is come into a towne, that hath gates and barres. And Saul called all the people together to warre, for to go downe to Keilah, & to besiege David and his men. And David having knowledge, that Hauile imagined myschife agaynst him, sayde to Abiathar the priest:

Wrynge the Ephod. Then sayde David: O LORD GOD of Israel, thy seruaunte hath hearde, that Saul is aboute to come agaynst Keila to destroy the citie for my sake: wyl the men of Keila deliuer me into his hande? And will Saul come downe, as thy seruaunte hath harde saye? O LORD GOD of Israel, tell thy seruaunt. And the Lord sayd: he wyl come downe. Then sayd David: will the men of Keilah deliuer me and the men that are with me into the hands of Saul? and the Lord sayde, they will betraye you. Then David and his men which were vpon a fixe hundred, arose and departed oute of Keila, and went whither they could. And it was tolde Saul, that David was fled from Keila, and he lette the tourney alone. David abode in the wildernesse in stronge holdes, and remained in a mountayne in the wildernesse of Ziph. And Hauile soughte him euery daye, but GOD deliuered him not into his hande. ¶ And David sawe that Hauile was come oute, to seeke his life. ¶ And David was in the wildernesse of Ziph, in a thicket. And Jonathan Sauls sonne arose and wente to David into the thicket, and comforted his hande in God, and sayd vnto him: feare not, for the hande of Saul my father shal not finde thee, and thou shalt be kinge ouer Israel, and I must be nexte vnto the. And that doth Saul my father knowe. And they made a bonde both of them together before the Lord. And David tarped still in the thicket, and Jonathan went to his house. Then came the Ziphites to Saul, to Gibra, saying: Dost thou not David hide him selfe fast by vs in stronge holdes, in a thicket that is by the hill of Hachila, on the right syde of the wildernesse? Nowe therefore kynge, thou mayest come downe according to all the iust of thy soule: come downe, and our parte shalbe to deliuer hym into the kinges hand. And Saul said, blessed are ye in the Lord: for ye haue compassioun on me. So I pray you, & order

1. Re. 30

1. Re. 18
and. 20. b

Saul agaynst

i. Samuel.

the matter well, knowe and see his haunte, where his foote hath bene, and who hath sene him there, for it is tolde me, that he is very suttile and worketh craftely. See therfore, and knowe all the lurking places: where he hybeth him selfe, and come ye agayne to me with the certentie, and I wil go with you. And yf he be in the lande, I will searche him thowseout all the thousandes of Iuda. And they arose, and went to Ziph befoze Saul. But Dauid & his men were in the wilderness of Maon, in the playne that is on the right hande of Iesimon. Hauile also and his men went to seeke: and they tolde Dauid. Wherefoze he went vnto a rocke, and abode in the wilderness of Maon. And when Saul herd that he folowed after Dauid in the wilderness of Maon. And Hauile and his men went on the one side of the moan rayde, and Dauid and his men on the other syde. And Dauid toke thought howe to get from Saul. For Saul and his men compassed Dauid and his men, round about, to take them. But there came a messenger to Saul, saying: hast thee and come, for the Philistines are come into the land. Wherefoze, Saul retourned from persecutinge Dauid, and went agaynst the Philistines. And therfore is it, that they called the place: The rocke of separation. And Dauid went thence, and dwelte in stronge holdes at Engadi.

The .xxiiij. Chapter.

Vhen Hauile was come agayne frome folowinge after the Philistines, it fortuned that there were, whiche tolde him, saying: beholde, Dauid is in the wilderness of Engadi. Then Saul toke thre thousand chosen men oute of all Israell, & went to seeke Dauid and his men in the heyght of the rockes, where wyldes goates remayne. And he came to the flockes of shepe in the waye. And Saul went into a caue to couer his fete. And Dauid and his men remayned in the inwarde partes of the caue. And the men of Dauid

sayde vnto hym: se, the day is come, of which the Lord sayd vnto the: beholde, I wil deliuer thine enemies into thy hand, & thou shalt do to him as it shall seme good in thy sight. Then Dauid arose & cut of a lap of Sauls garment priuelye. And immediatlye Dauid here smote him because he had cut of a lap of Sauls garment. And he said vnto his men, the Lord kepe me from delyng that thinge vnto my master the Lords anoynted to lay mine hand vpon him, seeing he is the anoynted of the Lord. (For as truly as the Lord liueth: except the Lord smyt him, or except his day come, or if he go not down to war & perishe, the Lord be merciful vnto me that I lay not my hand vpon the Lords anoynted.) And so Dauid kept of his seruantes with these wordes, & suffered them not to ryle agaynst Saul. But Saul rose vp oute of the caue & went away. Dauid also arose & went out of the caue, and cried after Saul, saying: My Lord kyng. And when Saul looked behind him. Dauid stowed to the earth, and bowed himselfe and sayd to Saul: wherefoze guesstest thou an ear to mens wordes that saye: Dauid seeketh euill agaynst thee? Behold, this day thine eyes haue sene, how that the Lord hath deliuered the this day into mine hand in the caue. And some bad me kyll thee, but I had compassion on the, and sayd: I wil not lay my hands on my master, for he is the Lords anoynted. And moreover, my father, beholde, and see yet the lap of thy garment in my hand, in as much as I killed thee not, when I cut of the lap of thy garment. Understand therfore, and se, that ther is nether euill nor wickednes in me, and that I haue not sinned agaynst thee. And yet thou hunted after my soule to take it. The Lord be iudge betwene thee and me, and the Lord aduenge me of thee. But mine hand be not vpon thee. According to the olde proverbe sayeth: With kindness shall the wicked be procured: But mine hand be not vpon thee. After whom is the kyng of Israel come oute? Whom dost thou motie persecution?

after a dead hog, and after a fyre? The
 Loyd be iudge, and iudge betwene thes
 and me, and see and pleade my cause, &
 avenge mee of thine hand. When Da-
 uid had made an ende of speakinge
 these wordes to Hauile, Hauile sayde:
 1st. 26. c. As this thy voyce my sonne Dauid,
 and Hauile liue by his voyce & wept,
 and sayde to Dauid: thou arte righ-
 trouser then I, for thou haste rewar-
 ded me with good, where as I haue
 rewarded thee with euill. And thou
 hast shewed this day, howe that thou
 haste dealt louinglye with me, for as
 muche as when the Loyd had locked
 me in thine handes, thou killedst me
 not. For who shall finde his enemye,
 and let him depart into a good waye?
 Wherefoze the Loyd reward thee with
 good, for that thou haste done vnto me
 this daye. And nowe beholde, I wote
 well that thou shalt be kinge, and that
 the kingdome of Israel shal be stabli-
 shed in thine hand. Shewe now ther-
 foze vnto me by the Loyd, that thou
 wilt not destroy my seide after me, and
 that thou shalt not put my name out
 of my fathers house. And Dauid
 swore vnto Hauile, and wente home.
 But Dauid and his men gat them by
 vnto an holde.

The .xxv. Chapter.

2d. Samuel dyed, and all
 the Israelites gathered toge-
 ther, and lamented him, and
 buried him in his owne
 house at Rama. And Dauid arose, &
 gate him to the wilderness of Pha-
 ran. And there was a man in Moan,
 whose possession was in Carmel, and
 the man was exceeding mightye, and
 had thre thousande shepe, and a thou-
 sande goates. And he was shearinge
 his shepe in Carmel: The name of
 the man was Naball, and the name
 of his wife was Abigail, and she was
 a woman of a singular wisdom, and
 beautifull. But the man was char-
 lisse, and of frowarde conditions, and
 was of the kindred of Caleb. And Da-
 uid heard in the wilderness, that Na-
 ball did sheare his shepe. And Dauid
 sent out ten young men, and sayde vnto

them: Gette you by to Carmel, and
 go to Naball, and greete him in my
 name. And thus shall ye saye: Peace
 be to thee, peace be to thine house, and
 peace be vnto all that thou haste. Be-
 holde, I haue heard say that thou hast
 shearers. Nowe, thy shepherdes were
 with vs. (in the wilderness) and we
 did them no spite, neyther was there
 ought (of the flocke) missinge vnto
 them, all the while they were in Car-
 mel: as ke thy laddes, and they will
 shewe thee. Wherefoze let these yonge
 men finde sauoure in thine eyes (for
 we come in a good season) and. grie

I praye thee whatsoeuer cometh to
 thine hande, vnto thy seruantes, and
 to thy sonne Dauid. And when Da-
 uids yong men came, they tolde Na-
 ball all those wordes in the name of
 Dauid, and then helde their peace.
 And Naball answered Dauids ser-
 uantes, and sayde: What is Dauid?
 and what is the sonne of Isai: there
 is plentie of seruantes now a daye:
 that breake awaye euerye man from
 his master. Shall I then take my
 bread, my water, and my fleshe, that
 I haue kylled for my shearers, and
 geue it vnto men whome I wote not
 whence they be? And so Dauids ser-
 uantes turned theyr waye, and went
 agayn, and came and told him all those
 sayings. And Dauid sayde vnto his
 men: Gyde euery man his swearde
 aboute him. And they gyded euerye
 man his swearde about him, and Da-
 uid was gyded with his swearde.
 And there folowed Dauid vppon a
 foure hundred men, and two hundred
 aboade by the stuffe. But one of the
 laddes tolde Abigail Nabals wife,
 sayinge: Beholde, Dauid sente mes-
 sengers vnto our master oute of the
 wilderness to salute him, and he ray-
 led on them. And yet the men are be-
 rye good vnto vs, and did vs no dis-
 pleasure, neither mylled we any thinge
 as long as we were conuersant with
 theym, when we were in the fieldes.
 They were a wall of defence vnto
 vs both by nighte and daye, all the
 while we were with theym keeping

David, Abail

i. Samuel.

David, Abail

thepe. Nowe therfore take heede, and see what thou hast to doo: for there is an occasion of euill geuen agaynste
D our mayster, and all his houtholde, seeing he is a forme of Beliall, vngacious to speake to. Then Abigail made haste, and tooke twoo hundred loaves, and two bottels of wine, and five shepe ready dresed, and five measures of parched corne, and an hundred fraples of raisins, and two hundred topnettes of figges, and laded theym on asses, and sayd vnto her pong men: Go ye befoze me: Beholde, I come after you. But shee tolde her husbände Abail nothing thereof. And as shee roade on her Ass, she camme vnto the downe the syde of the hill, and behold, Dauid & his men came downe agaynste her, and she mette them. And Dauid said: In vain haue I kept al that this felow hath in the wilder nesse, so that nought was misse of all that pertayned vnto him. And he hath quyte me euill for good. So and so doo G O D vnto the enemies of Dauid, if I leaue of al þe pertaine to him, by þe dawning of the day, any thinge that pisseth agaynste the wall. And when Abigail sawe Dauid, shee halted and lpyghted of her Ass, and fell befoze Dauid on her face, & bowed her self to the ground and fell at his fete, and saide: Let this vnhappy deede be counted myne, my Loyde, and let thine handmayde speake in thine audience, and here the wordes of thy handmayde. Let not my Loyde (the Kinge) regarde this vnchastite mā Abail: for as his name is, so is he Abail in his name, and folly is with him. But I thine handmayde sawe
E not the pong men of my Loyde, whom thou sentest. Nowe therfore my Loyde, as sure as the Loyde liueth, and as thy soule liueth, the Loyd hath withholdē thee from comming to shed bloud, and withdraue thou thine hande from bloodshed. Nowe, I praye God that thyne enemies and they that intende to do my Loyd euill, may be as Abail. And nowe this is the blessing which thyne handmayde hath brought vnto my Loyde: and let it be geuen vnto the

pong men that solow my Loyde. For geue the trespass of thine handmayde, for the Loyde will make my Loyde a sure house, because my Loyde sygheth the battayles of the Loyde, and there coude none euill be founde in thee in all thy dayes. And if anye man rise to persecute thee, and to seeke thy soule, the soule of my Loyde shall be bound as in the bundell of the liuing with the Loyde thy G O D. And the soules of thy enemies shal God call out, out as out of the middell of a sling. And when the Loyde shall haue done to my Loyde al the good that he hath promised thee and shall haue made thee ruler ouer Israel: then shall it be no decaye vnto thee, nor discourage of heart vnto my Loyde, that thou haste not shode bloude causetlesse, nor enenged thy selfe. But when the Loyde shall haue dealt well with my Loyde, then thinke on thine handmaid. And Dauid sayd to Abigail: Blessed be the Loyde God of Israel, which sent thee this day to mete me. Blessed is thy sayinge, and blessed art thou, which haste kept me this day from comming to shed bloud, and from aduenginge my selfe with mine owne hande. For in verie deede as sure as the Loyde God of Israel liueth, which hath kept me backe from hurting thee, except thou hadst looked and met me, thinkest thou, there had bene lesse vnto Abail by the dawning of the daye, a piller agaynste the wall. And so Dauid receyued of her hand, that which she hadde brought him, and sayde to her: Go by in peace to thine house. Behold, I haue heard thy voyce, and haue accepted thy personne. And Abigail came to Abail: and beholde, he helde a feaste in his house, lyke the feaste of a King, and Abails hearte was merre with him, for he was verie dionken. And when he tolde him nothings, merre lesse nor moze, vntill the morninge daye. But in the morninge, when the wyne was gonne out of Abail, his wyfe tolde hym these wordes, and his heart dyed within hym, and he became an a stone. And when

dayes after, the Lord smote Abail, that he dyed. And when David heard that Abail was dead, he sayd: Blessed be the Lord that hath iudged the cause of my rebuke of the hand of Abail, and hath kept his seruant from euill, and hath recompensed the wickednes of Abail bypon his owne head. And David sent to comon with Abigail: to the intente to take her to his wyfe. And when the seruantes of David were comen to Abigail to Carmel, they spake vnto her, saying: David sent vs vnto thee, to take thee to his wyfe. And she arose, and bowed her selfe on her face to the earth, and sayd: Beholde, let thy hand mayde be a seruant, to washe the fete of the seruantes of my Lord. And Abigail hastened, and arose, and gat her by bypon an Asse, with five damoselles of hers, that wente at her fete, and she went after the messengers of David, and became his wyfe. David also toke Achisai of Jezrael, and they were bothe his wyues. But Hauke gaue Michol his daughter Davids wyfe, to Phalti, the sonne of Laish, whiche was of Gallim.

The xxi. Chapter.

The Ziphites came vnto Hauke to Gibea, sayinge: Doest thou not David hyde him selfe in the hill of Machilla, which is before Jezsimon? Hauke arose, and went downe to the wilderness of Ziph, hauinge thre thousande chosen men of Israell with him, say to seeke David in the wilderness of Ziph. And Hauke pitched in the hill of Machilla, whiche lyeth before Jezsimon, by the waye of Ide. But David dwelt in the wilderness. And he sawe that Hauke came after him into the wilderness. David therfore sent out spies, and vnderstoode, that Hauke was come in berpe deede. And David arose, and came to the place where Saul hadde pitched, and David behelde the place where Hauke laye, and Abner the sonne of Ner, which was his chiefe captayne Saul lay within, and the people and the holte round about him. Then an-

swered David, and spake to Abimelech the Bethite, and to Abisai the sonne of Ner, and brother to Joab sayinge: who will goe downe with me to Saul to the holte? And Abisai said: I will goe downe with thee. And so David and Abisai came downe to the people by night. And beholde, Saul laye sleeping within the holte, and his speare sticke in the grounde at his head. But Abner and the people laye round about him. Then sayde Abisai to David: God hath deliuered thyne enemye into thyne hande this daye. Nowe therfore, lette me smyte him once with my speare to the earth, and I will not smyte him the seconde tyme. And David sayde to Abisai: destroye him not. For who canne laye his hande on the Lordes annoynted, and be gillelesse. And David sayde furthermoze: as sure as the Lord liueth, the Lord shall smyte him of his daye shall come to dye, or he shall descende into battel, and there perishe. The Lord kepte me from laying mine hande vpon the Lordes annoynted: But take thou nowe the speare that is at his heade, and the crewe of water, and lette vs go. And soo David tooke the speare and the crewe of water from Sauls heade, and they gat them away, and no man sawe it or marked it, or awaked. For they were all asleepe, because the Lord had sent a deade sleepe bypon theym. Then David went ouer to the other syde, and stode on the toppe of an hill a farr of (a great space being betwene them) and David cryed to the people and to Abner the sonne of Ner, saying: Hearest thou not Abner? Abner answered and saide: What arte thou that cryest to the kinge? and David sayde to Abner: art not thou a manne: and who is like thee in Israel? wherefore then haste thou not kepte thy Lord the kinge? For there came one of the folke in, to destroye the kinge thy Lord. It is not good that thou haste done. Is truelve as the Lord liueth, ye are worthy to dye, because ye haue not kepte youre mayster,

David spareth

f. Samuells

Shall

the Lordes annointed. And now see where the Kinges speare is, and the cruse of water, that was at his heade. And Saul knew Davids voyce, and
18. 24. sayde: • Is this thy voyce my soonne David? and David sayde: It is my voyce, my Lord, O king. And he sayd: Wherefore doth my Lord thus perforce his servant? for what have I done, or what euill is in myne hande? Now therfore let my Lord the king heare the wordes of his servant. If the Lord haue stirred thee vp agaynst me, let him smell the sauoure of a sacrifice. But and if they be the children of manne, cursed are they before the Lord. For they haue called me out this day from abidinge in the inheritance of the Lord, saying: Hence, and goe serue other gods. Nowe therfore, let not my blud fall to the earth before the face of the Lord. For the king of Israel is come oute to hunte a fyre, as when one doeth hunte a partridge in the mountaynes. Then sayde Saul: I haue spanned, come agayn my sonne David, for I will doo thee no more harme, because my soule was precious in thine eyes this daye. Beholde, I haue played the fool, and haue erred exceedingly. And David answered & sayde: Beholde, the Kinges speare, let one of the yong men come ouer and set it. The Lord rewarde euery man accordinge to his righteousnesse and faith: For the Lord deliuered thee into my hande this daye, but I woulde not lay mine hande vpon the Lordes annointed. And beholde, like as thy lyfe was muche sette by this daye in myne eyes: so be my lyfe set by in the eyes of the Lord, that he deliuer me out of all tribulation. Then Saul sayde to David: Blessed arte thou my sonne David, for thou shalt be a doer, & proue it. And so David wente his way, and Saul tourned to his place agayne.

The .xxv. Chapter.

And David sayde in his heart I shall perithe one day or other by the hande of Saul, therefore is there nothing betw

ter for me, then to flee and save my selfe in the lande of the Philistines, and Saul shall cease and seke me no more in all the coastes of Israel, and so shall I escape out of his hande. And David arose, and he and the sixe hundred men that were with him, wente vnto Achis, the son of Achis kinge of Geth. And David dwelte with Achis in Geth, both he, and his men every man with his household, & David with his two wyues: Abigail the Iezraelite, and Abigail, Abigail wyfe of Carmel. And it was tolde Saul that David was fled to Geth, and he sought no more for him. And David sayde vnto Achis: If I haue now founde grace in thine eyes, let them geue me a place in some towne in the fields, that I may dwell there. For why should thy servant dwell in the head cite of the kingdome with thee? Then Achis gaue him Ziklag that same daye: for whiche cause Ziklag pertaynerh vnto the kings of Iuda vnto this daye. And the time that David dwelte in the countrye of the Philistines, was foure monethes, and certayne dayes. And David and his men went vp, and ran vpon the Gittaites, the Gergites, and the Iezraelites. For those nations were from the beginninge the inhabiteurs of the lande, as menne go to Hur, vnto the lande of Egypt. And David smote the land, and left neither man nor woman alive, and dyde away the sheepe, the oxen, the asses, camels, and clothes, and returned, and came to Achis. And Achis sayd: Where haue ye bene a roving this daye? And David answered: Towarde the south of Iuda, and toward the south of the Iezraelites, and toward the south of the Iezraelites. And David saved neyther man nor woman alive, nor suffered they to come to Geth, for feare (saith he) least they should steale on vs, saying: So dyde David, and so will be his manner all the while he dwelleth in the countrye of the Philistines. And Achis beleened David, saying: He abhorreth the people of Israel, and therefore he shall

my seruante for euer.

The xxviiij. Chapter.

And it chanced in those dayes that the Philistines gathered their host together to war to fight wth Israhell. And Dauid sayde to Dauid: Be sure, thou shalt go out with me to the battell, thou and the men that are with thee. And Dauid sayde to Israhell: then thou shalt knowe what thy seruante can do. And Israhell sayde agayne to Dauid: Then I will make thee trier of my heade for euer.

1 Re. 24. Israhell was then beate, and all Israhell had lamented him, and buried him in Ramoth b^etwixt Bethleem.

Exo. 22. And Saul hadde putte the women that had spirites of prophesye and the Southsayers oute of the lande. And the Philistines gathered together, and cam and pitched in Gath. And Saul gathered all Israhell together, and they pitched in Gilboa: And when Saul sawe the hoste of the Philistines, he was afrayde, and his heart was sore astonied. And when Saul asked counsell of y^e Lord, the Lord answered him not, neyther by dreames nor by Urim, nor yet by Prophetes.

Then sayde Saul vnto his seruants: seek me a woman that hath a spirite of prophesye, that I maye goe to her and aske of her. And his seruants sayde to him: Beholde, there is a woman that hath a spirite of Prophesye at Endor. And Saul charged him selfe, and put on other rayementes, and then went he and two men with him, and they came to the woman by night. And he sayde: prophesye vnto me by the spirite, and bringe me him vppon whom I will name vnto thee.

And the woman sayd vnto him: Beholde thou knowest what Saul hath done, howe he hath destroyed the women that hadde prophesying spirites, and the Soothsayers oute of the lande. Wherefore then seekest thou an occasion agaynste my soule, that hee might kill mee? And Saul swaie to her by the Lord sayinge: As surely as the Lord liueth, there shall nooe harme chaunce thee for this thinge,

Then sayde the woman: whom shall I fetch by vnto thee? He answered: Bring me by Samuell. When shee sawe Samuell, she cryed with a loude voyce, and spake to Saul sayinge: Why haste thou discaued me, for thou art Saul. And the king sayde vnto her, be not afrayde: what seest thou? The woman sayde vnto Saul: I see gods ascending by out of the erth. He said vnto her again: what fallion is he of? She answered: ther cometh by an old man with a malle vpon him. And Saul perceued that it was Samuell & he stouped with his face to y^e ground and bowed him selfe. And Samuell said to Saul: why hast thou disquieted me, to make me be broughte vpper? Saul answered: I am sore incombed for y^e Philistines make war agaynst me, and God is departed from me, and answereth me homoz, neither by pythys, neyther by dreames. And therefore I haue called thee, y^e thou mayest tel me, what I shall do. The said Samuell: wherfore dost thou aske of me, while the Lord is gon fro thee, and is become thine enemy? Truly the Lord hath don for himselfe, euen as he spake by my hand. For the Lord hath rent the kingdome out of thine hand, & geuen it thy neighbour Dauid. Because thou obeyedst not the voyce of y^e Lord nor executedst his fierce wrath vppon the Amalekites, therfore hath y^e Lord don this vnto thee this day, & mozeouer, the lord will deliuer Israhell with thee into the hands of the Philistines. To morow shalt thou and thy loons be with me, and the lord shall geue the host of Israhell into the hands of the Philistines. Then Saul fell straight way flat on the earth as longe as hee was, and was sore adreab, because of the woordes of Samuell. And there was y^e length in him, for he hadde eaten no breade all the daye and the night before. And the woman came vnto Saul, and sawe that hee was sore troubled, and sayde vnto him: Se thine handmayde hath obeyed thy voyce, and haue put my soule in my hande, and haue hearkened vnto thy

1 Re. 15

1 re. 31

Jud. 12

1 Re. 19

Pla. 119

Eg. iii.

woordes

Saul.

i. Samuel.

wordes which thou saydest vnto me. Now therfore herken thou also vnto the voyce of thine handmayd, and let me set a moyzell of breade before thee, that thou mayest eate, and gette thee strength, and then go on thy iourney. He refused, and sayd: I will not eate. But his seruantes and the woman together compelled him, and he hearkened vnto their voyce. And so hee arose from the earth, and sat him on a bed. The woman had a fat calfe in the house, and she hasted, and killed it, and toke floure and kneaded it, and dydde bake sweete cakes thereof, and brought them before Saul and before his seruantes. And when they hadde eaten they stode by, and wente aswage the same night.

The xxix. Chapter.

The Philistines were gathered together with all their armies vnto Iphc: And the Israelites pitched in Bim, which is in Jezrahel. And the Lordes of the Philistines went forth, with the hundredes and thousandes. But Dauid and his men came behinde with Achis. Then said the Lordes of the Philistines: What are ponder Chus? Achis sayde vnto the Lordes of the Philistines: Is not this Dauid the seruant of Saul the kinge of Israel, whiche hath bene with me these dayes or yeres? I haue founde no fault in him, since he fled vnto me vnto this daye. And the Lordes of the Philistines were wroth with him, and sayde vnto him: Make this fellowe returne, that he maye go agayne to his place which thou hast appointed him, and let him not goe downe with vs to battell, least in the battell, he be an aduersarye to vs. For wherewith coulde he better chayne the fauoure of his mayster, then with the brutes of these men? Is not this Dauid, to whom they singe in deuices:
xx. 18. a **S**oule due his thousande, and
and. 21. d **D**auid his ten thousande. Then Achis called Dauid, and sayde vnto hym. As sure as the Lord liueth, thou haste bene honest, and good in my sighte,

when thou wentest out and in with me in the host: neyther haue I founde euill with thee since thou camest to me vnto this daye. Accurthelesse the Lordes of the Philistines sauoure thee not: wherfore nowe retourne, and goe in peace, that thou displeas not the Lordes of the Philistines. And Dauid sayde vnto Achis: And what haue I done? what haste thou founde in thy seruant, as long as I haue bene with thee vnto this daye, that I maye not goe fight agaynst the enemies of my Lord the kinge? Achis answered and sayde to Dauid: I knowe that thou art good, and art in my sight, as an angell of God. Notwithstanding the Lordes of the Philistines haue sayd: Let him not goe by with vs to battell. wherfore nowe ryle by earlie in the morninge with thy masters seruantes that are come to thee, and when ye be by earlie (as soone as ye haue light) depart. And so Dauid, and his men rose hysrariye to depart in the morninge, and to returne into the land of the Philistines. And the Philistines went by to Jezrahel.

The xxx. Chapter.

But when Dauid and his men were come to Ziklag the thirde daye, the Amalechites hadde rushed in, vpon the Bonthe, and vpon Ziklag, and hadde smyten Ziklag, and burnt it with fyre, and had taken the women (that were therein) prisoners both smal and great: but save not a man, save carried them with them, and went their wayes. And Dauid and his men came to the Etic, and behold, it was burnt with fyre, and their wives, their sonnnes, and their daughters were carried aswage. Then Dauid and the people that was with him, lift by their voices, & wept vntill they could wepe no more. And Dauids two wiues were taken prisoners also: Abinoam the Jezrahelite, and Abigail the wife of Nabal the Carmelite. And Dauid was in a shrowde combatte: for the people intended to stone him, because the heaues of all the people were heved for

theyr sons and their daughters. But David tooke a good courage to him in the Lord his God, & said vnto Abiathar the priest Shimelechs soon: I pray thee, bringe me the Ephod. And Abiathar broughte the Ephod to David. And David as ked counsell at the Lord, sayinge: Shall I folowe after this companie, and shall I ouertake them? And he answered him: folowe, for thou shalt ouertake them and recover the praye. So David and the sixe hundred menne that were with him, wente and came to the riuer Besor, where a part of them abode. But David and foure hundred men folowed. For two hundred abode behinde, being to wery to go ouer the riuer Besor. And they founde an Egyptian in the felde, and broughte him to David, and gaue him bycade to eate, and water to drinke, and gaue him a fewe figges and two clusters of reasinges. And when he hadde eaten, his spirite came agayne to him: for he had eaten no bread, nor dronke no water in thre dayes and thre nightes. And David sayde vnto him, to whom belongeth thou, and whence art thou? he said: I am a yonge man of Egypte, and seruauant to an Amalekite: and my master left me behind, bec ause it is thre daies agone, that I fell sicke: we came a roning vpon the south of Chetuis, and againste Iuda, and towarde the south of Caleb. And we burnte Zikleg with fire. And David sayde to him: canst thou bring me to this company? And he sayde: sweare vnto me by God, that thou wilt neyther kill me, nor deliuer me into the hands of my master, & I wil bring thee to the company. And when he had brought him thither, behold, they laye scattered abroad vpon the earth, eating & drinking and dauncing, because of the plenteous and great praye that they had carried away out of the land of the Philistines, and out of the lande of Iuda. And David layde vpon them, from the riuer vntill the twilight on the morowe: so that there escaped not a man of them, save foure hundred

yonge men, whiche rode away vpon camels, and fled. And David recovered al that the Amalekites had carried away, and David rescued his two wiues: so that there was no person of them lacking, small or great, sonne or daughter, or of the spoyle of al that they had taken away, David recovered the all agayne. And David toke al the shepe and the oxen. And they draue them befoze his castell, and said: This is Davids pray. And David came to the two hundred men, that were to weare for to folowe David, whome they had made also to abide at the riuer Besor. And they came to meete David, and the people that were with him. And when David came to the people, he saluted them. Then answered al the wicked and the vnchastites (of the men that went with David) and said: Because they went not with vs, therfore wil we geue them none of the pray that we haue recovered. But let every man take his wife & his child: those let them cary away, & be walking. Then sayd David: ye shall not do so (my brethren,) so that which the Lord hath geuen vs, & hath preserved vs, and deliuered the company that came against vs, into our hands. For who shold herken vnto you in this matter? But as his part is that goeth down & fighteth, so shal his part be that carrieth by the stuffe, that it may be parted alike. And so from that day forthward, was that made a statute & a law in Israel, vntill this daye. When David therfore came to Zikleg, he sent (giftes) of the pray vnto the elders of Iuda, and to his frendes, sayinge: See, ther is a blessing for you, of the spoyle of the enemies of the Lord. He sent to them of Berhel, to them of south Ramoth, to them of Zathir, to them of Troer, to them of Sephamoth, to the of Eschemaa, to them of Bethell, to them of the citics of Ierahmeel, to them of the citics of the Kenites, to them of Bozama, to them of Bozalan: to them of Athach, to them that are in Hebron, and in all places, where David and his men were wont to haunte.

Saul killeth

i. Samuelt

him self

The xxxi. Chapter.

The Philistines fought against Israel, and the men of Israel fledde away from the Philistines, and fell downe wounded in mount Gilboa. And the Philistines pleased soze vpon Saule and his son, and slewe Jonathas, and Binadab, and Melchisua, Saules sonnes. And when the battayle went soze agaynst Saul, the archers with bowes found him, and he was soze afraid of the archers.

When sayd Saul vnto his harness bearer, • drawe out thy swearde, and thrust me through therewith, least the vncircumcised comine and thrust me thoroughe, and make a mockinge stocke of me. But his harness bearer would not, for he was soze afraid. And Saule tooke a sweard, and fell vpon it. And when his harness bearer sawe that Saule was dead, he fel likewise vpon his swearde, and dyed with him. And so Saul dyed, and his three sonnes, and his harness bearer, and all his men that same day together. And when the men of Israel that were on the other side of the valley, and they of the other syde Jordan heard that the me of Israel were put to flight, & Saul and his sonnes were deade, they leste the Cities, and ranne awaye. And the Philistines came and dwelte in them.

C On the morowe when the Philistines were come to spoule them, that were slayne, they founde Saule and his three sonnes lyinge in Mounte Gilboa. And they cut off his heade, and stripped him out of his harneys, and sente into the lande of the Philistines on euery syde that they shoulde publishe it in the temple of their Idolles, and amonge the people. And they layd vp his harneys in the house of Asarothe, but they hanged vp his body on the wall of Bethsan. • When

1 Re. 26. the inhabitours of Iabes in Gilead hearde thereof, what the Philistines hadde doone to Saule, they arose, as many as were stronge men, and went all night, and toke the body of Saule, and the bodies of his sonnes from the wall of Bethsan, and came to Iabes,

and burnt them there, and toke their bones, and buried them vnder a tree at Iabes, and fasted seuen dayes.

The ende of the firste booke of Samuel, other wise called the first booke of the kinges.

The seconde booke of Samuel, other wise called the second booke of the kinges.

The firste Chapter.



After the deathe of Saul, when Dauid was returned from the slaughter of the Amalechites, and had ben two dayes in Ziklag: Bechoide, there came a man the thirde daye out of the host from Saul, with his clothes rent, & earth vpon his head. And whē he came to Dauid, he fell to the earth & did obeisance. Dauid said vnto him: whence comest thou? he sayde vnto him: Out of the hoste of Israel I am escaped. And Dauid sayde vnto him: And what is chauced? tel me. he said: The people is fled from the battayle, and many of the people are overthromwen, and dead, and Saule and Jonathas his sonne are dead also. And Dauid said vnto the yonge man that tolde him these tidings: how knowest thou that Saule & Jonathas his sonne be dead? he yonge man that tolde him, answered: I cam by chauce to mounte Gilboa: And behold, Saul leaned vpon his speare. For the charrettes and companies of horsemen folowed hard after him. And when he looked backe, he sawe me, and called me. And I answered: Here am I. And he said vnto me: What art thou? I answered him: I am an Amalekite. he said vnto me agayne: Stand vpon me, and slea me: For anguish is come vpon me, though

my life be yet al in me. And so I stode
 vpon him and slue him, for I was
 sure that he could not liue, after that
 he had fallen. And I toke the crowne
 that was vpon his hed, and the brace-
 lette that was on his arme, and haue
 brought them hither vnto my lodde.
 ¶ Then David toke holde on his cloa-
 thes, and rent them, and so dyd all
 the men that were with hym. And
 they mourned, & wept, and fasted vn-
 till euen, for Saul and Jonathas his
 sonne, and for the people of the Lord,
 and for the house of Israel, because
 they were ouerthrowen with the
 swerde. And David sayde vnto the
 pong man that brought him these ty-
 dynges. Whence art thou? And he an-
 swered I am the sonne of an alcaunt
 an Amalekite. And David sayd vnto
 hym: Howe is it that thou wast not
 afraid, to lay thine hande on the Lord-
 des anointed, to destroy hym? And
 David called one of his pong men, and
 saide: Go to and runne vpon him. And
 he smot him that he dyed: Then said
 David vnto hym: Thy blood be vpon
 thyne owne headde. ¶ For thyne
 own mouth hath testified against thee
 saying: I haue slayn the Lords anoin-
 ted. And David mourned with thys
 lamentation ouer Saul and ouer Jo-
 nathas his son, and bad teach the chil-
 dren of Israel & vse of the bowe. And
 behold, it is written in the booke of the
 ryghteous. And he sayd: Consider, O
 Israel, these that be dead and wound-
 ed vpon thy hye hylls. O noble
 Israel, the wounded are slayne vpon
 the hylls. Oh howe are the myghtie
 ouerthrowen. ¶ Tell it not in Gath,
 nor publishe it in the stretes of Asa-
 lon: lest the daughters of the Philis-
 tins reioyce, and least the daughters
 of the brutumised, triumphe. Ye
 mountayns of Gilboa: Upon you be
 neither dewe nor rayne, nor vpon the
 fieldes of offerpnynges. For there the
 shield of the myghtie is caste downe:
 the shield of Hauke as though he had
 not ben anointed with oile. The bow
 of Jonathas and the swerde of Saul
 turned neuer backe agayne emptye frō

the blood of the slayne, and frome the
 fat of the myghtie warrours. Saul
 and Jonathas were louely and plea-
 sant in their liues, and in their des-
 thes they were not deuised. They
 were swifter then Eagles, and stron-
 ger then Lyons. Ye daughters of Is-
 rael wepe ouer Saul, which clothed
 you in purple with pleasures, & han-
 ged ornaments of golde vpon your
 apparell. Howe wert the myghtie slayne
 in battaile? Jonathas is dead: on the
 hye hylls. Wo is me for thee (my bro-
 ther Jonathas) very kinde haste thou
 beene vnto me. Thy loue to me was
 wonderfull, passing the loue of wo-
 men as a mother loued her only child,
 euen so did I loue thee. O howe are
 the myghtie ouerthrowen, and the
 weapons of warre destroyed.

¶ The .ij. Chapter.

After this it is foyned, that
 David. at ked counsell at the
 Lord, saying: Shall I go vp
 into any of the cities of Iuda? And
 the Lord sayd vnto him: Go. And Da-
 uid sayd agayne: Whither shall I goe?
 He answered: Vnto Hebron. And so
 David went thither with his twoo
 wyues, Ahinoam the Ierusalemite,
 and Abigail Nabals wyfe the Car-
 melite. And the men that were with
 him, did David carpe vp also, euerye man
 with his household. And they dwelt in
 the townes of Hebron: And the men
 of Iuda came, and there they annoin-
 ted David king, ouer the hous of Ju-
 da. And they told David, saying: It is
 the menne of Iabes in Gilead that
 buried Hauke. And David sent mes-
 sengers vnto the men of Iabes in Gi-
 lead, and sayd vnto them: Blessed are
 ye vnto the Lord, that ye haue shewed
 such kindnes vnto your Lord Saul,
 and haue buried him. And nowe the
 Lord shewe mercye and truely vnto
 you. And I will doo you also suche
 kindnes as ye haue don in this thing.
 Therfore nowe lette your handes be
 stronge, and play ye the menne: For
 your master Saul is dead. And they
 that are of the house of Iuda haue
 annointed me king ouer them. ¶ But

1 Re. 27
 2 Re. 5.6

1 Re. 27

Abner

Abner killeth

ii. Samuel.

Abner

Abner the son of Ner that was cap-
tayne of Sauls holle, toke Ishboeth
the sonne of Saule, and brought him
to Mahanahim, & made him king o-
uer Gilead, and ouer the Amurites,
and ouer Jezrahell, Ephraim, Ben
Jamin, and ouer all Israel. And Is-
boeth Sauls son was fortie yere old
when he began to reigne ouer Israel,
and reigned two yere. But the house
of Iuda folowed Dauid. And the
tyme which Dauid reigned in He-
bryon ouer the house of Iuda, was .vij
yere and sixe monethes. And Abner
the sonne of Ner, and the seruants of
Ishboeth the sonne of Saule wente
out of Mahanahim, to Gibeon. And
Joab the sonne of Jauiia, and the ser-
uants of Dauid went out, & met the
by the poole of Gibeon. And they sat
downe, the one on the one syde of the
poble, and the other on the other syde.
And Abner said to Joab: Let the pong
men arise, and play before vs. And Jo-
ab said: Let them arise. Then there
arose, and went ouer, twelue of Ben-
Jamin by number, whiche pertained
to Ishboeth the sonne of Saule, and
twelue of the seruantes of Dauid.
And euerye one caughte his felowe
(that came against him) by the head,
and thrust his swerd in his syde, and
so they fell down together. Wherefore
the place was called: The field of the
mightye. And it is in Gibeon. And
there began an exceeding cruell battell
that same daye. For Abner and the
men of Israel fell before the seruantes
of Dauid. And there were thre
sons of Jauiiah there: Joab, Abisai,
and Abael. And Abael was as light
of foot as a wild Boe. And Abael
folowed after Abner, and tourned
neither to the right hande, nor to the
lefte from Abner. Then Abner loo-
ked behinde him, and sayde: Iste thou
Abael? He answered: Yea that I am.
Abner sayde: Turne thee epyther to the
right hande, or to the lefte, and catche
one of the pong men, and take thee his
weapons. But Abael would not de-
part from him. And Abner said agayn
to Abael, departe fro me, wherfore

shoulde I smyte thee to the grounde,
and not be able to holde by my face to
Joab thy brother? Howe be it, when
he woulde in noo wise departe, Ab-
ner with the hinder ende of the
speare, smote him vnder the hoyle
ribbes, that the speare came out be-
hynde him, that he fell downe in the
same place, and dyed there. And as
manys as came to the place where
Abael fell downe and dyed, stood
still. Joab also and Abisai folowed Ab-
ner. And the sunne went down, when
they wer come to the hil Ama, & Ierth
before Giah by way that goeth thro-
ough the wilderness of Gibeon. And
the childre of Ben Jamin gathered the
felues together on an heape to Abner,
and stode on the top of an hill. Then
Abner called to Joab, and sayde: Shall
the swerd deuour still for euer? Kno-
west thou not that it will bee bitter-
nes in the latter end? How long shall
it be, ere thou bid the people retourne
from folowing their brethren? And
Joab sayd: As truly as God liueth if
thou haddest not spoken in the mo-
ning, the people had bene departed, e-
uery one from persecutinge his bro-
ther. And so. Joab blew a trou-
pet, and all the people stood still, and
pursued after Israel no moze, neither
sought they any moze. And Abner and
his men walked all that night thro-
ough the plaine, and went ouer Jor-
dan, and past through al Bethozon til
they came to Mahanahim. And Joab
returned from persecutinge Abner.
And when he hadde gathered all the
people together, there lacked of Da-
uids seruantes nyntene men, and
Abael. But the seruantes of Da-
uid hadde slayne of Ben Jamin, and
of Abners men, thye hundred and thye
score men. And they toke by Abael,
and buried him in the sepulchre of
his father in Bethlehem. And Joab
and his men went all night, vntill
the dawning of the daye, and came
to Hebryon.

There was longe warre betwene the house of Saul and the house of David. But David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. And vnto David were (sire) children borne in Hebron: his eldest sonne also was Amnon, of Bathsheba the Iezraelite: the seconde Cherab of Abigail the wife of Nabal the Carmelite: the thirde Absalom, the sonne of Maachab, the daughter of Chaiat, the king of Gessur: the fourth, Adonia, the sonne of Hagith: the fift, Sephathia, the sonne of Abith: the sixte, Iethream by Eglia Davids wife. These were borne to David in Hebron. And it fortuned, that while there was warre betwene the house of Saul, and the house of David, Abner helde by the house of Saul. And Saul hadde a Concubine named Rizpa, the daughter of Baia. And Ishobeth sayde to Abner: wherefore hast thou gone into my fathers concubines? Then was Abner wroth for the wordes of Ishobeth, and sayde: Am I not a dogges head, which against Iuda do shewe mercy this daye vnto the house of Saul thy father, and to his brethren and frendes, and haue not deliuered thee into the hand of David: and thou findest a fault in me this day for this woman? So and so doo God to Abner. For as the LORD hath sworn to David, so will I be: on his side, to bring the kingdome from the house of Saul, that the throne of David maye bee established ouer Israel, and ouer Iuda, euen from Dan to Bersabe. And he could geue Abner neuer a worde to aunsweere, because he feared him. And Abner sent messengers to David secretly, sayinge: whose is the land? Make a bonde with me, and beholde: My hande is with thee, to bringe all Israel vnto thee. He sayde: It is good, that I make a bonde with thee. But one thinge I require of thee, that thou see not my face, except thou first bring Michol Davids daughter: when thou

comest to see me. And David sente messengers to Ishobeth Davids soon: sayinge: Deliuere me my wife Michol, which I married with an hundred foreskinnes of the Philistines. And Ishobeth sent, and toke her from her husbände. Wherewith, the soonne of Aias. And her husbände went with her, and came weeping behinde her, till they came to Bahurim. Thenne sayd Abner vnto him, go and returne. And he returned. And Abner had communication with the elders of Israel, sayinge: Ye fought for David in tymes past, that he might bee your kinge. Nowe then doo it: for the LORD hath sayde of David: By the hande of my seruant David, I will saue my people Israel, out of the handes of the Philistines, and out of the hande of all theyr enemies. And Abner spake in the eares of Beniamin, and wente to tell in the eares of David in Hebron, all that Israel was contented with, and the whole house of Beniamin. And so Abner came to David to Hebron, hauinge twenty men with him, and David made him and the men that were with him a feast. And Abner sayde vnto David: I will be, and go gather all Israel vnto my Lord the kinge, that they may make an appointment with thee, and that thou mayest commaunde all, as thyne hearte desireth. And when David hadde lette Abner departe, he wente in peace. And beholde, the seruantes of David, and Joab came from chasing the robbers, and brought a great praye with them. But Abner was not with David in Hebron: for he had sente him awayne to departe in peace. When Joab and all the hoste that was with him, were come, then tolde Joab, sayinge: Abner the soonne of Ner came to the kinge, and he hath sent him awayne, that he is gone in peace. Thenne Joab came to the kinge, and sayde: What haste thou doone? Beholde, Abner came vnto thee, and whype haste thou sent him awayne, that he should scape quite?

Joab killeth Abner

ii. Samuell.

If bofeth is flayne

Thou knowest Abner the son of Ner for he came to deceyue thee, & to know thy out goinge, and in goinge, and to know all that thou doest. And when Joab was come out from Dauid, he sent messengers after Abner, whiche brought him agayne from the well of Syra, unknowinge to Dauid. And when Abner was come agayn to Hebron, Joab took him asyde in the gate

Judi. 3.

to speake with him secretlye, and smote him vnder the thopt ribbes that he dyed, for the bloude of Ishahel his brother. And when afterwarde, it came to Dauid eare, he sayde: I and my kingdome are guiltlesse befoze the Worde for ever concerning the bloude of Abner the sonne of Ner. Lette the bloud remaine on the heade of Joab, and on all his fathers house that the house of Joab be neuer without one of other that hath running yllnes of leper and that leaneth on a staffe, and that doth fall on the swearde, and lacketh byade. And the cause why Joab and Abisai slewe Abner, was that Abner had flayne their brother Ishahel at Gibeon in battell. And Dauid sayde to Joab, and to all the people that wer with him: Went youre clothes, and putte on sacke cloth, and mourne befoze Abner. And king Dauid him selfe folowed the corse. And when they buried Abner in Hebron, the king liste vp his voyce, and wept beside the sepulchre of Abner, and soo did all the people. And the king lamented ouer Abner, and said: died Abner as a foole dieth thy handes were not bdd, nor thy fete brought into cheynes but as a ma fallerh befoze wicked children so felless thou. And all they that were of the people, wept yet more ouer him. And when all the people came to eat meate with Dauid while it was yet day, Dauid sware saying: So and so do God to me, if I taste breade or ought els, till the soonne bee downe. And the people wiske it, and it pleased them. And whatsoeuer the kinge dydde, it pleased all the people. For all the people and all Israel beresode that day, how that it was not

2. Re. 2. f

2 Re. 1. b

the kinges dede, that Abner the sonne of Ner was flayne. And the kinge said vnto his seruantes: know ye not how that there is a loze and a greate man fallen this day in Israell. And I am this day tender and annoynted king. And these men the sons of Jeruia be to harde for me. The Worde rewarde the doer of euill, according to his wickednes.

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The liij. Chapter.

Vhen Sauls sonne heard that Abner was deade in Hebron, his handes were feble, and all the Israelites were afraide: & Sauls sonne had two men that were captaynes ouer the souldiers, the one called Baanah, and the other Rechab: the soonnes of Rimmon a Berothite, of the chylozenne of Ben Jamin: for Beroth was reckned to Ben Jamin. And these Berothites fledde to Gethaim, and sojourned there vntill the same time. And Jonathas Sauls sonne had a sonne that was lame on his fete. And he was five yere olde: when the tidinges came of Saule and Jonathas oute of Israell. And his nurse toke him by, and fledde awaye. And as she made haste to flee, the childe fell, and began to halte, and his name was Hiphiboseh, And the soonnes of Rimmon the Berothite, Rechab and Baanah went and came in the heate of the daye to the house of Ifbofeth, whiche slepte on a bedde at noon. (And the woman that was the keeper of the doore, and clesed the wheate, was asleepe. And they came in the middes of the house as though they wold haue fetched wheate, and Rechab and Baanah his brother smote him vnder the thopt ribbes, and fledde. For when they came into the house, he slepte on his bedde in his resting chamber, and they smote him, and slewe him, & beheaded him, & toke his head, and gat them away through the playn all the night. And they brought the heade of Ifbofeth vnto Dauid, to Hebron, and layde to the kinge: Beholde, there is the heade of Ifbofeth

Dauid sonne, thine enemye whiche soughte after thy life. And the Lord hath avenged my Lord the kinge this daye of Saul and of his seede. And David answered Achish and Banaiah his brother, the sonnes of Rimmon the Gerothite, and sayde vnto them: as surrey as the Lord liueth, which hath deliuered my soule out of all aduersities: When one tolde me and sayde that Saul was deade, thynking to haue brought good tidings, I caught him and slew him in Silleg: whiche thought that I woude haue given him a rewarde for his tydings bringyng. Howe muche moze when wicked men haue slayn a righteous person, in his owne house, and vpon his bedde: Shall I not require his blood of your hande, and take you from the earth? And David commaunded his yong men, & they slew them, and hanged them, and cut of their handes, and feete, and hanged theym vpon the poole of Hebron. But they toke the head of Ishobab, and buried it in the Sepulchre of Abner in Hebron.

The .v. Chapter.

Then came all the tribes of Israel to David, vnto Hebron, and sayde: Beholde, we are of thy bone and of thy fleshe. And in time past when Saul was our king, thou leddest Israel in & out. And the Lord hath sayd to thee: thou shalt fede my people Israel, and thou shalt be a captayne ouer Israel. And so all the elders of Israel came to the kinge to Hebron. And king David made a covenant with them in Hebron before the Lord. And they anointed David king ouer Israel. David was thirtie yeares olde, when hee beganne to reigne: and he reigned fortye yere. In Hebron he reigned ouer Iuda seven yeares and sixe monethes: And in Ierusalem he reigned thirtie and thre yeares ouer all Israel and Iuda. The kinge also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the land. which spake vnto David sayyng: except thou take a-

waye the blinde and the lame, thou shalt not come in hither. For they sayde: Thou arte not able to come in hither. Neuerthelesse, David tooke the stronge holde of Sion. The same is the Citie of David. And David sayde the same daye: Whosoeuer smyteth the Jebusites, and getteth vp to the gutters of the houses, and smyteth the lame and the blinde that hate Dauids soule: Wherefoze, they said the blinde and the lame shall not come into the house. And so David dwelte in the towre, and called it the Citie of David, and builde rounde aboute it from Millo inwarde. And Dauid prospered and grewe, and the Lord God of hostes was with him. And Hiram king of Tyre sent messengers to David, and Cedar trees, and Carpenters and masons for wallen: and they built David an house. And David perceaued, that the Lord hadde stablished him king ouer Israel, and that he had exalted his kingdome for his people Israels sake, and David toke him no concubines and wiues oute of Ierusalem, after he was come from Hebron, and mo sons and daughters were yet bozne to David. And these be the names of the sonnes that were bozne vnto him, in Ierusalem: Samuella, Sobab, Nathan, and Salomon, Iibbar also and Elisua, Nespegh, and Iaphia, Elisama, Eliada, and Eliaphelst. But when the Philistines heard, that they had anointed David kinge ouer Israel, they came all vp to seeke David. And as sone as David heard of it, he gat him to an hold. And when the Philistines came, they layde theym alonge in the valley of Rephaim. And David asked counsell of the Lord sayyng: Shall I goo vp to the Philistines? Witte thou deliuer them into my handes? And the Lord answered vnto David: go vp, for I will doubtles deliuer the Philistines into thy handes. And David came to the playne of Beresayn and smote them there, and sayde: the Lord hath deuyded myne enemies asunder before me, as water is deui-

David

ii. Samuel.

134

ded asunder. And therefore, the name of the place was called the plain of Perezim: And there they sette their images, and David and his menne tooke them vp. And the Philistines came yet agayne, and layde them selues in the balley of Rephaim. And when David asked at the Lord: Shall I go by agaynste the Philistines? and wilt thou deliuer them into my handes? He answered: Thou shalt not go by, but compass them on the backside and come vpon them ouer against the Peretrees. And when thou hearest the noyse of a thing going in the toppes of the Peretrees: then remoue. For then shall the Lord go out before thee, to smite the hoste of the Philistines. And David did as the Lord had commaunded him, and smote the Philistines from Gibeon, vntill thou come to Gazer.

The. vi. Chapter.

A Gayne, David gathered together all the chosen men of Israel, euen thirtie thousand and arose and went with all the folke that were with him of the menne of Iuda, to sette a waye from thence, the Arke of God: whose name is called the name of the Lord of hostes that dwelleth vppon it, betwene the Cherubins. And they putte the Arke of God vpon a newe carte, and brought it out of the house of Abinadab that was in Gibeon. And Uza & Ahio the sons of Abinadab draue the newe cart and when they brought it out of the house of Abinadab that was at Gibeon, with the Arke of God. Ahio went before the Arke. And David and all the house of Israel played before the Lord in sundry instrumentes made of Cedar wood, with harpes, psalteries, timbrells, fiddles and Shimbals. And when they came to Bethany, they shing flour, Uza put his hande to the Arke of God, and held it for ore stumbled. And the Lord was wrothe with Uza, and God smote him in the same place for his fault, & ther he dyed before the Arke of God. And David was displeased, because the Lord had

smitten Uza. And the name of the place was called Perez. The renting of Uza vntill this day. And David was then afraid of the Lord, and said: howe shall the arke of the Lord come to me? And so David wold not bring the arke of the Lord vnto him into the cite of David. But David caried it into the house of Obeth Edom, a Gethite. And the arke of the Lord continued in the house (of Obeth Edom the Gethite) iij. monethes, and the Lord blessed Obeth Edom & al his household. And one told king David howe that the Lord had blessed the house of Obeth Edom, & al that pertained vnto him because of the arke of God. And David went & brought the Arke of God from the house of Obeth Edom, into the cite of David with gladnes, (and ther was with David ieuen sortes of dauncers & causes for sacrifice.) And when they that bare the arke of the Lord, had gone like spaces, he offered an oxe and a fat sheepe. And David (played on harpe strings, and) daunced before the Lord with al his might, & was girded with a limbe Ephod. So David and all the house of Israel brought the Arke of the covenant) of the Lord, with shoutinge and trumpet blowing. And it fortuned, that as the arke of the Lord came into the cite of David, Michol Dauides daughter looked through a window and saw king David spring and daunce before the Lord, and she despised him in her heart. And when they brought in the arke of the Lord, they sette it in his place, euen in the middes of the Tabernacle that David had pitched for it. And David offered burnt offeringes and peace offeringes before the Lord. And as soone as David had made an ende of offering burnt offeringes and peace offeringes, hee blessed the people in the name of the Lord of hostes, and gave amonge all the folke, euen among the whole multitude of Israel, as well the women as menne: to euery one a Cake of brende, and a peece of fleshe, and a slacket of drinke. And so all the people departed euery one to his house.

Then Dauid returned to blesse his household, and Michol the daughter of Saul came out to mete Dauid, and said: How glorious was the kinge of Israel this day, which was vncouered to daye in the eyes of the maydens of his seruantes, as if it had ben a lighte bryded felowe vncouered: and Dauid sayde vnto Michol: I thought to dance befoze the Lord, whiche chose me rather then thy father, and al his kinne, and commaunded me to be ruler ouer al the people of the Lord, euen ouer Israel. And therfore will I play befoze the Lord. And will yet be moze vile then so, & will be meke in mine owne sight: and of the verpe same maid seruantes which thou hast spoken of, shall I be had in honoure. Therfore Michol the daughter of Saul hadde no childe, vnto the daye of her death.

The. vij. Chapter.

It fortuned, that as the kinge sat in his house (after that the Lord had gotten him rest round about from all his ennemyes) he sayde vnto Nathan the prophete: Behold, I dwell now in an house of Cedar trees, but the Arke of God dwelleth within the curtayne. And Nathan sayd vnto the king: Go, and doo all that is in thine hearte, for the Lord is with thee. And it fortuned the same night that the worde of the Lord came vnto Nathan, saying: Go, and tell my seruant Dauid. Thus sayth the Lord: Shalt thou build me an house to dwell in? For I haue not dwelt in any house since the tyme that I brought the chyldren of Israel out of Egypt, vnto this daye: but haue walked in a tent and tabernacle. In all the places wherin I haue walked with all the chyldren of Israel, spake I one worde with any of the trybes of Israel, (vnto I commaunded the Iudges to seeke my people Israel) saying: Why build ye not me an house of Cedar trees? Then Nathan so sayd vnto my seruant Dauid: thus sayth the Lord of Israel: A house thou shalt

the sheepe coate (as thou waste folowinge sheepe) that thou mightest be ruler ouer my people Israel. And I was with thee in all that thou wentest to, and haue destroyed all thyne ennemyes oute of thy sight, and haue made thee a great name, like vnto the name of the great men that are in the world. And therefore I will appoynt a place for my people Israel, and will plante it, that they may dwell in a place of their owne, & moue no more, neyther shall the wicked people trouble thym anye more, as they didde at the beginninge, since the tyme that I sette Iudges ouer my people of Israel. And I will geue thee rest from all thyne ennemyes. And the Lord telleth thee, that he will make thee an house. And when thy dayes bee fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, whiche shall proceede out of thy body, and will stablish his kingdome. He shall buyde an house for my name, and I will stablish the seate of his kingdome for ever. I will be his father, and hee shall be my sonne: If he syn, I will chasten him with such a rodde as men be chastened with, & wiche plagues as the chyldren of menne bee plagued with. But my mercy shall not depart awaye from him, as I tooke it from Saul, whome I putte downe befoze thee. And thyne house and thy kingdome shall endure without ende after thee, and thy seate shall be established for ever. According to all these wordes, and accordinge to all this vision, did Nathan speake vnto Dauid. Then went Dauid in, and sette him downe befoze the Lord, and sayde: What am I, O Lord God? and what is my house: that thou shouldest haue brought me thus farre forth? And this was yet a small thinge in thy sight, O Lord God, but thou hast spoken also of thy seruants house for a great while to come. For this is the blood man, O Lord God. For what can Dauid say more vnto thee? Nathan answered, knowest thou thy seruant?

2. reg. 5. a
Psa. 132

Heb. 1. b.
- 3. Reg.
11. c
Psa. 89. b
C.

1. Chr. 33. 6

God will haue

ii. Samuell.

no house

Deu. 7. c
Euen for thy wordes sake, and accord-
ding to thine owne heart, haste thou,
done all these great thinges, to make
them knowe vnto thy seruant. wher-
fore thou art great, O Lord God: for
ther is none like thee, neither is there
any God save thou, according to all
that we haue hearde with our eares.

Deu. 4. a
D And what one people in the earth
is like thy people Israel, whose God
went and deliuered them, that they
might be his people, & that he might
make him a name, and to shewe great
and terrible thinges in the earth, for

Exo. 14 b
thy people. which thou redeemest to
thee out of Egypt, euen the people
with their gods. For thou hast orde-
ned thy people Israel, to be thy peo-
ple for euer. And thou Lord art becom
their God. And now (Lord God) the
wordes that thou hast spoken concer-
ning thy seruant and his house: make
it good for euer, and do as thou hast
sayd. For so shall thy name be magni-
fied for euer, of men that shall saye: the
Lord of hostes is the God of Israel:
and the house of thy seruant shall be
stablished before thee. For thou, O
Lord of hostes, God of Israel, hast
said in the eare of thy seruant, saying:
I will build thee an house. And ther-
fore hath thy seruant founde in his
heart, to praye this prayer vnto thee.

Deu. 3. 2.
Therefore now Lord God, thou art
God, and thy wordes must be true,
then that hast told this goodnesse vn-
to thy seruant. And now goe to, and
blesse the house of thy seruant, that it
may continue for euer before thee, for
thou Lord God hast spoken it, and
with thy blessing shall the house of
thy seruant be blessed for euer.

The. viij. Chapter.

3 A fter this, it fortuned, that
David smote the Philistines
and subdued them, and tooke
the hyddle of bondage out of the hand
of the Philistines. And he smote the
Moabites, and measured them with
a lyne, and castethem downe to the
ground. Euen with two lynes mea-
sured he them wher he was, and the

lengthe of one lyne saved he alyue,
and so became the Moabites, Davids
seruauntes, and payde tribute. David
smote also Hadarezer, the sonne of
Rehob kinge of Zobah, as he wente
to recouer his bozder at the riuer Phe-
rar. And David toke a thousande and
seuen hundred hoysen of his hoste,
and twentie thousande foote men, and
cut of the holt of all his charret hoysen;
reseruinge one onely hundred charret-
tes. And when the Sirians of Da-
malcon came to succoure Hadarezer
kinge of Zobah, David slew of the
Sirians two and twentie thousande
men, and put souldiours in Siria Da-
malcon. And the Sirians became ser-
uauntes, to David payinge tribute.
And thus the Lord saved David, in
all that hee wente vnto. And David
tooke the sheldes of golde that belon-
ged to the seruauntes to Hadarezer,
and brought them to Jerusalem. And
out of Betan and Berothai (Cities of
Hadarezer) bid David bring exceeding
much brasie, (wherof Salomon made
all the brassen vessel in the temple, and
the brassen lantern, and the pillars
and the altar.) When Chai kinge
of Hamath heard howe David hadde
smitten all the host of Hadarezer, he
sent Joab his sonne vnto king Da-
uid, to salute him with peace, and to
blesse him because he hadde fought a-
gainst Hadarezer, and beaten him, for
Chai had great war with Hadare-
zer, whiche (Joab) broughte with
him, vessels of siluer, vessels of golde,
and vessels of brasie. Whiche brasie
kinge David did dedicate vnto the
Lord with the siluer and golde that
hee hadde consecrated of all nations,
whiche he subdued, of Siria of the
abysses, and of the children of Ammon
of the Philistines, and of Hamath,
and of the spoele of Hadarezer sonne
of Rehob kinge of Zobah. And Da-
uid gat him a name after that hee re-
turned and had smitten of the Sirians
in the valley of Sirid. And hee
menne. And he put depots in Gath,
euen throughout all Gath wher he
souldiours, and all they of Gath

436.20.

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Be. 4. 0

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23C.4.2

The happened after this; that the Kinge of the childerne of Ammon dyed, and Hanon his soonne reigned in his steade. Then sayde Dauid: I will shewe kindness vnto Hanon the sonne of Nabal, as his father shewed kindness vnto mee. And Dauid sente to comforte him by the hands of his seruants ouer (the death of) his father. And Dauids seruants came into the lande of the children of Ammon, and the Kinge of the children of Ammon said vnto Hanon their Lord: thinkest thou that Dauid both honour thy father, that he hath sent comfortours to thee? hath not Dauid rather sent his seruantes vnto thee, to search the cite, and to spie it oute, and to ouerturne it? wherefore, Hanon toke Dauids seruantes: and shaued off the one half of euery mans beard, and cut off their garments in the middle, euen hard to the buttocks of them, and sent them away, when they tolde it vnto Dauid, he sente to meete them (for they were men exceedingly shamed.) And the Kinge sayde, tarpe at Iericho vntill your beards bee

W growen, and then retorne. And when the children of Ammon saw that they stancke in the sighte of Dauid, they sente and hyred the Syrians of the house of Rehob, and the Syrians of Joba. xx. thousande foote men, and of king Maachah a thousande men, and of Itob twelue thousande men. And when Dauid heard of it, he sent Joab and all the hooke of stronge men. And the children of Ammon came out, and waged battell at the entringe in of the gate, & the Syrians of Jobah, of Rehob, Itob, and Maachah were by them selues in the fildes. When Joab sawe that the front of the battell was agaynst him before and after, he chose of all the freshe ponge men of Israel, and put them in aray agaynst the Syrians. And the reste of the people he deliuered into the hand of Abisai his brother, that he might put them in a rape agaynst the children of Ammon.

C And he said: if the Syrians be stronger then: thou shalt helpe me. But if the children of Ammon be to strong for thee, I wil come and succoure thee. Wherefore quize thee like a man, and let be stande stille for our people, and for the Cities of our God. And the Loze do that which is good in his owne eyes. And Joab proceeded forth, and the people that was with him, to fight with the Syrians. But they fled before him. And when the children of Ammon sawe that the Syrians were fled, then fled they also before Abisai, and entred into the Citie. And so Joab returned from the children of Ammon, and came to Ierusalem. And when the Syrians sawe that they were put to the worse before Israel, they gathered the together. And Hadarezer sent, and brought oute the Syrians that were beyonde the river. And they came with their army, and Jobah the captayne of the hoste of Hadarezer went before them. And when it was shewed Dauid, he gathered all Israel together, and passed ouer Jordan, and came to Helam. And the Syrians set them selues in aray agaynst Dauid, and fought with him, and the

Syrians fled before Israel. And Dauid destroyed seven hundred charres of the Syrians, and foure thousande horsemen, and smote Jobah the captayne of their hoste, which also dyed there. And when all the kinges (that were seruantes to Hadarezer) sawe that they were put to the worse before Israel, they made pence with them, and serued them. And so the Syrians feared to helpe the children of Ammon any moze.

The .xi. Chapter

AND it came to passe that after the yeare was expired in the time when kinges be to go forth to battell, Dauid sent Joab and his seruantes with him, and all Israel, which destroyed the children of Ammon, and besieged Raba. But Dauid tarried still at Ierusalem. And it chanced in an evening that Dauid arose out of his bed, and walked vpon the roafe of the kings palace, and from thence he sawe a woman washing her selfe: and the woman was very beutyfull to looke vpon. And he sente to enquire what woman it should be, saying: Is it not Bethsabe, the daughter of Eliam, and wife to Urias the Hethite? And Dauid sente messengers, and fet her. And she came in vnto him, and he lay with her. And (immediatly) she was purpyed from her vncleanness, and returned vnto her house. And the womanne concealed, and sente and tolde Dauid, and sayde: I am with child. And Dauid sent to Joab (sayinge) sende me Urias the Hethite. And Joab sente Urias to Dauid. And when Urias was come vnto him, Dauid demanded of him: howe Joab diide, and howe the people fared, and howe the men of warre prospered. And Dauid saide to Urias: Go downe to thine house and walke thy feete. And Urias departed out of the kings palace, and they followed him a seruite from the Kings table. But Urias slepe at the house of

kinges place, with all the seruantes
of his house, and wente not downe
to his house. whiche when they had
tolde Dauid (sayinge: Arias wente
not downe into his house.) Dauid
sayde vnto Arias: Camst thou not
from thy iourney? whype diddest thou
not go downe then vnto thine house?
Arias answered Dauid: The arke
and Israel and Iuda dwell in pou-
lions: and my lord Joab and the ser-
uantes of my house lye vpon the
flat earth, and shall I then goe into
myne house to eate and to drinke, and

12. 14. lye with my wife: By thy lye, and
by the life of thy soule, I will not
doe this thing. And Dauid sayde vn-

to Arias: tarpe here this night also,
and to morowe I will let thee depart.
And so Arias abode in Jerusalem
that day, and the morowe. And when
Dauid had called him, he did eate
and drinke before him, and hee made
him drinke. And at euen he went out
to lye on his couche with the ser-
uantes of his house, but wente not
downe to his house. On the morowe
Dauid wrote a letter to Joab, and
sente it by the hand of Arias. And he
wrote thus in the letter, saying: Put
Arias in the forefront of the sharpe
battell, and come ye backe from him,
that he maye be smitten and dye. So
when Joab besieged the Citie, he as-
signed Arias vnto a place, where hee
wist that stronge men were. And the
men of the citie came out, and fought
with Joab. And there were certayne
ouerthrowen of the people, and of the
seruantes of Dauid. And Arias the
Bethite dyed also. Then Joab sente
and tolde Dauid all the thinges con-
cerninge the warre, and charged the
messenger, sayinge: When thou haste
made an end of telling the matters of
the warre vnto the king, yf he begin
to fume, and saye vnto thee, wherfoze
approched ye so nye vnto the Citie,
when ye did fight, wisse ye not that
they would hurle and shoote from the
wal: who smote Bimelech sonne of
Joab, 9. g. Ieroboth: & did not a woman calke
a peere of a milstone vpon him from

off the wall, and he dyed in Thebes?
whype went ye nye the wall: then saye
thou: Thy seruant Arias the Be-
thite is deade also. So the messenger
went, and came, and shewed Dauid
all that Joab had sent him for, and the
messenger sayde vnto Dauid: the men
presupled agaynst vs, and camme out
vnto vs in the ficke, and we (with
violence) stroke vnto them, euen vn-
to the entringe of the gate. And the
shooters shot from the walles, vpon
thy seruantes, and some of the kin-
ges seruantes be deade. And thy ser-
uaunte Arias the Bethite is deade
also. And Dauid sayde vnto the mes-
senger: Thus shalt thou saye vnto
Joab: let not that thing trouble thee.
For (the chauce of warre is di-
uerse, and) the swearde deuourth one
as well as another: Make thy battell
more stronge agaynst the Citie to o-
uerthrowe it, and see that thou corage
Joab. And when the wife of Arias
hearde that her husbände was deade,
she mourned for him. And when the
mourninge was passe, Dauid sente
and sette her to his house, and she be-
came his wife, and bare him a sonne.
But this thing that Dauid did, dis-
pleased the house.

The .xij. Chapter.

And the house sente Nathan
vnto Dauid. And he came vn-
to him, and tolde him: There
were two men in one cite, the
one riche, and the other poore. The
riche man had exceeding many sheepe
and oxen. But the poore had nothing
saue one little sheepe, which he hadde
bought and nourished vp. And it grew
vp with him, & with his chiltzen also
& did eate of his owne meat, and dranke
of his owne cup: and slepte in his bo-
some: & was vnto him as his daugh-
ter. And there came a stranger vnto
riche man. And he could not fynde in
his heart to take of his owne sheepe,
and of his owne oxen, to dyesse for the
stranger that was come vnto him:
But tooke the poore mannes sheepe,
v. 9.

David and

ii. Samuel

Bethsh

and blessed it for the manne, that was
 come to him. And David was excee-
 ding wroth with the man, and saide to
 Nathan: as surely as the Lord liveth,
 I Re. 2 of the man that hath done this thing - is
 the child of death. He shall restore the
 Exo. 2 2 a lambe - foure fold, because he did this
 thing, and had no pittie. And Nathan
 said to David: thou art the man. Thus
 I Re. 16c sayth the Lord God of Israel: I a-
 nopnted thee king ouer Israel, & rid
 thee out of the hand of Saul. I gaue
 thee thy masters house & thy masters
 wiues into thy bosome, and gaue thee
 the house of Israel and of Iuda, and
 might (if that had bene to litle) haue
 geuen the so much more. Wherefore the
 hast thou despised the commandment
 of the Lord to do wickednesse in his
 sight? Thou hast killed Urias the He-
 thite with the sword, and hast taken
 his wife to thy wife, and hast layne
 him with the sword of the children
 of Ammon. Now therefore the sword
 shall neuer depart from thine house, be-
 cause thou hast despised me, and taken
 the wife of Urias the Hethite, to bee
 thy wife. Wherefore thus saith the Lord:
 beholde, I will stirre vp euil agaynst
 thee, euen out of thine own house, and
 I will take thy wyues before thyne
 eyes, & geue them vnto thy neighbour,
 and he shall lye with thy wyues in the
 sight of the sunne. For thou diddest it
 secretly. But I will do this thinge
 before all Israel, and in the open sun-
 nyght. And David said vnto Nathan:
 I haue sinned agaynste the Lord.
 And Nathan sayde vnto David: the
 Lord also hath put away thy sinne,
 thou shalt not dye. Howdest, because
 in doing this dedde, thou hast geuen
 the enemies of the Lord a cause to
 rayle, the child that is boine vnto thee,
 shall surely dye. And Nathan depa-
 ted vnto his house. And the Lord
 stroke the child that Urias wife bare
 vnto David, and it sickened sore. Da-
 uid therefore besought the God for the
 childe, and fasted, and went in, and lay
 all night vpon the earth. And the el-
 ders of his house arose, and wente to
 him, to take him vp from the earth,

But he would not, myght did he
 eate meate with them. And it happed
 the seventh daye, that the childe
 dyed. And the seruantes of David
 durst not tell him, that the childe was
 deade. For they sayde: Beholde, while
 the childe was yet alive, were spake
 vnto him, and he would not hearken
 vnto our voyce. Howde wilt he then
 heare him selfe, if we tell him, that the
 childe is deade? But David seeing his
 seruantes whisperinge, perceived
 that the childe was deade, and Da-
 uid sayde vnto his seruantes: Is
 the childe deade? They sayde: yea.
 And David arose from the earth, and
 washed and annoynted him selfe, and
 chaunged his apparell, and came into
 the house of the Lord, and woosh-
 ped, and afterwarde came to his owne
 house, and had that they should sit
 byeade before him, and he didde eate.
 Then sayd his seruantes vnto him:
 What thinge is this, that thou hast
 done? Thou diddest faste and wepe
 for the childe while it was alive, and
 as soone as it was deade, thou diddest
 rise vpper, and eate meate. He sayd:
 while the childe was yet alive, I
 fasted and wepte. For this I thought
 who can tell whether God will
 haue mettye on mee, that the childe
 maye liue. But now I seeinge it is
 deade, wherefore should I faste? Can
 I bringe him agayne anye more? I
 shall goe to myn, rather then he shall
 come agayne to me. And David con-
 forted Bethshabe his wife, and wente
 in vnto her, and laye with her, and
 she bare a sonne, and called his name
 Solomon, and the Lord blessed him.
 And he sente by the hande of Nathan
 the prophet, and called his name. Jo-
 dab, of the Lordes behaile.
 Joab fought agaynst Absa the El-
 tie of the childerne of Ammon, and
 toke the Citie of the kingedome. And
 Joab sente messengers to David,
 sayinge: I haue made assaule to Ab-
 sa, and haue taken the citie with wal-
 lers. Nowe therefore gather the men
 of the people together, and besiege
 the Citie, that thou mayest haue it.

Deu. 19c

Ecll. 47c

Ex. 11

Deu. 19c

Deu. 19c

Deu. 19c

Deu. 19c

Deu. 19c

Deu. 19c

Deu. 19c

Deu. 19c

Deu. 19c

Deu. 19c

Deu. 19c

Deu. 19c

Dm. 19c

Lm. 24 B

And beholding, the whole kinred is risen agaynst thy handmayde, and they sayde: Deliver vs him that smote his brother, that we may kill him, for the soule of his brother whom he slewe. We will destroye the hepye also. And so they shall quench my sparkle which is left, that he shall stirre vp (to my hus band) neither name nor yssue vpon the earth. And the king said vnto the woman: go home to thine house, I will geue a charge for thee. And the woman of Thekoa said vnto the king: My Lord, O king, this trespass be on me and on my fathers house, and the king and his seat be giltye. And the king sayd: yf any man soye ought vnto thee, bring him to me, and he shall hurt thee no more. Then sayd she: Let the king remember his Lord God, that the anger of the bloude gather not on heapes together to destroy, and that they slaye not my loonne. And he answered: as sure as the Lord liueth, there shall not one heare of thy sonne fall to the earth. The woman sayde: Lette thine handmayde speake one worde more with my Lord the king. And he sayde: saye on. The woman sayde: wherfore then hast thou determinede such a thinge agaynst the people of G D? For the king doeth speake this thinge as one whiche is faulty, that he shoulde not set home agayne his banished. For we muste needes dye, and perishe as water spilt on the ground, whiche can not be gathered vp agayne: Neither doth God spare any soule. Let the king therfore fynde the means, that his banished be not bitterly expelled fro him. Now therfore I am come, to speake of this thing vnto the king my Lord. For they that be of the people wil fear me. And the handmayd sayd: Nowe will I speake vnto the king, peradventure the kinge will perfourme the request of his handmayde. And the kinge shall heare his handmayde to deliver her oute of the hande of the man that would haue destroyed me, and also my sonne out of the inheritance of God. And thine handmayd sayd: the worde

of my Lord the kinge shall now be comfortable. For my Lord the kinge is an Iungell of G D, in hearinge of good and bad: therfore the Lord thy God be with thee. Then the kinge answered, and sayde vnto the woman, hyde not from me (I praye thee) the thing that I shall aske thee: And the woman said: let my Lord the king now say on. And the kinge sayd: Is not the hand of Joab with thee in all this matter? The woman answered, and sayde: As sure as thy soule liueth, my Lord king, there is els no man (on the right hand nor on his lefte) but as my lord the king hath spoken, thy seruant Joab he bad me, and he put al these wordes in the mouth of thine handmayd. For to the intent that I shoulde alter my communication, hath thy seruant Joab done this thinge. And my Lord is wise, euen as an Iungell of God, to vnderstande all thinges that are in the earth. And the kinge sayde vnto Joab: behold, I am content to do this thinge. Go and sette home the childe Absalom agayne. And Joab fell to the grounde on his face, and bowed him self, and blessed the kinge. And Joab said: Now thy seruant knoweth, that I haue found grace in thy sighte (my Lord O king) in that the kinge hath fulfilled the request of his seruante. And so Joab arose, and went to Gessur, and brought Absalom to Ierusalem. And the king said: Let him turne to his owne house, and not se my face. And so Absalom returned to his owne house, and sawe not the kings face. But in all Irael there was not so goodly a man as Absalom, for he was verie beautifull: In so muche that from the sole of his foote to the top of his heade, there was no blemishe in hym. And when he shaued his hed (for at euerye yeares ende, he shaued it, because the heare was heauye on him, and muste needes shaued) the heare of his head waxed two hundred sicles after the kinges weyght. And this Absalom had thre sons born hym, and one daughter, named Tamar, which

2. reg. 11

A

G

Abalom against

ii. Samuel

David

Whiche was a fayre woman to looke
vpon. So Abalom dwelt two yere
in Ierusalem, and sawe not the kin-
ges face. Therefore Abalom sente for
Joab, to have sent him to the kinge.
But he woulde not come to him. And
when he sent again, he wold not come.
Therefore he sayd vnto his seruants:
Beholde, Joab hath a parcell of lande
fast by my place, and hee hath barley
therin. Go and set it on fire. And Ab-
saloms seruantes set it on fire. (And
Joabs seruants came with their gar-
ments rent, and sayde: Absaloms ser-
uants haue burnt y^e pece of land with
fire.) Then Joab arose, and came to
Abalom vnto his house, and said vn-
to him: Wherefore haue thy seruants
burnt my field with fyre? And Ab-
alom answered Joab: Behold, I sente
for thee, desiring thee to come, because
I would haue sent thee to the kinge,
for to say: Wherefore am I come from
Gedur? It had bene better for me, to
haue bene there still. Nowe therefore
woulde I see the kinges face. And yf
there be any trespasse in me, kill thou
me. And so Joab came to the kinge
and told him: which when he had sent
for Abalom, he came to the king, and
fell to the grounde on his face before
him. And the king kissed Abalom.

The .xv. Chapter.

After this, it fortuneth, that
Abalom gat him charets and
horses, and fyfte men to run
before him. And he rose vp earlye in
the morning, and rode in the place of
the entring in of the gate. And eue-
ry man that had any matter, and came
to the kinge for iudgement, hym did
Abalom call vnto him, and sayde: Of
what cite art thou? He answered:
Thy seruant is of one of the tribes
of Israel. And Abalom sayde vnto
him: So thy matter is good and righ-
teous, but there is no man deputed of
the king to heare thee. Abalom sayde
moreouer: Oh, that I were made
Iudge in the land, that euery manne
whiche hath any plea and matter in
the lawe, might come to me, and that

I might do him iustice? And when
any man came nio to him, & did him
betraunce, he put forth his hand, & took
him to him, and kissed him. And on
this maner did Abalom to all Israel
that came to the king for iudgement,
and he stole the heartes of the men of
Israel. And after fortye yeres it for-
tuned, y^e Abalom said vnto the kinge:
Let me go nowe to Hebzon, & pay my
bow, which I haue bowed vnto the
Lorde: for thy seruant bowed a bowe
(whē I was in Gedur in the lande of
Shiria) saying: If the Lorde shal byng
me agayn to Ierusalem, I will serue
the Lorde. And the king said vnto him:
Go in peace. And so he arose, and went
to Hebzon. And Abalom sent spyes
throughtout all the trybes of Israel,
sayinge: As soone as ye heare the
voyce of the Trompt blowe, ye shall
saye: Abalom reygneth kinge in He-
bzon. And with Abalom went two
hundred men out of Ierusalem, that
wer called. And they went with pure
heartes, not knowing of any thinge.
And Abalom sent also for Ahitophel
the Gilonite Dauids counsailler, that
he should come out of his Citie Gilo,
while he offered sacrifices. And there
was wrought strong treason. For the
people went and increased with Ab-
alom in multitude. And there came a
messenger to Dauid, and sayde: The
heartes of the men of Israel are tur-
ned after Abalom. And Dauid sayde
vnto all his seruants that were with
him at Ierusalem: Up, that we maye
be gone, for we shall not els escape frō
Abalom. Make spede to depart, leaue
he come suddenly, and catch vs, & byng
som mischief vpon vs, and smyte the
City with the edge of the sword. And
the kinges seruantes sayd vnto him:
Beholde, thy seruants are redy to doo
whatsoeuer my Lorde the King shall
appoint. And the kinge and all his
householde departed a foote. And he
left behinde him .ten concubines, to
kepe the house. And so the kinge and
all the people went out a foote, and ca-
ried in a place that was farre off. And
all his seruantes that went aboute

12. 10. b

least I take it, & call it after my name. And David gathered all the people together, and went against Raba, and besieged it, and gate it. And he tooke their kinges crowne from of his head, which weyed an hundred weyght of golde, and in it were pprecious stones. And it was set on Davids head. And he brought out the spoyle of the Citie in exceeding great aboundance. And he carped onto the people that was therein, and put them upon sawes, and upon yon harrowes, and upon axes of yon, and thrust them into the tile-hill. Thus did he with all the cities of the children of Ammon. And so David and all the people returned vnto Jerusalem.

Ch. xij. Chapter.

After this it chanced, that Abalom the sonne of David hadde a saye sister, named Chamar, whom Ammon the sonne of David loued. And he was so foze vexed, that he fell sicke for the loue of his sister Chamar: for she was a virgin, and he thought it harde for him, to haue his purpose of her. But Ammon had a frende, called Jonadab, the sonne of Gemesch Dauides brother, and Jonadab was a very wise man. And he sayde vnto him: howe cometh it, that thou beinge the kinges sonne, art thus consumed euerye day. wilt thou not tell me? Ammon answered him: I loue Chamar my brother Abaloms sister. Jonadab sayde vnto him: Laye thee downe on thy bedde, and make thy selfe sicke. And when thy father is come to see thee, saye vnto him: Oh, lette my sister Chamar come, and geue me meate, and dresse it in my sight, that I maye see it, and eate of her hande. And so Ammon laye downe, and made hym selfe sicke. And when the King was come to see him, Ammon sayde vnto him: Oh let Chamar my sister come and make me a couple of fritters in my sight, that I maye eate of her hande. Then David sente home to Chamar, sayinge: God nowe to thy brother Ammons house, and dresse him

meate. So Chamar went to her brother Ammons house, and he was laid downe. And she toke flour, and made paste, and dresed fritters in his sight, and did bake them, and toke a platter, and powred them out before him, but he would not eate. And Ammon sayde: Haue out all men from me. And they went all out from him. And Ammon sayd vnto Chamar: Bring the meate into the chamber, that I maye eat of thine hande. And Chamar toke the fritters, which she had made, & brought them into the chamber to Ammon her brother. And when she had set them before him to eate, he toke her, and sayde vnto her: Come Ipe with me my sister. And she answered him: naye my brother, do not foze me: for there hath no such thing bene done in Israel: do not thou this abhominatio. For whither shall I be able to go with my shame. And thou shalt be as one of the foolers in Israel. O speake vnto the kinge, and he shall not denye me vnto thee. Howebeit he would not herken vnto her voyce, but toke her, and forced her, and laye with her. And then Ammon hated her exceedingly, so that the hate wherewith he hated her, was greater then the loue, with whiche he before loued her. And Ammon said vnto her, vp and get thee hence. She answered him: thou haste no cause. His will that thou puttest me away is greater then the other that thou diddest vnto me. Nevertheless he would not heare her, but called his boy that serued him and said: put away this woman from me, and bolte the doze after her. And she had a kirtle of diuers colours upon her, for with such were the kinges daughters (that were virgins) apparelled. Then his seruante broughte her out, and locked the dooze after her. And Chamar toke and put ashes on her heade, and rent her gay kirtle that was on her, and layed her hande on her heade, and so wente: and as she wente, cryed. And Abalom her brother sayd vnto her: Hath Ammon thy brother bene with thee? Howe yet be still my sister, he is thy brother. Act

Gen. 34
Leu. 18

Abalom killeth

ii. Samuel.

Ammon

not this thing greue thine heart. And so Thamar remayned desolate in her brother Abaloms house. But when king Dauid herd of all these thinges, he was very wroth. (And he woulde not be the spirit of Ammon his son: for he loued him, because he was his first borne.) And Abalom sayd vnto his brother Ammon neither good nor bad. Howbeit Abalom hated Ammon because he had forced his sister Thamar. And it happened after two yere, that Abalom had shepe shepers in the plaine of Bazai beside the tribe of Ephraim, & had al the kinges sons, and came to the king and said: behold thy seruant hath shepe shepers, let the kinge with his seruantes come to thy seruant. The kinge answered Abalom: nay my sonne, we will not go al, nor be chargeable vnto thee. And Abalom laye soze vpon him: howbeit he wold not go, but blessed him. Then sayd Abalom: if thou wilt not come, then let my brother Ammon go with vs. And the king answered him: what nedeth it, that he go with thee? But Abalom made such insaie that he let Ammon, and al the kinges children go with him. Now had Abalom commaunded his pong men, saying: marke when Ammons heart is merie with wyne, and when I bid you smite Ammon, then kil him and leaue not, haue not I hidden you? be hold therefore, & playe the men. And the pong men of Abalom did vnto Ammon. euen as Abalom had commaunded. And all the kinges sonnes arose, and euery man gat him vp vpon his mule, and fled. And it fortuned, that while they were yet in the way, tidings came to Dauid, saying: Abalom hath slayn all the kinges sonnes, and there is none left aliue. Then Dauid arose, and tare his garmentes, and laye a long on the earth, and all his seruantes stode by with their clothes rent. And Jonadab the sonne of Simeach Dauids brother, answered and sayde: Let not my Lord suppose that they haue slayne all the pong men the kinges sonnes, saue Ammon onely is dead. For that hath

bene determined in Abaloms mynde, since hee forced his sister Thamar. Nowe therefore let not my Lord the king take the thinge so gretuously, to thinke that all the kinges sonnes are dead, saue Ammon onely is dead. But Abalom fled. And the pong man that kept the watch, left by his eyes, and looked: and behold, there came muche people by a way, alonge by the hinder part on an hilles side. And Jonadab sayd vnto the king: behold, the kinges sonnes come: as thy seruant sayde, so it is. And as sone as he had lesse speakinge: Beholde, the kinges sonnes came, and liste by their voyces, and wepte. The kinge also and all his seruantes wepte exceedingly. But Abalom escaped, and went to Chalmat the son of Amihur king of Geshur. And Dauid mourned for his soon euery daye. And so Abalom escaped, and wente to Geshur, and was there three yeres. And kinge Dauid desired to go forth vnto Abalom: for where as Ammon was dead, he was comforted ouer him.

The xliij. Chapter

I Obab the sonne of Jeremia ceased, that the kinges heart was towarde Abalom, and he sente to Chekoa, and sette thence a wise woman, and sayde vnto her: sayne thy selfe to be a maunier, and put on mourninge apparell: And annoynt not thy selfe with oyle. But be as a woman that had longe tyme mourned for some deade bodye. And come to the kinge, and speake of this maner vnto him. And so Iobbe taught her what he shoulde saye. And when the woman of Chekoa had fallen on her face to the ground, and done obeisance, she sayd vnto the king: helpe me O kinge. The kinge sayde vnto her: What aileth thee? She answered: I am a widowe, and myne husband is deade. And thine hand mayde had two sonnes, and they two fought together in the fields, (where was no man to go betweene theym) but she one smote the other, and slayd him.

1. b
and. 4. c

onlye, and will bringe agayne all
the people vnto thee, euen as caseye
as if I would bring any other thing.
And when I haue agayne the maner
whom thou sedest, all the people shall
hide thee. And the sayinge pleased Ab-
salom well: and all the elders of Is-
rael. Then said Absalom, call also Hu-
sai the Archite, and let vs heare his
councell.

¶ When Husai was come to
Absalom, Absalom spake vnto him,
sayinge: Thithophel hath geuen suche
councell. What we do after his saying
is nozell thou. Husai answered vnto
Absalom, the counsell that Thithophel
hath geuen, is not good at this tyme.

¶ For (saide Husai) thou knowest thy
father, and his men, how that they be
stronge. And they bee chased in their
mindes, and are euen as a Bear rob-

bed of her whelpes in the field. Thy
father is a man also practised in war:

and maketh no taryng with the peo-
ple. Behold he lurketh now in some
cove, or in some other (stronge) place.
And though some of his men be ouer-
thyrd at the first hunt, yet they that
haue it, will say. The people that fo-
lowed Absalom, he put to the sword.
And the best men thou hauest, whose
hearts are as the hearts of Lions shall

¶ C. shrinke therat. For all Israel know-
eth, that thy father is a mightie man,
and they which be with him, are all
men of war. Therefore my counsell is,
that all Israel be gathered vnto thee,
from Dan to Beer Sheba, which are
as the sands of the sea in number, and
that thou go to battell in thine owne
person. For so shall we come vpon him
in one place or other, where we shall
find him, and we will fall vpon him,
euen as thicke as the dewe falleth on
the ground. And of all the men that ar-
with him, we shall not leaue him one.
Whosoever if he be gotten into a town
then shall all the men of Israel bringe
ropes to that Citie, and we will draw
it into the river, vntill there be not one
stone found there. And Absalom and

¶ 19. all the men of Israel said, the counsell
of Husai the Archite is better, then
the counsell of Thithophel. For it was

euen the Lordes determination to de-
stroye the good counsell of Thitho-
phel, that the Lord might bringe
vnto Absalom. Then saide. Hu-
sai vnto Sadocke and Abiathar the
priestes, of this and that maner dyde
Thithophel and the elders of Israel
counsell Absalom. And thus and thus
haue I counselled. Nowe therefore
sende quickly, and shew Dauid, say-
inge, tarye not all night in the fieldes
of the wilderness, but get thee ouer,
least the king be deuoured, and all the
people that are with him.

¶ Nowe
Jonathas and Ahimaaz abode by the
well Rogell, (for they might not be
seene to come into the Citie.) And a
wench went and told them. And they
went and shewed kinge Dauid. Pre-
uertheless, a lad sawe them, and told it
to Absalom. But they went both of the
away quickly, and came to a mans house

in Bahurim, which had a well in his
yard into the which they went down.
And a woman toke and spied a cover-
let ouer the welles mouth, and straw-
ed firmment coze therron, and the thing
was not spied. And when Absaloms
seruants came to the well to the house
they sayd: wher is Ahimaaz and Jo-
nathas? The woman answered them:

they bee gone ouer the little brooke
of water. And when they had sought
theym, and coulde not fynde theym,
they returned to Jerusalem. And as
soone as they were departed, the o-
ther came out of the well, and wente
and tolde kinge Dauid, and sayde
vnto hym: Up, and gette you quick-
lye ouer the water, for suche counsell
hath Thithophel geuen agaynst
you. Then Dauid arose, and all the
people that were with him, and they
were com ouer Jordan by that it was
daye: so that there lacked not one of
theym, that was not come ouer Jor-
dan.

¶ And when Thithophel sawe
that his counsell was not followed,
he saddled an Asse, and arose, and
gat him home to his owne house, and
to his owne city; and put his household
in order, & hanged himselfe, and dyde:

2 Re. 15.

C.

F.

and

Joab killeth

ii. Samuell.

Abisalom

and was buried in the Sepulcher of his father. Then David came to Mahanaim. And Abisalom passed ouer Jordan, he and all the men of Israel with him. And Abisalom made Amasa captayne of the hoste in stede of Joab, which Amasa was a mannes soon named Iethra an Israelite, that wēt into Abigail the daughter of Nahas, sister to Zeruia Joabs mother: So Israel and Abisalom pitched in the lande of Gilead. And when David was come to Mahanaim, Hobi the sonne of Nahas out of Rabba, the Citie of the children of Ammon, and Machir the sonne of Ammellei oute of Rodeber, and Berzelai the Gileadite out of Roglim, broughte beddes, bassens, earthen vessels, wheate and barley, floure and parched cozne, beanes, rice, otemell, honey, butter, sheepe, and cheefe of kine, for David and all the people that were with him, to eate. For they sayd: The people is hungry, wery and thirstie in the wilderness.

The xviij. Chapter.

AND David numbred the people that were with him, and set captains of thousands and of hundredes ouer them. And David sent forth the third part of the people vnder the hand of Joab, and another part vnder the hand of Abisai the son of Zeruia Joabs brother, and the other thirde part vnder the hande of Ittai the Gethit. And the king said vnto the people. I will go with you also. And the people answered: thou shalt not go forth: for if we flee, our aduersaries will not care for vs, neither shall they regard vs, though half of vs were slaine: but thou art worth ten thousande of vs: wherefore it is better that thou succour vs out of the citie. And the king sayd vnto them: What semeth you best that will I do. And the king stode by the gate syde, and all the people came oute by hundredes, and by thousandes. And the king commaunded Joab and Abisai, and Ittai saying: intreate the ponge mā Abisalom gently for my sake. And all the people heard that the kinge

gaue all the capitaines charges concerning Abisalom. And so the people wente out into the fildes against Israel, and the battel was in the wood of Ephraim, wher the people of Israel were put to the sword before the seruantes of David, & ther was a great slaughter that day, euen of .xx. thousande mē. For the fild was fought ther in diuers places al aboute vpon the erth. And the wood deuoured mo people that day, then did the swerde. And Abisalom came before the seruants of David riding vpon a Mule, which caried him vnder the thick bowes of a great Oke, & his head was caught of the Oke. And he was lift by betwene heauen & earth, & the mule that was vnder him went his way. And one that sawe it tolde Joab, saying: Behold, I sawe Abisalom hang in an Oke: and Joab sayde vnto the mā that told him, if thou diddest see him, why diddest not thou there smite him to the ground, and I would haue giuen thee .x. sicles of siluer, and a girdle. The man sayde vnto Joab, thoughte thou wouldest laye a thousande sicles of siluer in my hande, yet would I not stretch out mine hande against the kinges son. For we heard with our eares when the king charged thee, and Abisai, and Ittai, saying: Beware, that none touche the ponge man Abisalom. Moreover, if I had done it, I shoulde haue done against mine owne life, for there is no matter hid from the kinge: yea & thou thy self wouldest haue ben against me. Then saide Joab: I maye not stande thus taryng with thee. And he tooke three speares in his hande, and thrust them throught Abisalom, while he was yet aliue on the bodie of the tree. And the seruants that bare Joabs weapons, turned, and smote Abisalom, and slew him. And when Joab blew the trompet, the people returned from followinge Israel, for Joab spared the people. And they tooke Abisalom, and cast him into a great pit in the wood, and layed a mighty great heape of stones vpon him. And all Israel fled to their tentes,

2 Re. 16

2. xi. 18

him. And all the Gethites, and all the Shelethites, and all the Gethites (mightie menne of warre) (euen. vi. hundred men, which were come afote from Geth) wente before the Kinge. Then sayde the kinge to. That the Gethite. wherfore comest thou with vs? Retourne, and abide with the kinge, for thou art a stranger, and art remoued from thyne owne place. Thou comest but yester day, and shuld I disquiet thee to day to go with vs? I will go whither I can. Therefore retourne thou, and carpe agayne thy brethren. Wherpe and trueth (shall the Lord shewe vnto thee.) And That answered the king and sayd: As true is as God liueth, and as my lord the kinge liueth: In what place my lord the kinge shall bee, whether in death, or lyfe, euen there also will thy seruant be. And Dauid the king sayde to That: Come then, and go forwarde. And That the Gethite wente forth, and all his men, and all the childzen that were with him. And al the countrey wepte with a lowde voyce, and so did all the people that went forth. The kinge also him selfe passed ouer the Brooke Kydon. And all the people wente towarde the waye that leadeth to the wildernesse. And Shadoch and all the Leuites were with him, and bare the Arke of the appoyntemente of GOD. And there they sette downe the Arke of God. And Biathar wente by vntill the people were all come ouer, oute of the Citie. And the kinge sayde vnto Shadoch: Carpe the Arke of God agayne into the Citie. If I shall finde fauoure in the eyes of the Lord, he will bringe me agayne, and shewe me both it, and the Tabernacle thereof. But and if the Lord say thus: I haue no iust vnto thee, beholde, here am I, let him doo with me, what seemeth good in his eyes. The kinge sayde also vnto Shadoch the priest. Art not thou a Hebr? Retourne into the Citie in peace. And take your two sons with you: Ahimaaz thy sonne, and Jonathas the sonne of Biathar. Beholde,

I will tarrye in the fieldes of the wildernesse, vntill there come some woozde from you to be tolde me. Shadoch therefore and Biathar caried the Arke of GOD agayne to Ierusalem, and they taried there. And Dauid went vnto mount Oliuet, and wept as he went, and had his head couered, and went barefote. And all the people that was with him, had enerye man his head couered, and as they wente by, they wepte also. And one tolde Dauid, saying: Ahithophel is one of them that hath conspired with Abalom. And Dauid sayd: O Lord turne the counsell of Ahithophel into foolishnes. When Dauid was come to the toppr of the mount, he woozshiped God: and behold, Hu set the Brachite camme agaynst him with his coate tozme, and hauinge earth vppon his heade. Vnto whom Dauid sayde: yf thou go with me, thou shalt bee a burthen vnto me. But if thou returne to the Citie, and say vnto Abalom: I will be thy seruant, O kynge: (as I haue thus longe bene thy fathers seruant, so am I now thy seruant, thou mayest for my sake destroye the counsell of. Ahithophel. And thou hast there with thee, Shadoch and Biathar, the Priests, vnto whome thou shalt shewe all that thou canst heare out of the Kings house. And beholde, they haue there with them they two sons: Ahimaaz Shadoches sonne, and Jonathas a biathars soon: by them also shal ye send me al that ye canne heare. And so. Husai Dauids frend gat him to the citie. And Abalom also entred into Ierusalem.

The. xvi. Chapter.

And when Dauid was a little past the toppr of the hill: beholde, Ziba the seruante of Ahithophel came to mete him with a couple of asses laden, & vpon them a two hundred loaves, and one hundred bouches of reasinges, and an hundred fralles of dyed figges, and a bottle of wine. And the kinge sayde vnto Ziba: what meanest thou with these? And Ziba sayde: They be asses for

2. xi. 17

2. xi. 17b

Semei curseth

ii. Samuell.

David

for the kinges household to ride on, & bread and fruite for the yonge men to eat, and wine, that such as be faint in the wilderness, maye drinke. And the king said: where is thy masters son? Ziba answered vnto the king: Behold, he tarieth still at Ierusalem. For he sayd: This daye shall the house of Israel restore me the kingdom of my father. Then sayde the king to Ziba: Beholde, thine are all that pertaine vnto. Whiphoboth. And Ziba sayde:

I do homage to thee. I beseeche thee that I may finde grace in thy sight, my Lord, O king. And when kinge David came to Bahurim: Beholde, thence came out a man of the kinrede of the house of Saule, named Semei, the sonne of Gera, and he came out cursing. And he caste stones at David, and at all the serpauntes of king David. And all the people also, and all the men of warre were on his right hande and on his left. And thus sayd Semei when he cursed: Come forth, come forth thou bloudshedder, and thou man of Beliall. The Lord hath broughte vpon thee, all the bloudde of the house of Saule, in whose steede thou hast reigned, and the Lord hath deliuered the kyngdome into the hande of Absalom thy sonne. And beholde, thou art come to thy mischiefe, because thou arte a bloudshedder. Then sayde Absai, the sonne of Zerua vnto the king: Why doest thou this dead dogge curse my Lord the kinge? Let me go now, and take off the heade of him. And the kinge sayde: What haue I to doo with you, ye sonnes of Zerua: let him curse, for the Lord hath bidden him curse David. Who dare then saye: wherefore haste thou doone so? And David sayde vnto Absai, and to all his seruants: Behold, my sonne, which came of mine owne bodye, seeketh my lyfe: Howe muche more then may this son of Remim doo it? Suffer him to curse, for the Lord hath bidden him. Happily the LORD will looke on my weeping eyes and wretchednes, and doo me good for his cursing this

daye. And as David and his men went by the way, Semei went along on the hillside syde ouer agaynst him, and cursed as he went, and threw stones at him, and caste dust. And the kinge and all that were with him, came wey, and refreshed them selves there. And Absalom and all the people of the men of Israel came to Ierusalem, and Abithophell was with him. And as soone as Absai the brother Dauids frende, was come vnto Absalom, he said vnto him: God save the king. And Absalom said againe to Absai: Is this thy kindnes thou owest to thy frende? wilt thou not go with him? Absai answered vnto Absalom: nay not so, but whom the Lord & this people, & all the men of Israel chosse, his will I be, & with him will I dwell. Whom, vnto whom shall I do seruice, but eue to his son? And as I was seruant before with thy father, euen so shall I be with thee. Then spake Absalom to Abithophel: gene cosicell what is best for vs to do. And Abithophel sayde vnto Absalom: Get thee in vnto thy fathers concubines, which he hath left to kepe & house. And all Israel shall heare, & thou art cast out of thy father, the shall the hands of all that are with thee, be stronger. And so they pitched Absalom a tent vpon the top of the house. And he wrote in vnto his fathers concubines in the sight of all Israel. And the counsell of Abithophel, which he counsailed in those days, was as and had asked counsell of God: euen so was all the counsell of Abithophel, both with David and Absalom.

The .xxij. Chapter.

A bithophel sayde vnto Absalom, lette me choose out twelve thousande menne. And I will go by, and soloowe after David this night. And I will come vpon him, while he is wey and weak handed, and will smite him. And all the people that are with hym, shall see. And so will I smite the kinge

1 re. 19. c

Exo. 22 d

2. reg. 2 b

And this Absalom yet in his life time
 141.155 toke counsell, and reared vp a pillar,
 which is in Kings dale. For he sayde:
 I haue no sonne. And therefore to
 kepe my name in remembrance doo
 I it. And hee called the pillar after
 his owne name. And it is called vnto
 this day, Absaloms pillar. Then saide
 Ahimaaz the sonne of Zadock: Let
 me runne now, and beare the kinge
 tydings, howe that the Roide hath
 iudged him quite of the hande of his
 enemies. And Joab sayde vnto him:
 thou art no manne to beare good ty-
 dings to day: thou shalt beare tydin-
 ges another tyme: but to daye thou
 shalt beare none, because the Kinges
 sonne is deade. Then sayde Joab to
 Ahimaaz: Go and telle the Kinge, what
 thou hast seene: And Ahimaaz bowed
 himself vnto Joab, and ranne. Then
 sayde Ahimaaz the sonne of Zadocke
 agayne to Joab: what come will,
 lette me also runne after Ahimaaz. And
 Joab sayd: Wherefore wilt thou run
 my sonne, seeing that for the tydin-
 ges thou shalt haue no reward: well
 (sayd he) I can see what will, lette mee
 runne. He sayde vnto him: run. Then
 Ahimaaz ranne by the playne waye,
 & came before Ahimaaz. And Dauid sat
 betweene two gates. And the watch-
 manne wente vpon the walke ouer the
 gate vnto the wall, and lifte by his
 eyes, and saw: and behold, there came
 a man running alone. And the watche-
 man cried, and told the king. And the
 king sayd: if he be alone, there is good
 tydings in his mouth. And he came
 and dyed we nre. And the watchmanne
 sawe another man running, and hee
 called vnto the porter and sayde: Be-
 holde, there cometh another manne
 running alone. And the kinge sayde:
 he is also a tydings bringer. And
 the watchmanne sayde: he thinketh
 the runninge of the foremoste is lyke
 the runninge of Ahimaaz the sonne of
 Zadock. The kinge said: he is a good
 man, and cometh with good tydin-
 ges. And Ahimaaz called and sayde
 vnto the kinge: good tydings, and
 he will deliuer thee to the earth vpon

his face before the Kinge, and sayde:
 Blessed be the Roide thy God, which
 hath shut vp the men that lift vp their
 hands against my Lord the king. And
 the kinge sayde: is the man Absalom
 safe? Ahimaaz answered: when Joab
 sent (Ahimaaz) the kinges seruant, and
 me thy seruāt, I saw much a do. And
 I wot not what it was. And the kinge
 said vnto him: turne, and stande here.
 And he turned, and stood still. And be-
 hold, Ahimaaz came also and sayd: Good
 tidings my lord the king, for the Roide
 hath quit thee this day out of the hand
 of all them that rose against thee. And
 the king said vnto Ahimaaz: Is the yong
 man Absalom safe? Ahimaaz answered:
 The enemies of my Lord the kinge,
 and all that rise agaynst thee, to do
 thee hurt, be as that yong man is. And
 the king was moued, and went vp to
 a chamber ouer the gate, and wept.
 And as he went, thus he saide: O my
 son Absalom, my son, my son Absalom,
 wouldst thou had dyed for thee, O
 Absalom my sonne, my sonne.

The xix. Chapter.

And it was tolde Joab: Be-
 holde, the kinge weepeth and
 mourneth for Absalom. And
 the victorie of that daye was tour-
 ned into mourning vnto all the peo-
 ple. For the people heard saye that
 daye howe the kinge sorowed for his
 sonne. And the people stode a waye
 that daye from going into the Citie,
 as people confounded, steale a waye
 when they fle in battaile. But the
 kinge hid his face, and cryed with a
 lowde voyce. O my sonne Absalom,
 O Absalom my sonne, my sonne. And
 Joab came into the house of the kinge
 and sayd: Thou hast shamed this daye
 the faces of all thy seruantes, which
 this day haue saured thy lyfe, and the
 lyues of thy sonnes, and of thy daugh-
 ters, and the liues of thy wiues, and
 of thy concubines, in that thou louest
 thine enemies, and hatest thy frendes.
 For thou hast declared this daye, that
 thou regardest neyther thy lordes, nor
 seruantes. And this daye I doo per-

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reptie, that if Absalom hadde liued, and all we hadde dyed this daye, that had pleased thee well. Nowe therefore hye, and come out, and speake kindly vnto thy seruantes. For I sweare by the Lord, excepte thou come oute, there wil not tary one man with thee this nighte. And that will be woozle vnto thee, then all the euill that fel on thee from thy yowth vnto this houre. Then the kinge arose, and sat downe in the gate. And they told vnto al the people, sayinge: Beholde, the kinge dooth sit in the gate. And all the people came before the king. But Israel fled euery man to his tent. And it fortuned, that all the people were at strife throughout all the tribes of Israel, saying: The kinge saued vs out of the hande of our enemyes, hee deliuered vs out of the hande of the Philistines, and nowe he is fledde out of the lande from Absalom. But Absalom whome we anoynted ouer vs, is deade in battle. Therefore, why are ye so still, that ye bying not the kinge agayn. And kinge Dauid set to Hadoth & Abiathar the priests, saying: Speke vnto the elders of Iuda, and say: Why are ye behynd to bying the kinge agayne to his house, seeing that such tidings is come from all Israel vnto the kinge, euen to his house? For the kinge hath said: Thus shall ye saye vnto the people of Iuda: Ye are my brethren, by bones, and my fleshe. Wherefore then are ye the last to bying the kinge home agayne? And say ye to Amasa. Art thou not of my bone and of my fleshe? God do so and so to me, if thou be not captayn of the hoste to me for euer in the roome of Joab. And he bowed the hearts of al the me of Iuda, euen as the hearts of one man so that they sent this worde to the king: Returne thou with all thy seruantes. So the kinge retourned, and came to Iordan. And Iuda came to Gilgail, for to go downe to mete the king, and to conuey him ouer Iordan. And Semet the sonne of Gera, the sonne of Jemini, whiche was of Bahurim, hastened, and came with the men of Iuda, to mete kinge Dauid, & there were

16. b

a thousand men of Benjamin with him, and Jiba the seruant of the house of Saul, and his xiiij. sonnes, and twenty seruantes with him. And they went quickly ouer Iordan before the king. And there went ouer a boote that carried ouer the kinges householde, and they did him pleasure. And Semet the sonne of Gera fell before the king (as he was come ouer Iordan) and layde vnto him. Lette not my Lord impute wickednesse vnto me, nor remember the things (that thy seruant did wickedly when my Lord the kinge departed out of Jerusalem) that the kinge shoulde take it to hearte. For thy seruant doth knowe, howe that I haue doone amisse. And therfore beholde, I am the first this daye of all the house of Ioseph, that am come to go downe to mete my Lord the king. But Abiathar the sonne of Zarnia answered and sayde: Shall not Semet dye for this, because hee cursed the Lords anointed? And Dauid said: What matter is betwene you and me ye sonnes of Zarnia? For this daye ye be aduersaries vnto me. Shall there any manne dye this day in Israel? Do not I knowe that I am this day kinge ouer Israel? And therfore the kinge said vnto Semet: Thou shalt not dye, and the kinge swore vnto him. And Hiphiboseth the sonne of Saul came also to mete the king, & had neither washed his feete, nor shauen his beard, nor washed his clothes, from the time the kinge departed, vntill he came againe in peace. And it fortuned that when he was come to Jerusalem, and met the king, the kinge said vnto him: Wherefore wentest thou with me Hiphiboseth? He answered: My lord, O king, my seruant deceined me. For thy seruant saide: I would haue mine asse saddled to ride thereon, for to go to the kinge, because thy seruant is lame. And Jiba hath falsly repoized of thy seruant vnto my lord the king. And my lord the king is as an angell of God: Doo therefore what semeth good in thine eyes. For all my fathers house were but dead men before my lord the kinge: and

diddest thou put thy seruant amonge them that did eate at thine owne table. What right therfore haue I yet, to crye any more vnto the kinge? And the king sayd vnto him: Why speakest thou yet in thine owne cause: It is determined, that I haue saide, thou and Iiba deuide the landes betwene you: And Iyphiboseith said vnto the king: yea, let him take all, for so much as my Lord the king is come againe in peace vnto his owne house. And Berseiai the Gileadite came downe from Roglim, and wente ouer Iordane with the king, to conuey him ouer Iordan: Berseiai was a very aged man, euen foure score yers olde, and prouided the kinge of sustenance, while he lay at Mahanaim: for he was a man of very great substance. And the king saide vnto Berseiai: come thou with mee, and I will seide ther with me in Ierusalem. And Berseiai saide vnto the

king: I am thus old, and howe am I able to go by with the king vnto Ierusalem? I am this daye foure score yere olde, and can I deceiue betwene good and euill? Hath thy seruant any task in that he eateth of his mastrers? Can he heare any more the voyce of synninge mynne and women? Wherefore then should thy seruant be yet a burthen vnto my Lord the kinge? Thy seruant will go a litle way ouer Iordan with the king, and why will the king recompence it me with suche a rewarde? O let thy seruant tourne backe agayne, that I may die in mine owne cote, and be buried in the graue of my father and of my mother. Behold, here is thy seruant Chimcam: let him go with my Lord the king, and do to him, what shall please thee. And the king answered: Chimcam shall go with me. And I will doo to him, that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that same will I doo for thee. And all the people wente ouer Iordan. And when the king was come ouer Iordan, hee kissed Berseiai, and blessed him, and he went backe againe vnto his owne place. And then the kinge

went to Gilgal, and Chimcam went with him, and so did all the people of Iuda, and brought ouer the king and there went but half the men of Israel. And behold, all the men of Israel came to the king & said vnto him, why haue our brythre the me of Iuda stole thee awaye, & haue brought the king & his household, and all Dauids men with him ouer Iordan? And all the men of Iuda answered the me of Israel: the king is nere of kin to vs: wherefore be ye angry for that matter: thinke ye that we eat of the kinges cost, or that we take vs any gifts? And the men of Israel answered the me of Iuda & said: we haue ten parts in the king, & haue thereto more right to Dauid, then ye. Why then did ye despise vs, & our aduise should not be first had in restoring our king agayne? And the wordes of the men of Iuda were fiercer then the wordes of the men of Israel.

¶ The xx. Chapter.

Vhen there came thither a certain man of Bethail (named Seba, the sonne of Bichy, a manne of Gemin) he blew a trompet and sayde: we haue no part in Dauid, neyther haue wee inheritance in the sonne of Isai: lette the men of Israel depart vnto their tentes. And so euery manne of Israel went from Dauid, and solowed Seba the sonne of Bichy. But the men of Iuda claue fallie vnto their kinge from Iordan to Ierusalem. And Dauid came to his house to Ierusalem, and tooke the ten women his concubines, that he had left behind him to kepe the house, and putte them in ward, and fed them, but laye no more with them. And so they were enclosed vnto the day of their death: liuing in widowhode. Then sayde the king to Amasa: call the men of Iuda together agaynst the third day, and be thou here also. And so Amasa went to gather the me of Iuda together: but tarried longer then the time, whiche hee hadde appoynted him. And Dauid sayde to Abisai: now we shall Seba the sonne of Bichy doe vs more harme,

1 Re. 15.
and. 16. D

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then bid Absalom. Take thou these
foze thy lordes seruantes, and folow
after him: leaſt he get him walled Ci-
ties, and eſcape vs. And there wente
out after him Joabs men, & the Cre-
ethites, and the Shelchites, and al the
mightieſt menne. And they departed
out of Jeruſalem to folow after He-
ba, the ſonne of Bichzi. And whenne
they were at the great ſtone in Gibe-
on, Amasa wente befoze them.

And Joabs garmente (that he hadde about
him) was girde vnto him, and he had
girded thereon, a knife, which was top-
ped ſaſt to his loynes, in ſuch a ſheathe
that (as he wente) it fell ſometimes
out. And Joab ſayde to Amasa: Arre
thou in health my brother? And Joab
toke Amasa by the chin with the right

10. 27 a

hand, to kiſſe him. But Amasa tooke
no heed to the knife that was in Jo-
abs hand: for there with he ſmote him
in the ſhort ribbes, and ſhed out his
bowels to the ground, & thruſt at him
no more, and he dyed. And Joab and
Abiſat his brother folowed after He-
ba, the ſonne of Bichzi. And one of

Joabs men ſtoode by him, and ſayde:
He that beareth any ſauour to Joab,
or good will to Dauid, let him go af-
ter Joab. And Amasa ſawe wallowed
in bloude in the middes of the waye.

And ther was a man, which when he
ſaw that all the people ſtoode ſtill, he
rolled Amasa out of the waye into the
ſielde, and caſt a cloth vppon him, be-
cauſe he ſaw that euery one that came,
ſtoode ſtill by him. And as ſoone as he
was tumbled out of the waye, all the
people went after Joab, to folowe af-
ter Heba the ſonne of Bichzi. And

10. 28

he went through all the tribes of Is-
rael vnto Abell, and to Bethmaacha,
and al the places of Warim. And they
gathered together, & went after hym.
And they came and beſieged him in
Abell and Bethmaacha. And they
caſt by a banke agaynſt the citie that
ſtoode in the valley. All the people that
was with Joab, thruſt at the wall to
ouerthrow it. When cried a wiſe wo-
man out of the citie: Heare, heare, bid Jo-
ab com hither, that I may ſpeke with

him. When Joab was come vnto her,
the woman ſayd: Art thou Joab? He
anſwered: I am he. She ſayde vnto
him: Heare the wordes of thy hand-
mayde. And he anſwered: I do heare.
And ſhe ſayde agayne: They ſpeke in
the old tyme, ſaying: Men muſt al be
(peace firſt, how much rather ſhoulde
they ſo do to) Abels. For ſo haue they
continued (hitherto:) I am one of
them that are peaceable and faithfull
in Iſrael. And thou goeſt aboute to
deſtroy a citie, and a mother in Iſrael.
Whye wille thou deuoure the inheri-
tance of the Lord? And Joab anſwer-
ed, and ſayde: God forbid, God forbid
it me, that I ſhould ether deſtroy or de-
ſtroy. The matter is not ſo: but a man
of mount Ephraim (Heba the ſon of
Bichzi by name) hath liſt by his hand
agaynſt the kinge, euen agaynſt Da-
uid. Deliner vs him oneye, and I
will departe from the Citie. And the
woman ſayd vnto Joab: Wholde his
head ſhall be thy own to the ouer the
wall. And then the woman went vnto
all the people with her wiſedome.
And they ſmote off the head of Heba,
the ſonne of Bichzi, and caſt it out to
Joab. And he blew a ſtomper, and
they ſcattered from the Citie, euery
man to his tent. And Joab returned
to Jeruſalem, vnto the Kinge. Joab
was ouer all the hoſt of Iſrael. And
Baſſia the ſonne of Jehoiaſa was
ouer the Crethites, and Shelchites.
And Aduram was ouer the Gibeonites.
And Jehoiſaphat the ſonne of Ahub
was Recorder. Seua was ſcribe.
And Sadock and Abiſath were the
Priettes. And Ira the Jafrite was
Dauids pyett.

The .xxi. Chapter.

Then there fell an hunger in
the dayes of Dauid, thre yea-
res together. And Dauid en-
quired of the Lord. And the
Lord answered: It is for Saul, and
the houſe of blond, becauſe he ſlew the
Gibeonites. And the kinge called
the Gibeonites, and ſayde vnto them:
(Howe the Gibeonites were

the children of Israel, but a remnant of the Amosites, and the children of Israel swore vnto them: And Saul sought to slay them, for a yeale that he had to the children of Israel, and of Iuda. wherfore Dauid sayde vnto them: what shall I doo for you, and wherewith shall I make the attonement that ye maye blesse the inheritance of the Loyde? The Gibeonites answered him: we will haue no siluer nor golde, of Saul nor of his house: neyther is it oure mynde, that thou shouldst kill any man in Israel. He sayd: what say ye then that I shal doo for you? They answered the kinge: the man that consumed vs, and pynned to byng vs to naught, him will we destroye, that naught of him continue in any of the coastes of Israel. Let seven men of his sonnes be deliuered vnto vs, and wee will hange them vp vnto the Loyde, in Gibeah of Saul, whow the Loyd did chose. And the king sayd: I will geue them you. But the kinge hadde compassion on Hiphoboth the sonne of Jonathan the son of Saul, because of the Loyde, othe, that was betwene them: euen betwene Dauid and Jonathan the sonne of Saul. But he toke the two sonnes of Rizpa the daughter of Bia (whome he bare vnto Saul) euen Armoni and Hiphoboth, and the five sonnes of Michol (the daughter of Saul) whom he bare to Doziel the sonne of Barziel, the Gheholathite. And he deliuered them vnto the hands of the Gibeonites, which hanged them in the hill before the Loyde. And they fell all seven together, and were slayne in the dayes of harvest: euen in the first dayes: and in the beginning of Barly harvest. And Rizpa the daughter of Bia tooke sackcloth and hanged it by for them vpon the Roche, euen from the beginninge of harvest, untill rayne dropped vpon them out of heauen: and suffered neyther the birdes of the ayre to fall on them by daye, nor beasts of the fielde by nyght. And it was tolde Dauid what his wyfe the daughter of Bia, the concubine of Saul had don: and Dauid went, and toke the bones of Saul and of Jonathan his sonne, from the men of Jabes in Gilead (whiche had stolen them from the strete of Bethsan, where the Philistines had hanged them, when the Philistines had slayne Saul in Gilboa. And he brought thence the bones of Saul, & the bones of Jonathan his soon, and they toke by the bones of them that were hanged. And the bones of Saul and Jonathan his soon buried they in the countrey of Ben Iamin, in Zela, in the sepulchre of Cis his father. And when they had performed all that the king commanded, God was then at one with the lande. It fortuned, that the Philistines had yet warre agayns with Israel. And Dauid went down and his seruants with him, & fought agaynst the Philistines. And Dauid waxed saynt, and Iesai of Iob one of the sons of the gyauntes (the yron of whose speare waxed three hundred sicles, & he being gyrded with a newe swerde) thoughte to haue slayne Dauid. But Abisai the sonne of Neria succoured him, and smote the Philistine and killed him. Then the seruantes of Dauid swore vnto him sayinge: Thou shalt go no more out with vs to battell, that thou quenche not the light of Israel. And yet after this, ther was a battell with the Philistines at Iob, and then Abbechath the Husathite slue Haph, which was one of the sonnes of the Gyauntes. And there was yet another battell in Iob with the Philistins, wher Elhanan the son of Jaer Ogim, a Bethlehemitte slue one Goliath a Gethite: The stoffe of whose speare was as great as a weeners cloth beame. And there was yet another batell in Geth, where was a man of a gret stature, & had on euery hand. vi. fingers, and on euery fote. vi. toes. xliij. in all. And was bozne also of the kinredde of the gyauntes in Geth. And when he despyed Israel. Jonathan the son of Simen the brother of Dauid slew him. These four gyauntes were bozne in Geth, and

2 Re. 22

1 Sa. 21

The song of

ii, Samuel

felt into the hande of Dauid, and into
the handes of his seruantes.

The .xxij. Chapter.

AND Dauid spake the wordes
of this song vnto the Lord,
what time the Lord had de-
livered him oute of the hande of all
his enemyes, and oute of the hande
of Saul. And he sayde: the Lord is
my rocke, and my castell, and my deli-
uerer. God is my strengthe, in him
will I trust: he is my shield, and the
horne of my saluation: my woorthip
and my refuge: my sanctuarie, thou shalt
saue me from swynge. • I will call
on the Lord which is prayle woorth-
y, and so shall I be saued from mine
enemyes. For the corrupsions of
death closed me about, the floudes of
Hell shall put me in feare, The sorowes
of hell compassed me about, the snarcs
of death ouertooke me. In my tribu-
lation will I call vpon the Lord,
and crye to my GOD. And he shall
heare my voyce oute of his temple,
and my crye shall enter into his eares.
The earth trembled and quaked: the
foundations of heauen moued and
shoke, when he was angrie. Smoke
wente vp in his wrath, and consu-
ming fire out of his mouth: coles were
kindled thereof. And he bowed hea-
uen and came downe, and there was
darkenes vnder his fete. And he satte
vpon Cherub and did flye: hee was
borne caried vpon the winges of the
winde. He made darkenes a taberna-
cle rounde aboute him, with waters
gathered together in thicke cloudes.
Through the brightnes of his pre-
sence were the fire coles kindled, God
thundred from heauen, and he that is
moste hye, doeth put oute his voyce.
He shot arrowes, and scattered theim:
he hurled lightning, and ouerthrewe
them. The flowinges of the sea ap-
peared, and the foundations of the
world were seene, by the reason of the
rebukinge of the Lord, and through
the blasinge of the breath of his an-
gels. He shall sende from heauen,

and set me: he shall plucke me oute of
manys waters. He shall deliuer me
from my mightye aduersarye, and fro
myne enemyes, for they are to stronge
for me. When they had ouertaken me,
in the day of my calamitie, the Lord
stayed me by. For he brought me out
into rounth: he deliuered me, because
he hadde a loue vnto me. • The Lord
will rewarde me accordinge to my
righteousnes: accordinge to the pure-
nes of my handes will he recompence
me. For I haue kepte the wayes of
the Lord, and done no wickednes a-
gainste my God. For all his labours
are in my sight, and his statutes will
not I put away from me. In his sight
also haue I bene vndefiled, and haue
kept me from mine owne iniquitie.
And the Lord did to me agayne, ac-
cordinge to my righteousness, euen
after my purenes in his eye sight.
With the godly, thou shalt be godly,
and with the man that is vncorrupt,
thou shalt be vncorrupt. With the
pure thou shalt be pure, and with the
frowarde, thou shalt be frowarde.
And the poore people that are in ad-
uersitie, thou shalt helpe. And on the
proude shalt thou caste thine eyes.
Thou arte my lighte O Lord: the
Lord shall light my darkenesse. For
with thy helpe I will runne through
an hoste of men, and in my God will
I spring ouer a wall. God is vncor-
rupte in his waye: the waye of the
Lord is tryed in the fire, he is the de-
fendour of all them that truste in him.
For who is a god, saue the Lord and
who is mightie saue our God? God
strengtheneth me with power, and rid-
deth the waye in battell cleare before
me. He maketh my fete like hartes
fete, and setteth me safe vpon my hye
holde. • He teacheth my handes to
fght, that euen a bowe of sterle is to
weake for mine armes. Thou hast
geuen me the shield of thy saluation,
and with thy louinge meekenes thou
doest multiplie me. Thou shalt make
me space to walke in, and my legges
shall not faile me. I will folowe vpon
mine enemyes, and destroy them.

and I will not againe untill I have
consumed them. I will waste them
and smite them, that they shall not be
able to crye: yea, they shall fall vnder
my feete. Thou halste girded me about
with might to battell, and them that
arose agaynst me, halste thou subdued
vnder me. And thou madest myne e-
nemyes (and them that hated me) to
tourne their backs to mee, that I
might destroye them. They looke for
helpe, but there is none to saue them:
Yea, euen vnto the Lorde do they crye,
but he heareth them not. I will breake
them as small as the dust of the earth:
I will stampe them as the dytze of
the streete, and will spreade them a-
broad. Thou halste deliuer me from
the discention of my people: thou shalt
keepe me to be an heade ouer nations:
the people which I knowe not, shall
serue me. Strange chyldren disem-
ble with mee. At the hearinge of the
eare they obeye mee. Strange chil-
dren will shynke awaye, and they
shall bee smitten with feare in theyr
pytup chader. God is aloue, and bles-
sed be my maker: magnified bee God,
my moke strong saluation. It is God
that auergeth me, and bringeth down
the people vnder mee. Hee deliuereth
mee from mine ennemyes, thou also
shalte lyfte me vp on hye from them
that ryle agaynst me, thou shalt de-
liuer me from the wicked menne. And
therfore I will praye thee (O Lorde)
amonge the nations, and will syng
vnto thy name. Whiche sheweth great
saluation for his kinge, and dealeth
mercifullly with his annointed, euen
with Dawid, and with his seede for
euermore.

The. xxiij Chapter.

These be the laste sayingses of
David, Dauid the sonne of
Ishai sayde: And the manne
(whiche was made the an-
ointed of the God of Iacob, and the
noble Psalmist of Iſrael) sayde: the
spirite of the Lorde spake by me, and
his woorde was in my tongue. The
God of Iſrael spake of me, euen the
most mighty of Iſrael, saide: he that

beareth rule ouer men, ought to rule
himselpe in the feare of God. And as
the morning light when the sunne is
vp, a morning in which are no clou-
des to lette the brightnes, and as the
grasse of the earth is by the vertue of
the rayne. Shall not my house bee so
with God? For he hath made with
me an euerlasting conuenaunt, perfect
and sure in all poyntes: and this is
tracelye all my health and all my de-
lyte, that it growe, but not as grasse.
But the vngodlye manne of Beliall
shall be as a thorne cleane plucked vp,
which can not be taken with handes:
But the man that shall touche them,
must haue paine, or a longe heile. • **138. 122**
eis must they be burnte with fyre in
the same place. These be the names of
the mightye menne, whome Dauid
had: one that sat in the seate of wise-
dome, being chiefe among theyr, plea-
saunte was he and stronge: hee slewe
eyght hundred at one time. After him
was Eleazar the sonne of Dobi, the
sonne of Ahohi, one of the thre wo-
rthy with Dauid, whiche despyed
the Philistines that were there ga-
thered together to battell: when the
men of Israell were gone vp. Hee a-
rose, and layd on the Philistines vn-
till his hande was wytye, and clawe
vnto the sword. And the Loyde gaue
great victoie the same daye. And the
people which had fled, retourned, and
went after him to run to the spoyle.
After him was Samma the sonne of
Agge the Hararite, and the Philisti-
nes gathered together beside a towne,
(where was a parcell of lande full of
ryce) and the people fledde from the
Philistines. But he stoode in the mid-
des of the groundes, and defended it,
and slewe the Philistines. And the
Lorde gaue greates victoie. • These **138. 123**
thre (which were of the thirtie chiefe
captaines) went downe to Dauid in
the hartest tyme vnto the caue Achis-
lam, and the hoste of the Philistines
abode in the balley of gyautes. And
Dauid was then in an hoide. And
the souldiours of the Philistines
were in Bethlehem.

David

ii. Samuel.

And David longed and said: Oh that I had of the water that is in the well by the gate of Bethlehe, for to drinke. And the three mighty brake thorough the hooſte of the Philistines, and let water out of the well of Bethlehem that was by the gate, and tooke and brought it to David. Wherefore he would not drinke thereof, but offered it unto the Lord, and sayde: the Lord forbid that I should doe so. Is not this the blood of the men that wente in jeopardy of their liues: and therefore he would not drinke it. And these thinges did these three mightye men. Abisai the brother of Joab, the sonne

2. S. 22 g

of Hariah, was chiefe amonge the thre, and he hit vp his speare agaynst thre hundred, and slue them, and had the name amonge the thre. For hee was nobler man then the thre, and was their captayne. Howbeit he attained not unto the first thre. And Banaiahu the sonne of Jehoiada (the sonne of a mightye man) valiaunt in actes, of Babzell, slue two strong ysons, euen ysons of Moab. He wente downe also, and slue a yson in a pytte, in tyme of snowe. And he slue an Egyptian a goodly bygge man, whiche had a speare in his hande. But hee wente downe to him with a staffe, and plucked the speare out of the Egyptians hande, and slue him with his owne speare. These thinges did Banaiahu the sonne of Jehoiada, and had the name amonge the thre worthyes. He was honorable among thirty, but he attained not to the (first) thre. And David made him of his counceill. Ishai the brother of Joab also was one of the thirte. Then Elhanan the sonne of Dodo of Bethlehem, Samma the Haronite: Elia the Harodite, Helez the Palstite, Ira the sonne of Akas the Chekoite: Abiezer of Anathoth: Meobnai the Musothite, Selman an Ithobite, Maharia the Netophatite, Heleb the sonne of Baanah an Netophatite, Ithai the sonne of Ribai out of an hill of the children of Ben Iamin: Banaiahu the Bithanionite, Hebai of the riuers of Gaas,

Abisalon the Arbathite, Ammether a Barhumite, Elshaba a Shaalbonite and the sonnes of Isai, Jonathan, Samma the Hararite, Abiam the son of Harar an Hararite, Eliphelet the sonne of Asbai the sonne of a Machathite, Eliam the sonne of Abishephell the Gilonite, Hazeai the Carmelite, Paasai the Arbite, Igall the sonne of Nathan of Zoba, Bani the Gadite: Zeiee an Amonite, Paharia a Berachite, which was the harnel bearer of Joab the sonne of Zaria, Ira the Jethite, Gareb the Jethite, Uria the Hethite, thirte and seven in all.

The xxiii. Chapter.

And agayne, the Lord was wroth agaynst Israel, and hee moued David agaynst them, in that he sayd: go and number Israel and Iuda. For the king sayd to Joab the captayne of his hooſte: go thou abrode now, throughout all the trybes of Israel, euen from Dan to Beer Seba, & number ye the people, that I maye knowe the number of them. And Joab sayde vnto the king: I beseeche the Lord thy God, to make thy people as many mo as they be: yea and an hundred times so many mo, and that the eyes of my Lord the king may see them. And what is the cause that my Lord the king hath a iude to this thinge? For withstandinge the kinges woorde preuailed agaynst Joab, and agaynst the captaynes of the hooſte. And Joab and the captaynes of the hooſte went out from the presence of the kinge, to number the people of Israel. And they passed ouer Iordan, and pitched in Aroer, on the right syde of the Erie, that lyeth in the middes of the valey of Gad, ouer agaynst Jazer. And then they came to Gilead, and to the nether lande, where was a newe habitation, and from thence they came to Dan Jaan aboute to Sidon, and came to the stronge holde of Tiro, and to all the Cities of the Heuites, and of the Cananites, and then went out to the South of Iuda, euen to Beer Seba.

And so, when they had bene abroade throughout all the lande, they returned to Ierusalem againe, after the ende of nyne monethes and twentye dayes. And Ioaab deliuered vp the number and summe of the people vnto the kinge. And there were in Israel eght hundred thousande men of might that bore sweardes. And the men of Iuda were fine hundred thousande men. And Dauid's heart smote him, after that he hadde numbered the people. And Dauid sayde vnto the Lord: I haue sinned exceedingly, in that I haue done. And now the Lord take away the trespass of thy seruant for I haue done very foolishly. And when Dauid was vp in a morninge, the word of the Lord came vnto the Prophet Gad, Dauid's sear, sayinge: Go and saye vnto Dauid, thus saith the Lord: I offer thee three thinges: Chose thee which of them I shall do vnto thee. So Gad came to Dauid, and shewed him, and sayde vnto him: Wilt thou haue seven yeres hunger to come in thy lande, or wilt thou see thee monethes before thine enemyes, thy folowinge thee, or that there be three dayes pestilence in thy lande? Nowe therfore aduise thee, and see, what aunswere I shall geue to him that sente me. And Dauid sayde vnto Gad: I am in extreme trouble. We will fall nowe into the hande of the Lord, for muche is his mercy, and let us not fall into the hande of man. And so the Lord sente a pestilence in Israel, from the morning vnto the time appointed: And ther dyed of the people from Dan to Beerseba seuentye thousande men. And when the Angell stretched out his hande vpon Ierusalem to destroye it, the Lord had compassion to doo that euill, and sayde to the Angell that destroyed the people: It is now sufficient: holde thine hande. And the Angell of the Lord was by the threshing place of Betsa the Jebusite. And Dauid spake vnto the Lord (when he sawe the angel that smote the people) and sayde: I am I that haue sinned, and

I that haue doone wickedly. But these shepe, what haue they done? let thine hande (I pray thee) be agaynste me, and agaynste my fathers house. And Gad came the same daye to Dauid, and sayde vnto him: Go vp and reare an altar vnto the Lord in the threshing flooze of Betsa the Jebusite. And Dauid (according to the saying of Gad) went vp, as the Lord commaunded. And Betsa looked, and sawe the Kinge and his seruantes comminge towarde him. And Betsa went out, and bowed him selfe before the kinge flat on his face vpon the ground, and Betsa sayde: wherefore is my Lord the Kinge come to his seruant? Dauid answered: To bye the threshing flooze of thee, and to make an altar vnto the Lord, that the plague maye cease from the people. And Betsa sayde vnto Dauid: Let my Lord the kinge take and offer what seemeth him good in his eyes: Beholde, here be oxen for burnt sacrifice, and steades, and the other instruments of the oxen for wood. All these thinges did Betsa geue vnto the kinge, and sayde mozeouer vnto the kinge: The Lord thy God accept thee. And the kinge sayde vnto Betsa: Not so, but I will bye it of thee at a price, and will not offer sacrifice vnto the Lord my God of that which doeth cosse me nothinge. And so Dauid bought the threshing flooze, and the Oxen for fiftye shekles of silver. And Dauid built there an altar vnto the Lord, and offered burnt sacrifices and peace offerings. And so the Lord was intreated for the land. And the plague ceased from Israel.

The ende of the second booke of Samuel, otherwise called the seconde booke of the kinges.

The third booke of the
kinges, after the reckening of the La-
ministers: which third booke and the
fourth also, is but one with
the Hebrewes.

The first Chapter.

AD kinge David
was olde and stricken in yeres, so that
when they couered
him with cloathes,
he caught no heate:
wherefore his ser-
uauntes sayde vnto him: Let there be
sought for my lord the kinge, a yonge
mayden, to stande before the king, and
to cherishe him. And let her lye in thy
bosome, that my lord the kinge maye
get heate. And so they soughte for a
fayre damosell throughtoute all the
coasts of Israel, and founde one Abi-
sag a Sunamite, and broughte her to
the kinge. And the Damosell was ex-
ceeding fayre, and cherished the kinge,
and ministered to him. But the kinge
knew her not. And Adonia the sonne
of Hagith exalted him selfe, sayinge:
I will be kinge. And he gat him cha-
rettes and horsemen, and swift men
to runne before him. And his father
would not displease him at any time,
nor sayde so muche to him as: whye
doest thou so? And he was a goodlye
man, and his mother bare him nexte
after Absalom. And he tooke counsell
at Joab the sonne of Zeruaia, and at
Abiathar the prieste. And they helped
Adonia. But Sadocke the priest, Ba-
nashu the sonne of Jehoiada, Na-
than the Prophete, Semet, and Rei,
and all the men of might which were
with David, fauoured not Adonia.
And Adonia sacrificed shepe and oxen,
and fatte cattell, by the stone of Zohe-
lech, whiche is falshe. by the well of
Jof. 15. b Rogell, and called all his brethren the
kinges sonnes, & the men of Juda the
kinges seruantes. But Nathan the
prophet and Banashu, and the other
myghty men, & Salomon his brother

he called not. Wherefore, Nathan spake
vnto Bethsabe, the mother of Salo-
mon, saying: Hast thou not heard how
that Adonia the sonne of Hagith doth
reigne, and David our lord knoweth
it not? Nowe therefore come, and I
will geue thee counsell, howe to save
thyne owne life, and the life of thy
sonne Salomon. Go and get thee in
vnto king David, and say vnto him:
Wilt thou not thou (my lord O kinge)
swear vnto thy handmayde, sayinge:
Salomon thy sonne shall reygne af-
ter me, and he shall sit vpon my seate,
why is then Adonia king? Beholde,
while thou yet talkest there with the
kinge, I will come in after thee, and
consume thy wordes. And Bethsa-
be wente in vnto the kinge into the
chamber. And the king was very old,
and Abisag the Sunamite ministered
vnto the kinge. And Bethsabe knee-
ped, and made obeyssaunce vnto
the kinge. And the kinge sayde: what is
the matter? She answered him: my
lord, thou swearst by the lord thy
God vnto thine handmaid: Salomon
thy sonne shall reygne after me, and he
shall sitte vpon my seate. And beholde,
nowe is Adonia kinge, and my lord
the king woteth not of it. And he hath
offered oxen, fat catel, and many shepe,
and hath called all the sonnes of the
kinge, and Abiathar the Prieste, and
Joab the captayne of the hoste. But
Salomon thy seruante hath he not
bidden. And now my lord (O kinge)
the eyes of all Israel wait on thee, that
thou shouldest tel them, who ought to
sit on the seat of my lord the kinge af-
ter him. For elles when my lord the
king shall slepe with his fathers, I
and my sonne Salomon shalbe in-
uere. And while she yet talked with
the king, Nathan the prophet came:
so. And they told the king, saying: be-
holde, here cometh Nathan the pro-
phet. And when he was come into the
kinge, he made obeyssaunce before the
kinge vpon his face on the grounde,
and Nathan said: My lord (O kinge)
hast thou said: Adonia shall reigne af-
ter me, and he shall sit vpon my seate?

For he is gone do wne this daye, and hath slaine many oxen, and fat sheepe, and hath called all the kinges sonnes, and the captains of the host, and Abiathar the priest. And behold, they eate and drinke before him, and saye: God saue kinge Iudonia. But we thy seruant, and Sadock the priest, and Banaiahu the sonne of Jehoiada, and thy seruant Salomon hath he not called. As this thing done of the Lorde the king, and hath not shewed it vnto thy seruant, who shoulde sit on the seate of my lorde the king after him? Then kinge David answered and said: Call me Bethsabe. And he came into the kinges presence, and stood before him. And the king swore, saying: As truly as the Lorde liueth (that hath ridde my soule out of all aduersitie) euen as I swore vnto thee by the lord God of Israel, sayinge: Salomon thy sonne shall reigne after me, and he shall sitte vpon my seate for me, so will I doo this day. Then Bethsabe bowed on her face to the earth, and did reuerence vnto the king, and sayde: I pray God that my lord kinge David may liue euer. And kinge David sayde: Call me Sadocke the prieste, and Nathan the Prophete, and Banaiahu, the sonne of Jehoiada. And they came before the king. The kinge also said vnto them: Take with you the seruantes of your Lorde, and set Salomon my sonne vpon mine owne Mule, and carry him down to Gihon. And let Sadock the priest, and Nathan the Prophet anoint him there, kinge ouer Israel. And blowe pee with trompettes, and saye: God saue kinge Salomon. And then come vp after him that he maye come and sitte vpon my seate: for he shall be king in my stede. And I will commaund him to be captain ouer Israel and Iuda. And Banaiahu the sonne of Jehoiada answered the king, and said: I men I pray God that the Lord God of my lorde the kinge saye so to. And as God hath bene with my lord the king, so euen so be he with Salomon also, and make his seate greater, then the seate of my lord kinge Davids hath bene,

And so Sadock the Priest, and Nathan the prophete, and Banaiahu the sonne of Jehoiada, and the Gethites, and Phelithites went do wne, and set Salomon vpon kinge Davids mule, and brought him to Gihon and Sadock the priest tooke an horne of oyle out of the tabernacle, & anointed Salomon. And al they of the people blew trompettes, and said: God saue kinge Salomon. And al the people came vp after him, piping with pipes & reioysing greatly, so that the erth rang with the sound of them. And Iudonia and al the gestes that he had called vnto him heard it, euen as they had made an end of eating. And when Joab hearde the sound of the trompet, he sayde: Howe happeneth it that there is such a noise in the citie? And as he yet spake: behold, Jonathas the sonne of Abiathar the priest cam. And Iudonia said vnto him: Come in, for thou art a valiant man, and bringest good tidinges. And Jonathas answered and sayde to Iudonia: Verily our lord kinge David hath made Salomon kinge. And the king hath sent with him Sadocke the priest, & Nathan the prophet, and Banaiahu the sonne of Jehoiada, and the Gethites, and the Phelithites, & they haue set him vpon the kinges Mule. And Sadock the priest, and Nathan the prophet, haue anointed him kinge in Gihon. And they came vp agayne, & reioyced, that the citie did so loud again. And that is the noise yee haue herd. And Salomon sitteth on the seate of the kingdome. And moze euer the kinges seruantes came to blisse our lord kinge David, saying: Thy God make the name of Salomon moze honorable then thy name, & make his seat greater then thy seate. And the kinge bowed himself vpon the bed. And thus said the king: Blessed be the lord god of Israel, which hath made one to sit on my seate this daye, mine eye seinge it. And all the gestes that were with Iudonia wer afraide, and rose vp, and went euery man his way. And Iudonia fearing the presence of Salomon arose, and wente into the tabernacle
 At, iiii. of

David diet h

iii. Kinges.

Salomon

Ex. 21. b

of the Lorde, and caught holde of the
horne of the altar. And one told Sa
lomon, saying: Beholde, Adonia doth
feare kinge Salomon: for he hath
caught hold on the horne of the al
tare, sayinge: Lette kinge Salomon
swear vnto me this day, that he will
not slea his seruant with the sweard.
And Salomon sayd: yf he will be a
child of vertue, there shall not an here
of him fall to the earthe. But and yf
wickednes be founde in him, he shall
dye. And so king Salomon sente, and
they brought him from the altar. And
he came, and did obeysance vnto kinge
Salomon. And Salomon sayde vnto
him: Get thee to thine house.

The .ij. Chapter.

The days of David dyewe nye
that he should dye, and he char
ged Salomon his sonne, say
ing: I go the waye of all the

Josu. 1. b word. Be thou strong therfore, and
and. 24. b thew thy selfe a man. Keepe thou the
deu. 31. f watch of the Lorde thy God, that thou

walke in his wayes, and kepe his sta
tutes, and his preceptes, his Judge
mentes and his testimonies, euen as
it is writen in the lawe of Moyses:
that thou mayest prosper in all that
thou doest, and in euerie thinge that
thou meddest withall. That the Lorde
also may make good his worde, whi
che he spake vnto me, sayinge: If thy
children take heede to their way, that
they walke before me in trueth, with
all their heartes, and with all their
soules, the shalt thou not be without
a man on the seate of Israel. Moze
ouer, thou wottest how Joab the son
of Zaria serued me, and what he did

3. re. 9. b.
2. reg. 2. f
and. 20. e

to the two captaines of the hostes of
Israel: vnto Abner, the sonne of
Ner, and vnto Amasa the sonne of
Iether, whom he sleue, and shed blood
in time of peace (euen as it had ben in
warre) and put the blood of warre
vpon his girdle, that was about his
loynes, and in his shoes that were on
his feete. Deale with him therfore ac
cording to thy wisdom, and bringe

not his heave head down to the grave
in peace. But she we kindnes vn
to the sonnes of Bersai the Gileas
dite, that they maye eat at thy table.
For they came to me, when I fledde
from Absalom thy brother. And be
hold, thou halt with thee Semei, the
sonne of Gera, the sonne of Gemin,
of Bahurim, which cursed me with
an horrible curse, in the daye when I
went to Mahanaim. But he came to
meete me at Jordan, and I swore to
him by the Lorde, saying: I will
not slep thee with the swearde: But
thou shalt not count him as vngilty.
For thou art a man of wisdom, and
knowest what thou oughtest to doe
vnto him. His hoare head shalt thou
bring to the grave with bloude. And
so. David slept with his fathers, and
was buried in the Citie of David.

And the dayes which David reigned
vpon Israel, were forty yeres: seven
yeres reigned he in Hebron, and thir
tie and thre yeres reigned he in Je
rusalem. Then sat Salomon vpon
the seate of David his father, and his
kingdome was stablished mightie.
And Adonia the sonne of Hagith cam
to Bethsabe the mother of Salomon
And she sayde: Comest thou peacea
bly? And he sayd, peaceably. He sayde:
Wherfore, I haue somewhat to saye
vnto thee. She sayd: saye on. And he
saide: Thou knowest that the king
dome was mine, and that all Israel
set their faces on me, that I shoulde
reygne, howbeit, the kingdom is tur
ned away, and geuen to my brother:
for it is appointed him of the Lorde:
and nowe I aske a petition of thee,
denye me not. And she sayd vnto him:
Saye on. And he sayde: Speake, I
pray thee, vnto Salomon the kinge,
for he will not saye thee naye, that he
geue me Abisag the Sunamite to
wife. And Bethsabe sayde: Well, I
will speake for thee vnto the kinge.
Bethsabe therfore went vnto kinge
Salomon, to speake vnto him for A
donia. And the kinge rose vpe to
meete her, and bowed him selfe vnto
her, and sat him downe on his throne.

And there was a seate set for the kinges mother, and she sat on his righte syde. Then shee sayde: I desire a litle petition of thee, I praye thee saye me not naye. And the king said vnto her: I ke on my mother, for I will not say the naye. She said: let Abisag the Shunamite be geuen to Adonia thy brother to wife. And kinge Salomon answered and sayd vnto his mother: Wype doest thou as he Abisag the Shunamite for Adonia? as he for him the kingedome also, for he is mine elder brother; & hath for him Abiathar the priest, and Joab the sonne of Zaruia. Then king Salomon swaie by the Lord, sayinge: God doo so, and so to me: yf Adonia haue not spoken this worde agaynst his owne life. Howe therefore, as truly as the Lord liueth, which hath ordeyned me, and set me on the seate of Dauid my father, and made me an house, as he promised, Adonia shall dye this daye. And kynge Salomon sente by the hande of Banaihu the sonne of Jehoiada, and he smote him, that he dyed. And vnto Abiathar the priest sayde the king: get thee to Anathoth vnto thine owne felices, for thou art worthy of death: but I will not at this time kill thee, because thou barest the arke of the Lord God before Dauid my father, and because thou hast suffered with my father in all his afflictions. And so Salomon put away Abiathar from beinge prieste vnto the Lord: that he might fulfill the wordes of the Lord: whiche hee spake ouer the house of Eli in Silo. Then tidings came also to Joab: for Joab had tourned after Adonia, though he returned not after Absalom. And Joab fled vnto the tabernacle of the Lord, and caught hold on the horns of the altar. And it was tolde king Salomon, howe that Joab fledde vnto the tabernacle of the Lord and stood by the altar. Then Salomon sent Banaihu the sonne of Jehoiada, sayinge: go and fall vpon him. And Banaihu came to the Tabernacle of the Lord, and sayde vnto him: Thus saith the king: come out.

And he sayd: nay, but I will dye euen here. And Banaihu broughte the king worde agayne, sayinge: thus said Joab, and thus he answered me. And the kinge sayde. Woe euen as he hath sayd: smyte him, and hurpe him, that thou mayest take awaye the bloudde which Joab shed causelesse, from me, and from the house of my father. And the Lord shall bringe his bloud vpon his owne head, for he smote two men rightwyser and better then hee, and slue them with the sword, my father Dauid not knowinge thereof, euen Abner the sonne of Ner, captayne of the host of Israel, and Amasa the son of Iether captayne of the host of Iuda. Their bloud shall therefore returne vpon the heade of Joab, and on the heade of his seede for euer. But vpon Dauid, and vpon his seede, and vpon his house, and vpon his seat shal there be praece for euer of the Lord. So Banaihu the soon of Jehoiada went by and smote him, and slue him, and buried him in his owne house in the wilderness. And the kinge putte Banaihu the sonne of Jehoiada in his roome ouer the horse, and putte Sadocke the Priest in the roome of Abiathar. And the kinge sent and called Hemei, and sayd vnto him: build thee an house in Ierusalem, and dwel there: and let that thou go not spoorth thence any whither. For be thou sure that the daye that thou goest oute, and passest ouer the riuer of Cedron, thou shalt dye that daye, and thy bloudde shalbe vpon thine owne head. And Hemei sayde vnto the king, This is a good thinge: as my Lord the kinge hath sayde, so will his seruauent doo. And Hemei dwelte in Ierusalem manye a daye. And it chaunced after thye years, that two of the seruantes of Hemei ranne awaye vnto Achis, soon of Maacha kinge of Geth. And they told Hemei, sayinge: behold thy seruantes be in Geth. And Hemei stode by, and laped his alle, and gat him to Geth to Achis, to seke his seruantes, and returned, and broughte his seruantes agayne from Geth. And

Salamott

iii. Kings

And it was tolde Salomon, howe that Hemi had gone from Ierusalem to Geth, and was come agayne. And the Kinge sente and called Hemi, and saide vnto him: Wydnot I charge thee by the Lord with an othe, and testified vnto thee, saying: be sure that whensoever thou goest out, and walkest abroad anye whither, thou shalt dye the death? And thou saydest vnto mee, it is good tidings that I haue hearde. Why then hast thou not kept the oth of the Lord, and the commaundement that I charged thee withall? The king saide mozeouer to Hemi: thou remembrest al the wickednesse which thine heart knoweth that thou diddest to Dauid my father. The Lord also shall bring thy wickednesse vppon thine owne head: and Kinge Salomon shalbe blessed, and the seate of Dauid stablished before the Lord for euer. So the kinge commaunded Banaiah the sonne of Jehoiada, which went out, and smot him that he dyed. And the kingdome was stablished in the hand of Salomon.

a re. 16. b

The .iij. Chapter.

Salomon made affinitie with Pharaos king of Egypt, and toke Pharaos daughter, and brought her into the Citie of Dauid, vntill he had made an ende of buildinge his owne house, and the house of the Lord and the wall of Ierusalem rounde about. Onely the people sacrificed in altars made on hilles, because there was no house built vnto the name of the Lord, vntill those dayes. And Salomon loued the Lord, and walked in the ordinaunces of Dauid his father, saue onely that he sacrificed and offered incense vppon altars in hilles. And the kinge wente to Gibcon, to offer there: for that was a speciall offering place. And a thousand burnt offerings did Salomon offer vpon that altar: and in Gibcon the Lord appeared to Salomon in a dreame by night. And God saide: alke what thou wilt, that I maye geue it thee, And

2 Pa. 1. a

Salomon sayd: thou hast shewed vnto thy seruant Dauid my father great mercy, when he walked before thee in trueth & righteousness, and in plainnes of heart with thee. And thou hast kept for him this great mercie, that thou hast geuen him a sonne, to sit on his seate, as it is comen to passe this day. And now, O Lord my God, is thou that hast made thy seruante Kinge in seede of Dauid my father. And I am but yonge, and wote not howe to go out and in. And thy seruant is in the middell of thy people, which thou hast chosen. And verily the people are so manie that they can not be tolde nor nūbzed for multitude. Geue therefore vnto thy seruant, an vnderstandinge heart, to iudge the people, that I maye decreerne betwix good and badde. For who is able to iudge this thy so mightye a people? And this pleased the Lord well, that Salomon had desired this thinge, And god said vnto him: because thou hast asked this thinge, and hast not asked longe life, neither hast asked riches, nor the soule of thine enemies, but hast asked vnderstandinge and discretion in iudgemente: Beholde, I haue done according to thy petition. For I haue geuen thee a wise and an vnderstandinge hearte, so that there was none like thee before thee, neyther after thee shall any arise lyke vnto thee. And I haue also geuen thee, that which thou hast not asked, euen riches and honour, so that there shall be no Kinge lyke vnto thee all thy dayes. And if thou wilt walke in my wayes, to keepe myne ordinaunces and my commaundementes, thy father Dauid didde walke, I will lengthen thy dayes. When Salomon awoke, behold, it was a dreame. And he cam to Ierusalem, and stood before the Arke of the testamente of the Lord, and offered burnt offerings, and peace offerings, and made a feast to all his seruants. Then came ther. ij. women that wer harlots, vnto the king, and stode before him. And the one woman sayde: O my Lady,

I and this woman dwell in one house. And I was deliuered of a child with her in the house. And the thirde day after that I was deliuered, she was deliuered also: and we were together, and no stranger with vs in the house, save we two. And this wifes childe died in the night, for shee smothered it. And she arose at midnight, and tooke my sonne from my syde, while thynne handmayd slept, and laide it in her bosome, and put her deade childe in my bosome. And when I rose vp to geue my childe sucke, behold, it was deade. But when I had looked vpon it in the morning, beholde, it was not my sonne whiche I did beare. The other woman said: it is not so: but my sonne liueth, and thy sonne is dead. And she said again: No, but thy sonne is dead, and my sonne is aliue. And thus they pleased before the kinge. Then sayde the king: the one sayeth, this that is aliue is my soon, and the dead is thine. And the other sayeth, naye: but thy sonne is the dead, and the liuing childe is mine. And the king said: bringe me a swerde. And they broughte oute a swerde before the king. And the king said: Deuide the liuing childe in two, and geue the one halfe to the one, and the other to the other. Then spake the woman, whose the liuing childe was, vnto the king, for her bowels perned vpon her sonne, and saide: I beseeche thee my Lord, geue her the liuinge childe, and in no wise slay it. But the other saide: let it be neither mine nor thine, but deuite it. Then the kinge answered and saide: geue her the liuing childe, and slay it not, for she is the mother therof. And at the of Israel hard of the iudgement, which the king had iudged, and feared the king: for they saw that the wil dom of God was in him to do iustice. R.

The. iij. Chapter.

And so King Salomon was king all ouer Israel: And these were his wordes. Azariah the sonne of Abocke the

priest, Eliphazeph & Ahiah the soon of Shilalcribes, Ichosaphat the soon of Athud & recorder, Banaiahu & son of Icholada was ouer the holse. Shadoch and Abiathar were the priestes. And Azariah the sonne of Nathan was ouer the officers. And Zabud the soonne of Nathan was a prieste, the kinges companion. And Abisur steward of the household. And Adoniram the soonne of Adna was ouer the tributes. And Salomon hadde twelue officers ouer al Israel, which provided bitailes for the kinge and his household, eche man his manerth in a yere, made prouision for necessary things. And these are their names: the sonne of Hur in mount Ephraim: the sonne of Dekar in Manasse, and in Saalbin and Bethsames, Elon and Bethshanam: the soonne of Hesel in Bruboth, to whome pertained Shoch, and al the land of Iepher: the son of Abinadab in all the region of Dor, which had Epheth the daughter of Salomon to wife: Baane the soonne of Athud, was ouer Chanach and Hagibdo, and ouer all Bethsan, whiche is by Zarthana beneath Jezrael, from Bethsan to the playne of Mehola, euen vnto the place that is ouer agaynste Jochinean: the soonne of Gaber hadde Ramoth Gilead, and his were the Townes of Fair: the sonne of Hanasse, whiche are in Gilead, and vnder him was the Region of Argob, whiche is in Balan, three score greate Cities with walles and barres of brasse. Abinadab the soonne of Hibdo hadde Mahenaim. Abimaa was in Jephthaim, and hee tooke Walmath the daughter of Salomon to wife. Baana the soonne of Husai was in Aser and in Ioth. Ichosaphat the soonne of Paruah, was in Isachar. Semei the soonne of Ela was in Ben Iamin. Gaber the soonne of Ury was in the countrey of Gilead, the lande of Sehor king of the Amozites, and of Og king of Balan, a was officer alone in the land. And Iudas & Israel were many euen on the land of the sea in number, sailing.

2Re. 5. d

Salomon

iii. Kinges.

Hiram

Eating, drinking and making merye.

Gen. 150. And Salomon reigned ouer all kinges.
Exo. 230 domes, from the river vnto the lande
Pla. 72 d of the Philistines: euen vnto the boz-
Euphrate of Egypt, and they brought pre-
sentes, and serued Salomon all the
dayes of his life.

And Salomons bread for one daye was. xxx. quarters
of manchet flour, and thre scoze quar-
ters of meale, ten stalled oxen, and. xx.
out of the pastures, & a hundred shepe.
besyde hearts, buckes, & wild goates,
and capons. For he ruled in all the
regions on the otherside Euphrates,

of Gaza.

from Thipsah to Gaza, ouer all the
kinges on the other syde the river.

And he had peace with all his seruantes
on euery side. And Iuda and Israell dwelt
without feare, euery man
vnder his vyne and vnder his figge-
tree, from Dan to Berseba, all the
dayes of Salomon.

De. 17. d

And Salomon had. xl. thousand stables of hoxses for
charettes, and. xij. M. hoxsemen. And
the officers prouided vitayle for king
Salomon, and for all that came out of
any place to kinge Salomons table,
euery man his moneth, so that there
lacked nothing. Warley also & strawe
for the hoxses & mules, brought they
vnto the place wher the officers were
euery man in his office.

Ecc. 4. 7e

But God gaue Salomon wisdom and vnder-
standing exceeding much, and a large
heart, cuse as the sand that is on the sea
shore: and Salomons wisdom excelled
the wisdom of all the children of

the east countrey, and all the wisdom
of Egypt. For he was wylser then all
men, yea then Ethan the Ezraite, and
Heman, Chalcas, and Darda the sons
of Mahol. And his name was spoken
of throughtout all nations on euery
syde. And Salomon spake thre thou-
sand proverbes. And his songs wer a
thousand & fife. And he spake of trees
eue from the Cedar tree that groweth
in Libanon, vnto the flospe that sprin-
geth out of the wall. He spake also of
beastes, of fowles, of woymes, and of
fishes. And there came of all nations
to heare the wisdom of Salomon,
and from all kinges of the earth, which

had heard of his wisdom.

The. b. Chapter.

And Hiram king of Tyre sent
his seruantes vnto Salomon, for he had herd, that they
had anointed him kinge in the roome
of his father. For Hiram was euer
a loue of Dauid. And Salomon
sent to Hiram, saying: Thou knowest
howe that Dauid my father coulde
not buyld an house vnto the name of
the Lorde hys God, for the warres
which were about him on euery side,
vntill the Lorde put them vnder the
soles of his fete. But now the Lorde
my God hath geuen me rest on euery
syde, so that there is neyther aduersa-
rye, nor any euill plague. And behold,
I am determined to buyld an house
vnto the name of the Lorde my God,
as the Lorde spake vnto Dauid my
father, saying: Thy sonne whom I
will set vpon thy seate for thee, he shal
buyld an house vnto my name. Now
therefore, commaunde thou that they
bestow me Cedar trees out of Liba-
non. And my seruantes shalbe with
thyne, and vnto thee will I geue the
hyre for thy seruantes, according to
all suche thinges as thou shalt ap-
poynt, for thou knowest that there
is not amonge vs, that canne skill to
bestow timber, like vnto the Sidonies.
When Hiram hearde the wordes of
Salomon, he reioyced greatly, and
sayde: Blessed be the Lorde this daye
whiche hath geuen vnto Dauid a
wyle sonne, ouer this myghty peo-
ple. And Hiram sente to Salomon,
saying: I haue considered the thinges
which thou sentest to me for, and will
accomplish all thy desire, concerning
tymber of Cedar trees and firre. My
seruantes shal bring them from Li-
banon to the sea. And I will conuoy
them by ship vnto the place that thou
shalt shew me, and will cause them to
be discharged there, and thou shalt re-
ceiue them. And thou shalt doe me a
pleasure agayne, if thou minister fise
for mine house. And so Hiram gaue
Salomon Cedar trees, and fir trees,

according to all his desire. And Salomon gave Hiram twentie thousand quarters of wheate for foode to his household, and fiftie buttes of pure oyle. Thus much gave Salomon to Hiram yeare by yeare. And the Ladye gave Salomon wisdom as he promised him. And there was peace betwene Hiram and Salomon and they two were confederate together. And king Salomon ryfed a summe oute of all Israel. And the summe was thirtie thousande men, whome he sent to Libanon, ten thousande a month by course, so that when they had ben one moneth in Libanon, they abode two monethes at home. And Hiram was ouer the summe. And Salomon had thre scoze and ten thousand that bare burdens, and foure scoze thousande masons in the mountayns: besides the Lordes, whom Salomon appointed to ouersee the worke euen thre thousand and thre hundred, whiche ruled the people (and theym) that wrought in the worke. And the king commaunded them to bring great stones, free stones, and hewed stones for the foundation of the house. And Salomons masons, and the masons of Hiram did hewe theym, with the workmen of the corners. And so they prepared bothe tymber and stones, for the building of the house.

The .vi. Chapter..

AND it came to passe, that in the foure hundred and foure scoze yere (after the children of Israel were come out of the land of Egypt) and in the fourth yere of the reigne of Salomon vpon Israel, and in the month Zif, which is the second moneth, he began to build the house of the Lord. And the house which Salomon built for the Lord, was three scoze cubites longe, and twentie cubites bryde, a fiftie cubites hie. And he made a porche before the bodye of the temple, whiche was twentie cubites long after the brydth of the house, and ten cubites bryde, euen in the forefront of the house. And in the house he made windowes bryde withoute

and narrowe within. And in the wall of the house, he made chambers round about (euen in the walls of the house) round about the temple and the quier, and made sides rounde aboute. The nethermoste chamber was sixe cubites bryde, and the myddle was sixe cubites bryde, and the thirde was seven cubites bryde. For without in the walles of the house, he layde beames rounde aboute, that the beames of the chambers shoulde not be fastened in the walles of the house. And the house was builde of stone, made perfect already, before it was brought thither, so that there was neyther hammer nor axe, eyther any tooles of iron heard in the house, while it was in building. The doore of the middle chamber was in the right side of the house: and men went by with winding staires into the middle chamber and out of the middle vnto the thirde. And so he builde the house, and finished it, and roofed it with beames of Cedar timber. And then he builde chambers to all the temple of sixe cubites heygth, and they were ioyned to the house with beames of Cedar.

And the word of the Lord came to Salomon, sayinge: Concerninge the house whiche thou art in building, if thou wilt walke in mine ordinaunces, and execute my lawes, and keepe all my commaundementes, to walke in them: then will I make good vnto thee, my promise, whiche I promised Dauid thy father. And I will dwell amonge the children of Israel, and will not forsake my people Israel. Salomon therefore buylded the house, and finished it, and siled the walles of the house within, with boordes of Cedar tree, euen from the pavement of the house vnto the roofe did he sile the walles of it within, with Cedar trees, and boorded the floore of the house with planks of fyre. And he siled twentie cubites in the sides of the quier of the temple both floore and walles, with boordes of Cedar, and dyssed it within the secrette place of the temple, euen in the

B

2. re. 7. d.
Ex. 25.

2. pr. 3. a

2. pr. 7. f.

2. pr. 10. e.
2. pr. 3. b

Salomon

iii. Kings

the moſte holpe. And the ſpyſke houſe that is to ſay, the bode of the temple withoute was fortye cubites longe. And the Cedar of the houſe within, was harued with knoppes, and grauen with ſlowes, and all was Cedar timber, ſo that no ſtone was ſene. And the quier that was within the Temple, he prepared to ſet there the Arke of the appointment of the Lord. And the quier beſoze, was twentye cubites longe, and twentye cubites in bredth, and twentie cubites in heighth. And he ſieled it with pure golde, and boorded the aultare with Cedar. And Salomon alſo ſieled the houſe within with pure golde. And he made golden barres runne alonge the quier, which he had covered with gold. And the whole houſe he overlaid with golde, untill he had ended it. And the Aultar that was in the quier, he overlaid with golde alſo. And within the quier he made two Cherubins of olive tree, ten cubites hie. Five cubites long was a wing of the one Cherub, and five cubites longe was a wing of the other Cherub: ſo that from the uttermoſt part of one wing unto the uttermoſt part of the other, were tenne cubites. And the other Cherub was ten cubites hie alſo: ſo that bothe the Cherubs were of one meſure, and one ſize: For the heighth of the one Cherub was ten cubites, and ſo was it of the other. And he put the Cherubs within the inner houſe. And the Cherubs ſtretched out their wings, ſo that the one wing of the one, touched the one wall, & the one wing of the other touched the other wall. And the other two wings of theym touched one another in the middes of the houſe. And he overlaid the Cherubs with golde. And in all the walles of the houſe round about, he made figures of carved and ſieled woozke: As namely pictures of Cherubs and Paulme trees, and graven ſlowes, both within in the quier, & without in the Temple. And the flooze of the houſe, he covered with golde, bothe within in the quier, and alſo without

in the temple. And in the entring of the quier, he made two doozes of olive tree: And both the upper and two ſide poſtes, were ſine ſquare. The two doozes alſo were of olive tree, and he graven them with gravinge of Cherubs and paulme trees, and graven ſlowes, and covered them with gold, and laid thynne plates of golde vpon the Cherubs and Paulme trees. And in like maner did he in the doze of the temple, ſavinge that the poſtes were of olive tree ſoure ſquare. The two doozes were of ſirre tree, and epyther dooze with two ſoldinge leanes, hee graven thereon Cherubs, palme trees and ſlowes, and covered them with golde, which was layde thynne vpon the carved woozke. And he builde the inner courte with three rowes of hed ſtoane, and one rowe of Cedar wood. In the fourth yeare was the foundation of the houſe of the Lord layde, even in the moneth Ziph: And in the ſeventh yeare, in the moneth Bull (which is the epyght moneth) was the houſe full finiſhed, thoroughout all the partes therof, accordyng to all the faſhion of it. And ſo was her ſeven yeare in building it.

The vij. Chapter.

But Salomon was buildinge his own houſe thirteene yere, and ſpniſhed it all. And hee built the houſe in the woodde of Libanon, an hundred cubites long, and ſiftie cubites broad, and, xxx. cubites hie. And (it ſtoode) vpon ſoure rowes of Cedar pillars, and Cedar beames (were layd) vpon the pillars. And the roole was Cedar above vpon the beames that laye on the pillars, even, xlii. beames in ſifteene rowes. And there were windowes in three rowes: and the windowes were one agaynſt another three ſoide. And the doozes with their ſide poſtes, and the upper poſte were ſoure ſquare, and had windowes one agaynſt another, thre ſoide. And he made a poſte by the pillars (that bare by the hand) ſiftie cubites longe, and, xxx. cubites hie.

Ex. 25.b

Ex. 25.b

D

broade, and that porche was befoze those and the other pillars: For there was a thicke tree sette befoze theym. Then he made a porche to sit & lodge in, fyled with Cedar throughout all the pamentes. And his owne house (that he kepte residence in, and that was in an other court without the porche) was made of the same worke.

B And then Salomon made an house **Ex. 3. a** for Pharaons daughter, (whome he had taken to wife) like vnto the fashion of the porch. And all these were of the best stones, hewed after a measure, and sawed with sawes, within and without, from the foundation vnto the beames that laye aboue; after the measure, and euen so on the outeside towarde the great Court. And the foundation was layde vpon rich stones, and that verie great stones, whereof some were ten cubites, and some eynht cubites. And aboue were good stones squared after a certayne rule, and couered with Cedar. And the great Court rounde aboute was with thre rows of hewed stones, and one rowe of Cedar planks, after the maner of the inner Courte of the house of the **1. D. R. D. C.**, and of the porche of the Temple. **2. And** kinge Salomon sente and sette one **Hiram** oute of Tyre, a widowes sonne, of the tribe of **Rephthalim**, his father beinge a manne of Tyre. Whiche **Hiram** was a craftsman in brasse, full of wisdom, vnderstandinge, and cunning: to worke all maner of worke in brasse. And he came to kinge Salomon, & wrought all his worke. **For** he caste .xiiij. cubites hie a peece, and a stringe **of .xij. cubites** did compasse epyther of them aboute. And he made two head peeces of molten brasse (after the fashion of a crowne) to set on the toppes of the pillars: The heygth of the one head peece containede five cubites, and the heygth of the other head peece containede five cubites also: he made also net worke and garlands of chain worke, vpon the head peeces that were on the toppes of the pillars, euen seuen

(rowes) vpon the one head peece, and seuen vpon the other. And so he made the pillars, and two rowes rounde aboute, in the one wyethen worke, to couer the heade peeces that were vpon the pomgranates. And thus did he also for the other head peeces. And the heade peeces that were on the toppes of the pillars, couered he aboute with a curious worke of roses, towarde the palace by the space of foure cubites. Likewise vnder the heade peeces in those two pillars beneath, ouer agaynst the middes, and befoze the net worke. And vpon the second heade peece, were there two hundred pomgranates in two rowes rounde about. And he set by the pillars in the porch of the temple. And when he had set by the righte pillar, he called the name thereof .**Jachin**: and when hee had set by the left pillar, he called the name thereof .**Boaz**. And in the toppe of the pillars was a worke of roses, and so was the workmanship of the pillars finished. And hee made a moultin lauatoze, ten cubites wide from bym to bymme, rounde in compasse, and five cubites hie. And a stringe of thirty cubites did compasse it aboute, and vnder the bymme of it, there were knoppes rounde aboute, ten in one cubite: and they compassed the lauatoze rounde aboute. And the knoppes were caste with it, in two rowes, when it was cast. And it stode on twelue oxen: of which, thre looked towarde the north, thre towarde the weste, thre towarde the South, and thre towarde the East, and the lantoppe stode vpon them, and all their hinder partes were inward. It was an hande breadth thicke, and the bymme wrought like the bym of a cup with flowres of lilyes. And it containede two thousande Batens. And he made tenne sockettes of brasse, four cubites longe, and foure cubites brode a peece, & thre cubites hie. And the worke of the sockettes was on this maner: They had sides, and the sides were betwene the ledges. And on the sides that were betwene the ledges, were lions, oxen,

D Steadfast
nelle.
Strength

Salomon

iii. Kinges.

and Cherubs. And likewise vpon the ledges that were aboue: and beneath the hyons and oxen, were certayne aduitions made of thin woꝝke. And vnder euery sockette were foure brasen wheeles, and borders of brasle. And in the foure corners thereof, were vnderfettters (vnder the Lanatoype) cast eche ouer against his fellow. And the stalke of the Lanatoype was in the middle of it (where it is sene on the outside) one cubite hye, and a cubite and a halfe round, and in the heighth of it wer grauen woꝝkes, whose sides were made foure square, and not round. And vnder the spydes were foure wheeles, and γ axell trees loyned fast to the bottom. And the heighth of euery wheele was a cubite and an halfe. And the woꝝkmanshipp of the wheeles was like the woꝝke of a charet wheele. And the agel-trees, the nauellics, spokes and shaftes were all moulten. And ther were foure vnderfettters in the four corners of one sockette: and the vnderfettters wer of the very bottom it self. And in the heighth of the bottom was there a rounde compasse of halfe a cubite hye: and in the hepyth of the bottom, there proceeded both legs and sides out of the same. For in the borders of the ledges and on the spydes hee hadde grauen pictures of Cherubins, lions and palme trees, one by another rounde aboute. Thus made he the ten lockets after this maner. And they had al one fashyon of casting, one mesure and one sise. Then made he ten laners of bras one lauer contayninge fortie Waters: and one lauer was foure cubites, and vpon euery one of the tenne lockets, he put one lauer. And he putte fine of those sockettes on the right syde of the house, and other syue on the left. And he set the lanatoype on the ryght syde of the house. Callward and towarde the South. And Hiram made pottes, γ howels and basens, and so finished all the woꝝke that hee made Kinge Salomon for the house of the Loyde: that is to saye, two pillers and twoo round head pieces that were to be set on the tops of the two pillers, twoo

net woꝝkes to couer the twoo rounde hedpieces, set vpon the top of γ pillers, foure hundred pomegranates for the twoo net woꝝkes, euen twoo rowes of pomgranates in one net woꝝke, to couer the twoo headpieces that were to be sette on the toppes of the pillers: And the ten sockettes, and ten laners on the sockettes. The lanatoype, and twelue oxen vnder it, and pottes, howelles and basens. And all these beselless whiche Hiram made to Kinge Salomon for the house of the Loyde, were of bright brasle. In the playne of Jordan did the kinge calke them, euen in the thicke claye betwene Shocoth and Zarthan. And Salomon left all the vessels vnswept, because they were soo exceedinge manye, neyther founde they oute the weyghte of the brasle. And so Salomon made all the vessels that pertained vnto the house of the Loyde: the golden altiare, and the golden table, whereon the shew-bread was: And fine candlesticks, for the right syde, and fine for the leftt befoze the quire, of pure golde with flowres, lampes, and snuffers, of gold: and bolles, flat pieces, basons spones and basours of pure golde and hinges made he of golde both for the dozes of the quire (the place most holy) and for the doozes of the temple also. And so was ended all the woꝝke that Kinge Salomon made for the house of the Loyde. And Salomon brought in the thinges whiche Dauid his father had dedicated: euen the silver, golde and vesselless, and layed them by amonge the treasures of the house of the Loyde.

The. viij. Chapter.

Then Salomon gathered together the elders of Israel, al the heddes of the trybes (and them that were captaynes amonge the fathers of the chyliden of Israel) vnto him in Ierusalem, that they myght bringe by the arke of the appoyment of the Loyde. out of the cite of Dauid, whiche is Sion. And all the men of Israel assembled vnto Kinge Salomon to the feast that followeth

the moneth of Ethenim, which is the
 tenth moneth. And all the elders of
 Israel were come, and the Priests
 toke by the Arke. They bare \dagger Arke
 of the Lord, into \dagger tabernacle of wit-
 nesse, and all the holy vessels that were
 in the tabernacle: those did the priests
 and the Levites beare. And king So-
 lommon and all the congregation of Is-
 rael that were assembled vnto him,
 (and went with him before the arke)
 did offer sheepe and Oxen, that couide
 not be tolde nor numbred for multi-
 tude. And so the Priests brought the
 Arke of the appointment of the Lord
 vnto his place: euen into the quier of
 the Temple and the place moste holy,
 vnder the wings of the Cherubs.

For the Cherubs stretched out their
 wings ouer the place of the Arke,
 and covered both it, and also the stauces
 thereof a hie vppon it. And they dyctwe
 out the stauces, that the endes of them
 might appeare out of the holpe place
 within the quier, but they were not
 seene withoute. And there they haue

bene vnto this day, and ther was no-
 thing in the Arke, . save the two ta-
 bles of stone, which Moses put there
 at Horeb, in the whiche (tables) the
 Lord made an appoyntment with
 the children of Israel, when he brou-
 ghte them out of the lande of Egypt.
 And it fortuned, that when the Prie-
 stes were come out of the holy place,
 the cloud filled the house of the Lord,
 that the Priests could not stand and
 minister, because of the cloude: for the
 glory of the Lord had filled the house
 of the Lord.

Then spake Salomon:
 the Lord said, that he woulde dwell
 in the darke cloude: I haue built thee
 an house to dwell in, an habitation for
 thee to abide in for ever. And the king
 turned his face, and blessed all the con-
 gregation of Israel, and all the con-
 gregation of Israel stood still. And
 he sayd: Blessed be the Lord God of
 Israel, which spake with his mouth
 vnto Dauid my father, . and hath
 with his hande fulfilled it, sayinge:
 Since the daye that I broughte my
 people Israel out of Egypt, I chose

no ritle of all the tribes of Israel, to
 builde an house that my name might
 be therein: But I haue chosen. Da-

uid, to be ruler ouer my people of Is-
 rael. And it was in the heart of Da-
 uid my father, to builde an house for
 the name of the Lord God of Israel.

And the Lord sayde vnto Dauid my
 father: whereas it was in thine heart
 to build an house vnto my name, thou
 diddest well, that thou wast so min-
 ded. Nevertheless \dagger shalt not builde
 the house, but thy sonne that shal come
 out of thy loynes, he shal builde the
 house vnto my name. And the Lord
 hath made good his woorde that he
 spake. And I am risen by in the room
 of Dauid my father, and sit on the seat
 of Israel, as the Lord promised, and
 haue built an house for the name of the
 Lord God of Israel. And I haue
 prepared therein a place for the Arke,
 wherein is the couenaunt of the Lord,
 whiche he made with our fathers,
 when he brought them out of the land
 of Egypt. Salomon stood before: e-

uiler of the Lord, in the sight of all
 the congregation of Israel, and stret-
 ched out his handes toward heauen,
 and saide: . Lord God of Israel, there
 is no God like thee in heauen aboue,
 or in the earth beneath: thou that ke-
 pest couenaunt and mercy for thy ser-
 uantes, that walke before thee with
 all their heart: thou that haste kepte
 with thy seruante Dauid my father,
 that thou promisedst him. Thou spa-
 kest also with thy mouthe, and haste
 fulfilled it with thine hande, as it is
 come to passe this daye. Therefore,
 now Lord God of Israel, kepe with
 thy seruante Dauid my father, that
 thou promisedst him, saying: . Thou
 shalt not be withoute a manne in my

sight, to sitte on the seate of Israel: so
 that thy children take heede to theyr
 waye, that they walcke before me as
 thou haste walked in my sighte. And
 nowe (O God) of Israel, lette thy
 woorde be verified, whiche thou spa-
 kest vnto thy seruante Dauid my
 father. Will God in deede dwell on
 the earthe? Beholde . the heauens,

Salomon

iii. Kings.

Esa. 66 and heavens of all heavens are not able to containe thee: And howe should the this house do it that I have builded: Have thou therfore respect vnto the prayer of thy seruaunt and to his supplication (O Lord my God) to heare the voyce and prayer besoye thee this daye: that thine eyes maye be open toward this house, nyghte and day, euen to ward this place) of which thou hast sayde: • My name shall be there. • That thou mayest hearken vnto the prayer, which thy seruaunte prayeth in this place: And regarde thou the supplication of thy seruaunt, and of thy people Israel, when they pray in this place: And heare thou in heauen thy dwelling place, and when thou hearest, haue mercye. • If anye man trespass agaynst his neighbour, and there go another betweene them, and the one compell the other, and come swainge before thine aultare, in this house, then hearken thou in heauen, and worke and iudge thy seruantes, that thou condemne the vngodly to bring his way bypon his heade, and iustifie the righteous, to geue him according to his righteousness. • When thy people Israel be put to the woollse before the enemye, because they haue sinned agaynst thee and afterwarde tourne againe to thee, and knowledge vnto thy name, and praye and make supplication vnto thee in this house: then heare thou in heauen, to be merciful vnto the sinne of thy people Israel, and bringe them againe vnto the lande, which thou gauest vnto their fathers. • If heauen be shutte vp, and there be no rayne because they haue synned agaynst thee: yet if they pray in this place, & knowledge vnto thy name, and tourne from their sinne, though thy shourginge of them: then heare thou in heauen, and be mercifull (vnto the sinnes) of thy seruantes, and of thy people Israel, that thou shew them a good waye to walke in, and geue raine bypon the lande that thou hast geuen to thy people to inherite, If they be in the land,

dearth, or pestilence, drought, blinding, gresshopper or caterpillar, or if their enemy besiege them in the land of their cities, or whatsoeuer plague or sickness chaunce: • then what prayers and supplication so euer be made of anye man of all thy people Israel, which shall knowledg anye man the plage of his owne hart, and stretch forth his hands toward this house. Heare thou then in heauen, euen in thy dwelling place, and be merciful, & worke, & geue anye man according to al his wayes, (euen as thou that only knowest his heart, for thou only knowest the hart of all the children of men:) that they may feare thee as long as they live in the land, which thou gauest vnto our fathers. And likewise, if a stranger that is not of thy people Israel, com out of a farre countrey for thy names sake, for they shall heare of thy greates name, and of thy mightie hand, and of thy stretched out arme, and shall come and praye in this house. Therefore heare thou in heauen thy dwelling place, and do al that the stranger calleth to thee for, that al the nations of earth maye know thy name, and feare thee, as do thy people Israel: and that they may knowe that thy name is called bypon in this house, that I haue built. If thy people goe out to battell agaynst their enemy, whether so euer thou shalt sende them, and shall praye vnto thee (O Lord) • toward the waye of the citie which thou hast chosen, & toward the house that I haue built for thy name: (heare thou in heauen their prayer and supplication, and iudge their cause.) If they sinne agaynst thee • (for there is no man that sinneth not) and thou be angry with them, & deliuer them into the hande of their enemies, so they carrye the waye prisoners to the land of their enemies, eyther farre or neare, yet if they turne againe byro their herts in I land (to the which they be carried as captiue) and returne and praye vnto thee in the land of their enemies, saying: we haue sinned, we haue done wickedly,

bede, and haue committed vngodly-
nesse, and so tourne agayne vnto thee
with all their harts, and all their soule
in the land of their enemyes (whiche
led them away captiue) and praye vn-
to thee, toward the way of their land,
whiche thou gauest vnto their fathers
and toward the citie whiche thou hast
chofen, and toward the house whiche
I haue builde for thy name: Then
Jan. 9. b hear thou their prayer and supplica-
tion in heauen thy dwelling place, and
iudge their cause: and be mercifull vn-
to thy people that haue sinned agaynst
thee, and vnto all their iniquities,
(whereby they haue done swichedye
agaynst thee) and gette thou them the
fauour of those whiche led them away
captiue, that they may haue compassi-
on on them. For they be thy people,
and thine inheritance, whiche thou
broughtest out of Egypte, euen from
the myddell of the foynace of yron.

And lette thine eyes be open vnto the
prayer of thy seruante, and vnto the
I. Cl. 1. b prayer of thy people Israell: to har-
den vnto them, in all that they call for
vnto thee. For thou diddest separate
them from amonge all nations of the
earth, (to be thine owne inheritance)
as thou saydest by the hand of Moses
thy seruante, when thou broughtest
our fathers out of Egypt, O Lord
God. And when Salomon hadde
made an end of praying all this pray-
er and supplication vnto the Lord, he
arose from before the altare of the
Lord, and from kneeling on his knees,
and from stretching of his handes vnto
heauen, and knee and blessed all the
congregation of Israell with a loude
voyce, saying: Blessed be the Lord,
that hath giuen rest vnto his people
Israell, according to all that he promi-
sed: there hath not failed one worde

Re. 7. b of all the good promise, which he pro-
mised by the hande of Moses his ser-
uant. The Lord our God be with
vs, as he was with our fathers, and
forake vs not, neyther leaue vs: but
that he maye bowe our heartes vnto
him, & we may walke in all his wayes,
and kepe his commandementes, his

statutes and his lawes, which he com-
manded our fathers. And these my
wordes whiche I haue prayed before
the Lord, be nie vnto the Lord our
God daye and nyghte, that he de-
sende the cause of his seruante, and
also the cause of his people Israell,
(what thinge so euer chauce at
anye time) that all stattons of the
earth maye knowe, that the Lord is
God, and none but he. Let your heart
therfore be perfect with the Lord our
God, that ye walke in his statutes,
and kepe his commandementes, at
this day. And the king and all Israell
with him, offered offerings before the
Lord. And Salomon offered a sacri-
fice of peaceofferings vnto the Lord,
and he offered vnto the Lord. xxi.
thousande Oxen, and an hundred and
twenty thousande sheepe: And so the
kinge and all the children of Israell
dedicated the house of the Lord. The
same daye did the kinge hallowe the mid-
dle of the court, that was before the
house of the Lord: for there he offered
burntofferinges, meattofferinges, and
the fat of the peace offeringes, because
the brasen altare that was before the
Lord, was so litle to receiue the burnt
offerings, meattofferinges, and the fat
of the peaceofferinges. And Salomon
held that same time an hie feast, and
all Israell with him, a verie greate
congregation, euen from the entringe
in of Emath vnto the riuer of E-
gypt, before the Lord our God. seven
daies, and seven dayes, euen. xliii. dayes.
And the. lvi. daye he sente the people
away. And they blessed the king, and
wente vnto their tentes ioyous and
with gladde hearts, because of all the
goodnesse that the Lord had done for
Dauid his seruante, and for Israell
his people.

The. ix. Chapter.

And when Salomon had finished
the building of the house of the Lord,
and the kinges palace, & as he had in
his mind, & was appointed to make:
The Lord appeared to him.
Re. 11. h

De. 16. c

Salomon

iii. kinges.

- him againe as he appeared vnto him at Gibeon. And the Lord sayde vnto him: I haue heard thy prayer and thy intercession, that thou hast made befoze me: For I haue halowed this house (which thou hast built,) to put my name there for ever: and mine eyes and mine heart shalbe there perpetually. And if thou wilt walke befoze me (as Dauid thy father walked, in purenes of hart and in righteousnes) to do all that I haue commaunded thee, and wilt keepe my statutes, and my lawes, then will I establish the seate of thy kingdom vpon Israel for ever,
- as I promised vnto Dauid thy father, saying: • Thou shalt not be without a man vpon the seate of Israel. But and if ye and your children turne away from mee, and will not keepe my commaundementes and my statutes, whiche I haue set befoze you, but go and serue other goddes, and worshipp them: then will I weede Israel out of the lande, which I haue geuen them: And this house which I haue halowed • for my name, will I caste oute of my sighte. And Israel shall be a prouerbe and a salue amonge all nations. And this house shalbe taken away: so that euery one that passeth by it, shalbe astonied, and shall hiss, and they shall saye: • Whye hath the Lord done thus vnto this land, and to this house? And they shall answer: because they forsooke the Lord their god, which brought their fathers out of the land of Egypt, and haue taken holde vpon other Goddes, and haue worshipped them, and serued them: therefore hath the Lord brought vpon them all this euill. • And it was tuned, that at the ende of twentye yeares, Salomon finished the buildinge of the two houses, that is to witte, the house of the Lord, and the kinges palace. And Hiram the kinge of Tyre brought Salomon timber of Cedar, and fyre trees, gold, and what soeuer he desired. And Salomon agayne gaue Hiram twentye cities in the land of Galile. And Hiram came out from Tyre to see the cities which
- Salomon had geuen him, and they pleased him not. And he said: What cities are these, which thou hast geuen me, my brother? And he called the land of Cabul vnto this day. And Hiram sent the king sixe scoze hundred weight of golde. And this is the sum whiche kinge Salomon rayled for a tribute, when he builded the house of the Lord, and his owne house, and Millo, & the wall of Ierusalem, and Hazer, & Megeddo, and Gazer: For Pharaon king of Egypt went by, and tooke Gazer, and burnt it with fyre, & slue the Cananites that dwelt in the citie, and gaue it for a present vnto his daughter, Salomons wife. And Salomon builded Gazer and Beth Hozon the nether. And Baalath & Chamir in the wilderness and in the land: and all the treasure cities that Salomon had, (and were vnwalled, those he made stronge) and cities for his charrets, and cities for his horsemen, and all that Salomon desired, and wold build in Ierusalem, in Libanon, and in all land of his dominion. And all the people that were lesse of the Amorites, Hethites, Pherezites, Hevites, and Jebusites, (whiche were not of the children of Israel) their children that were left after them in the land, whom the children of Israel also were not able to destroye. Those did Salomon compell to bringe tribute vnto this day. But of the children of Israel did Salomon make no bond men. But they were men of warre, & his ministers, his Lordes, his captaynes, and rulers of his charrets and his horsemen. And these were the lordes, that were set ouer Salomons worke: euen fyue hundred were they and their type, and they ruled the people that wrought the worke. And Pharaons daughter came by out of the Citie of Dauid vnto the house, which Salomon had builded for her. And then did he also build Millo. And thre yeares did Salomon offer burnt offerings and peace offerings vnto the altar, which he builded. And he

remaine there, and all Israel, till he had destroyed all the men children of Edom. And this Hadad fled, and sought other Countie of his fathers servants with him, to come into Egypt: Hadad being yet a little child. And they arose out of Arabian, and came to Paran, and tooke men with them out of Paran, and came to Egypt, unto Pharaos King of Egypt, which gave him an house, and appointed him dieties, and gave him lande. And Hadad gat great fauoure in the sight of Pharaos, so that hee gave him to wife the sister of his owne wife. euen the sister of Chabpenes, the queene. And the sister of Chabpenes bare him Genubath his sounne, whom Chabpenes nourished in Pharaos house. And Genubath was at Pharaos house among the sonnes of Pharaos. And when Hadad hearde in Egypt, that Dauid was laid to sleepe with his fathers, and that Ioab the captaine of the hoste was deade also, he said to Pharaos: let me depart, that I may go to mine owne countrey. Pharaos sayde vnto him: what haste thou lacked here with me, that thou wouldest thus go to thine owne countrey? he answered nothing, so we be it, let me go. And God stirred him by another aduersarye, one Rezon, the sonne of Eliada, which fledde from his Lord Hadadzer king of Zobah. And he gathered men vnto him, and became captaine ouer the companye, when Dauid slewe them. And they went to Damasco, and dwelt there, and reigned in Damasco. Therefore was he an aduersarye to Israel all the daies of Salomon. And this was the mischance, in that Hadad did abhorre Israel, and reigned ouer Siria. And Jeroboam the sonne of Nebay an Ephraimite of Zareda (whose mother was called Zerub, which was a woman, and he Salomons seruante) lift vp his hande agaynste the kinge. But this was the cause, that he lyfte vp his hand agaynste the kinge. Salomon builde Heilo, and warded the broken places of the Citie of Dauid

his father. And this fellowe Jeroboam was a man of warre. And Salomon sawe the young man, that he was able to doo the worke: he made hym ruler ouer all the charges of the house of Ioseph. And it chaunced at that season, that Jeroboam went out of Ierusalem, and the prophet Ahiah the Shilonite mette him by the waye, hauing a new mantel on him, and they two wer alone in the field. And Ahiah caught the newe mantel that was on him, and rent it in twelue pieces, and said to Jeroboam: take thee ten peces. For thus saith the Lord God of Israel: beholde, I will rent the kyngedome out of the handes of Salomon, and will geue ten tribes to thee, and he shal haue one, for my seruante Dauid sake, and for Ierusalem the citie whiche I haue chosen out of all the Tribes of Israel: because they haue forsaken me, and haue worshipped vnto Ashtaroth the God of the Sidons, and Chamos the god of the Moabites, and Milcom the god of the children of Ammon, & haue not walked in my wayes (to fulfill my pleasure, my statutes and my lawes,) as did Dauid his father. I will not take the whole kyngdome out of his hand: but I will make him chiefe all his life longe, for Dauid my seruantes sake, to whome I chose: because he kept my commandments & my statutes. But I will take the kyngdome out of his sonnes hande and will geue it vnto thee, euen ten tribes of it, & vnto his sonne thou I geue one tribe, that Dauid my seruante may haue a light alwaye before me in Ierusalem, the citie whiche I haue chosen me, to put my name there. And I will take thee, and thou shalt raigyn accordynge to all that thy soule desireth, and shalt be kinge ouer Israel. And if thou harken vnto all that I commande thee, and wilt walke in my wayes and do that is right in my sight, that thou kepe my statutes and my commandmentes (as Dauid my seruante did) then will I bee with thee, and dwyle thee a sure house that shall contynue, as I dwyle for my

2. pa. 7. c.

3. re. 12. b
psa. 13. b

Rehoboam

iii. Kinges.

Salom

seruant Dauid, and will geue Israel vnto thee: And I will for this offence (whiche Salomon hath committed) beere the seede of Dauid, but not for euer. Salomon sought therfore to kill Jeroboam, and Jeroboam arose and fled into Egypt, vnto Sisak kinge of Egypt, and continued there in Egypt vntill the death of Salomon. The rest of the wordes that concerne Salomon, and al that he did, and his wisdom: are they not writtten in the booke of the wordes of Salomon? The time that Salomon reigned in Ierusalem vpon al Israel, was forty yeres. And Salomon slept, and he laid him with his fathers, and was buryed in the citie of Dauid his father, and Rehoboam his son ne reigned in his stede.

The. xij. Chapter.

AD. Rehoboam wente to Sichem: for all Israel were come to Sichem, to make him kinge. And Jeroboam the sonne of Nabat (whiche was yet in Egypt) heard of it, for he fled to Egypt from the ptesence of kinge Salomon, and dwelte in Egypt. Soo they sente and called him: and Jeroboam and all the congregation of Israel came, and spake vnto Rehoboam, sayinge: Thy father made our yoke greuous, now we therfore, make thou the greuous seruice of thy father, and his sooze yoke, whiche he putte vpon vs, lyghter, and we will serue thee. And he sayde vnto them: Departe yet for the space of thre days, and then come againe vnto me. And the people departed. And king Rehoboam tooke counsell with the olde men that stode befoze Salomon his father, while he yet liued, and sayd: What counsell geue ye, that I may haue matter to answer this people? And they salde vnto him: If thou be a seruant vnto this people this daye, and followe theyr mynys, and answer them, and speake kynde wordes vnto them, they will be thy seruantes for euer. But he forsooke the counsell that the old men had geuen

him, and called vnto his counsell yong men, that were growen vp with him and waited on him. And he saide vnto them: What counsell geue ye, that we may aunswere this people? for they haue commoned with mee, sayinge: Make the yoke which thy father did put vpon vs, lyghter. And the yong men that were growen vp with him, spake vnto him, sayinge: Thus shalt thou speake vnto this people (that haue said vnto thee: Thy father made our yoke heauye, but make thou it lyghter.) Euen thus shalt thou saye vnto them: My little finger shall be swaighter, then my father was in the topes. And now where as my father did lade you, and put a greuous yoke vpon you, I will make it leuier. My father also corrected you with scourges, but I will chastise you with scorpions. And so Jeroboam and all the people came to Rehoboam the thirde day, as the kinge had appoynted sayinge: come to me agayne the thirde day. And the king answered the people chaustly, and left the olde mens counsell (that they gaue him) and spake to them after the counsell of the yong men, sayinge: My father made your yoke greuous, and I will make it greuouser. My father also chastised you with whippes, but I will chastise you with scorpions. And the king hearkened not vnto the people: for it was the ordinance of God, that he might perfoyme his saying, which the Lord spake by Ahia the Silonite vnto Jeroboam the sonne of Nabat. And so, when all Israel sawe, that the king regarded the not, the people answered the king with these wordes, sayinge: What portion haue we in Dauid? we haue no inheritance in the sonne of Isai. To your tentes, O Israel, nowe we to thyne house Dauid. And so Israel departed vnto their tentes. Howebeit, ouer the children of Israel, whiche dwelte in the Citie of Iuda, diuide Rehoboam reygne still. The kinge Rehoboam sente

antier that was before the Loyde, and
 to her finished the house. And Kinge
 Salomon made a nauie of shippes in
 Ezion Haber, which is beside Eloth;
 on the bryke of the red sea in the land
 of Edom. And Hiram sente by shippe
 also of his seruantes, that wer ship-
 men; and had knowledge of the sea,
 with the seruantes of Salomon.
 And they came to Ophir and fet from
 thence one and twentie scoze hundred
 weyghte of golde; and broughte it to
 kinge Salomon.

The .x. Chapter.

AND the . Quene of Saba
 hearing the fame of Salomon
 (concerninge the name of the
 Loyde) came to proue him with harde
 questions. And shee came to Ierusa-
 lem with a verpe great trayne: with
 Camellies that bare swete odoures,
 and golde exceedinge muche, and preci-
 ous stones. And shee came to Salo-
 mon, and continued with him of all
 that was in her heart. And Salomon
 declared vnto her all her questions; so
 that there was not one thinge hidde
 from the king; whiche he expounded
 not vnto her. And the Quene of Sa-
 ba considered all Salomons wise-
 dome, and the house that he had built-
 ded, and the meate of his table, and the
 settinge of his seruantes; the order
 of his ministers; and their appa-
 rell; his drinke; and his burnt sacrifices;
 that he offered in the house of the Loyd,
 and shee was astonied. And shee sayde
 vnto the kinge: It was a true worde
 that I heard in mine owne land of thy
 sayings, and of thy wisdom. How-
 beit I belieued it not till I came, and
 sawe it with mine eyes. And beholde,
 the one halfe was not told me: for thy
 wisdom and prosperitie exceedeth
 the fame which I heard of thee. May-
 we are thy men; and happye are these
 thy seruantes, which stand euer before
 thee, and heare thy wisdom. Bless-
 ed be the Loyde thy God, whiche lo-
 ueth thee, to sette thee on the seate of
 Israel, because the Loyde loued Is-
 rael for ever; and made thee kinge to

doe equitie and righteousnesse. And
 shee gaue the kinge sixe scoze hun-
 dert weyght of golde, and of swete
 odoures exceedinge muche, and pre-
 cious stones. There camme no moze
 suche aboundance of swete odours, as
 the Quene of Saba gaue vnto king
 Salomon. The nauie also of the
 shippes of Hiram, that carped golde;
 from Ophir, brought likewise great
 plentie of Almuge tree and precious
 stones. And the kinge made of the
 Almuge trees, pillars for the house
 of the LORD, and for the kinges
 palace, and made Harpes and Psalte-
 res for singers. There came no moze
 suche Almuge trees, nor were anye
 moze scene vnto this daye. And kinge
 Salomon came vnto the Quene of
 Saba, accordinge to all her desire
 whatsoeuer she asked: besides that he
 gaue her of a free will with his owne
 hande. And so she retourned vnto her
 owne countrey: both shee and her ser-
 uantes. The waighte of golde that
 came to Salomon in one yere, was
 sixe hundred, thre scoze and sixe talen-
 tes of golde, besides that he hadde of
 chapmen, and of marchauntes, and of
 Poticaryes, and of all the kinges of
 Arabia, and of the Lords of the coun-
 trey. And kinge Salomon made
 two hundred bucklers of beaten
 golde, sixe hundred sickles of golde
 wente to a buckler. And hee made
 thre hundred shields of beaten gold,
 thre pound of gold went to one shield
 and the king put them in the house
 of the woodde of Libanon. And the
 kinge made a greateseate of yuoze,
 and couered it with the best golde.
 And the seate hadde sixe steeppes. And
 the toppe of the seate was rounde be-
 hynde, and there were pommelies on
 eithersyde of the place of the seate,
 and two Lyons stood beside the pom-
 melles. And there stood twelue Lyons
 on the steeppes, sixe on a syde.
 There was none lyk (worke) scene
 in anye kingedome. And all kinge
 Salomons drinking vessels were
 of golde, and likewise all the vessels
 of the house of the woodde of Li-
 banon,

3. Re. 9.

3. Re. 12

den. 17.

Salomon

iii. kings.

banon, were of pure golde. And for syluer, it was nothyng worth in the dayes of Salomon. For the kinges nauyge of shippes went on the sea vnto Tharsis with the nauie of Hiram shippes: euen once in the yere went the nauie to Tharsis, & brought golde and syluer, Elephanes teethe, apes, and Decockes. . And so kinge

2 Par. 9. f. Salomon extended all the kinges of the earthe bothe in ryches and wisdom. And all the worlde resorted vnto Salomon, to heare his wisdom, whiche God had putte in his heart. And brought him euery man his present, vessels of syluer, and vessels of golde, raiment, harness, and sweete odours, and horses, and Mules, yere by yere. And Salomon gathered together charrettes and horsemen: and he had a thousande and .iiii. hundred charrettes, and twelue thousande horsemen, whome he bestowed in the charrette cities, and with the king at Ierusalem. . And the king made syluer in Ierusalem, as plenteous as stones, and Cedar as plenteous as the wyde pygge trees, that growe abundantly in the fields. The buying of horses also oute of Egypt: and the collection of the warres, vnder the kinges marchantes take agayne, and solde the stuffe for a price. A charrette came vnder out of Egypt for .vi. hundred siclos of syluer: that is one horse for an hundred and fiftye. And euen so for all the kynges of the heathenes, and for the kynges of Siria: vnder theye buyng them out, thowse theye handes.

2. Par. 1

. And the king made syluer in Ierusalem, as plenteous as stones, and Cedar as plenteous as the wyde pygge trees, that growe abundantly in the fields. The buying of horses also oute of Egypt: and the collection of the warres, vnder the kinges marchantes take agayne, and solde the stuffe for a price. A charrette came vnder out of Egypt for .vi. hundred siclos of syluer: that is one horse for an hundred and fiftye. And euen so for all the kynges of the heathenes, and for the kynges of Siria: vnder theye buyng them out, thowse theye handes.

The .xi. Chapter.

3 Ke. 3. a. **B**Ut King Salomon loued many outlandishe women: and the daughter of Pharaon: and women of the Moabites Ammonites, Edomites, Zidonites, and Hetites. Where as yet (concernyng these nations) the Lord said vnto the children of Israel: . Come not ye at them, nor let them come at you: Els wyll they turne your hereticks after theye goddes. Nevertheless Salomon claued vnto theym in loue.

El. 34. b

. And he had seven hundred Aunettes and thye hundred concubines, and his wyues turned away his hearte. For it came to passe, when Salomon was olde, his wyues turned his heart after other Gods: and his hearte was not perfect with the Lord his God, as was the heart of Dauid his father. For Salomon folowed Baaloth the God of the Zidonis, and Milcom, the abomination of the Ammonites. And Salomon wrought wychebnes in the sight of the Lord, and folowed not the Lord perfectly, as vnder Dauid his father. For then bid Salomon build an hye place for Chamus, the abomination of Moab, in the hill that is before Ierusalem, and vnto Moloch, the abomination of the children of Ammon. And yftherwise vnder he for all his outlandishe wyues, which burnt incence, and offered vnder to their gods. And the Lord was angry with Salomon, because his heart was turned from the Lord God of Israel, which had appered vnto him in temple, and gave him a charge (concernyng this thing) that he should not folow other gods. But he kepte not that, whiche the Lord commaunded him, wherfore the Lord sayde vnto Salomon: for as muche as this is done of thee, and thou haste not kepte myne appoyntment, and my statutes whiche I commaunded thee: I will rend the kingdom from thee, and will geue it to thy seruant. Notwithstanding in thy dayes I will not doo it, because of Dauid thy father, but will take it from the hande of thy sonne. Howe be it, I will not take away all the kingdom: but will geue one tribbe to thy sonne, because of Dauid my seruant, and because of Ierusalem, whiche I haue chosen. And the Lord sware by an aduerlarie vnto Salomon: that one Hadad an Edomite, of the kynges frende, whiche was in Edom. For when Dauid was in Edom, & hee the captayne of the hoste was gone, hee smote all the marchildren in Edome, for his monethen dyde. And

phet came to the citie to lamente, and to burie him. And he layde his body in his owne graue, and they lamented ouer him. (Was my brother.) And when he had buried him, he spake to his sonnes saying. When I am dead, see that ye burie me in the sepulchre whererin the man of God is buried: lay my bones beside his bones. For the sayinge whiche he cryed as the wynde of the Lord against the altar in Bethel (and against all the houses of hill altars whiche are in the citie of Samarie) shall come to passe. Howbeit, for all that, Jeroboam conuerted not from his wicked waye: but turned backe, and made of the lowest of the people Priestes of the hyl altars. And who so pleased him, he filled his hande, and became Priest of the hyl altars. And this thinge turned to synne vnto the house of Jeroboam, euen to destruction: and to bringe him to haught from of the face of the earth.

The xliij. Chapter.

At that time Abia the sonne of Jeroboam fell sicke. And Jeroboam sayde vnto his wyfe: bp (I praye thee) and disguise thy selfe, that thou be not knowne to be the wyfe of Jeroboam, and gette thee to Silo. For there is Abia the prophet which told me: that I should be kinge ouer this people. And take with thee ten loaves, and craknelles, and a cruse of honey, and go to hym that he maye tell thee what shall become of the chyld. And Jeroboams wyfe did so: and arose, and wente to Silo, and came to the house of Abia. But Abia coulde not see, for his eyes were waxen dymme for age. And the Lord sayde vnto Abia: Beholde, the wyfe of Jeroboam cometh, to aske a thinge of thee for her sonne, for he is sicke. But thus shalt thou saye vnto her. And when she came in, she sayned her selfe to be another woman. But when Abia heard the sounde of her feet as she came in at the doore, he sayd:

Come in thou wyfe of Jeroboam, why saynest thou thy selfe to be another? I am sente to thee to shewe thee heauy things. So tell Jeroboam, thus sayth the Lord God of Israel. (It repenteth me) forasmuche as I exalted thee from amonge the people, and made thee prince ouer my people Israel, I dyd rente the kingdome away from the house of Dauid and gaue it thee: neuertheless, thou hast not bene as my seruante Dauid, whiche kepte my commandementes, and folowed me with all his herte, to do that whiche is ryghte in mine eyes: but hast done euill, aboute all that were before thee: for thou hast gone, and made thee other goddes, and molten ymages, to prouoche mee, and haste caste mee behynde thy backe: therefore beholde, I will bynge euill vpon the house of Jeroboam, and will roote out from Jeroboam, euen hym that ysseth agaynst the wall, and hym that is in pryson, and forsaken in Israel, and will take awaye the remnaunte of the house of Jeroboam, as a man taketh awaye donge, till he hath caryed out all. Whosoever (of Jeroboams house) dye in the towne, hym shall the dogges eate: and he that dyeth in the ficke, shall the fowles of the ayre eate: for the Lord hath sayde it. Wp therefore and get thee to thynne owne house. Behold, when thy foote entreteth into the citie, the chyld shall dye. And all they of Israel shall mourne for hym, and burie hym: For he onely of Jeroboam shall come to the sepulchre, because in hym there is founde goodnesse towards the Lord God of Israel in the house of Jeroboam. Whosoever, the Lord shall reere hym vpon kinge ouer Israel, whiche shall destroye the house of Jeroboam in that day. But what is it now? For the Lord shall smyte Israel, as when a rede is shaken in the water, and he shall scathe Israel out of thys good land (which he gaue to their fathers) and shall scatter them beyonde the ryuer, because they haue made them groues, and angred the Lord.

And

Jeroboam

iii. Kinges.

Rehoboam

And he shall gene Israell by, because of the finnes of Jeroboam, which did sinne, and made Israell to sinne. And Jeroboams wife arose, and departed, and came to Thirzah, and when shee came to the threshold of the dooze, the childe was deade. And all Israell buried him, and lamented him, according to the worde of the Lord, whiche he spake by the hand of his servant Ahia the prophet. And the rest of the wordes that concerne Jeroboam, howe he warred, and howe he reigned: Behold, they are written in the booke of the chronicles of the kings of Israel. And the days which Jeroboam reigned, were. xxiij. yere. And whē he was layed a slepe with his fathers, Nadab his sonne reigned in his stead. Rehoboam the sonne of Salomon reigned in Juda, and Rehoboam was. xli. yere old when he began to reigne, and he reigned. xviij. yere in Jerusalem (the citie which the Lord did choose out of all the Tribes of Israel, to putte his name there.) His mothers name was Maama an Ammonite. And Juda wrought wickednesse in the sighte of the Lord, and angered him in many things then their fathers did, in theyr sinnes, whiche they sinned. For they also made them hill aultars, ymages & Idol groues on euery hie hil, and vnder euery thicke tree. And there was a steeves of male childzen in the land, and they did according to all the abominations of the nations, whiche the Lord caste out before the childzen of Israel. And it fortunēd, that in the fiftē yere of King Rehoboam, Sishak kinge of Egypte came by agaynst Jerusalem, and tooke away the treasures of the house of the Lord, and the treasures of the kinges house, and spoiled all that was to be had. And he toke away the sheldes of gold which Salomon hadde made. In whose steede King Rehoboam made brassen sheldes, and committed them into the handes of the keepings of the captaynes of the garde, whiche waited at the dooze of the kinges house. And when the king went into the house of the Lord, they

of the garde bare theim, and broughte them againe into the Garde chamber. The rest of the wordes that concerne Rehoboam, and all that hee did, are they not written in the booke of the Chronicles of the Kinges of Juda? And there was warre betwene Rehoboam and Jeroboam all their liues. And Rehoboam slepte with his fathers, and was buried beside his fathers in the Citie of Dauid. His mothers name was Maama an Ammonite. And Ahiam his sonne reigned in his steede.

The. xv. Chapter.

In the. xviij. yere of Kinge Rehoboam, the son of Nadab, reigned Ahiam ouer Juda. Thye yere reigned he in Jerusalem, and his mothers name was Maacha, the daughter of Abisalom. And hee walched in all the finnes of his father, whiche he had done before him, and his heart was not perfecte with the Lord his God. as the heart of Dauid his father. Nevertheless for Dauids sake did the Lord his god geue him a lighte in Jerusalem, that he sette by his sonne after him, and to stablish the Jerusalem: because Dauid did that whiche was righte in the sighte of the Lord, and turned from nothing that he commaunded him all the dayes of his life. save only in the matter of Urias the Hethite. And there was warre betwene Ahiam and Jeroboam as long as they liued. The rest of the wordes that concerne Ahiam, and all that hee dyd, are they not written in the booke of the Chronicles of the Kinges of Juda? And there was warre betwene Ahiam and Jeroboam. And Ahiam slepte with his fathers, and they buried him in the Citie of Dauid. And Ahia his sonne reigned in his steede. In the twente yere of Jeroboam kinge of Israel, reigned Asa ouer Juda, one and forty yere reigned he in Jerusalem, and his mothers name was

the receuer of the tribute. And al they other set he in Dan. And this thinge of Israell stoned him to death. But king Rehoboam made speede to get him (because of the one) as farre as Dan. And he made an house of hill altars, by to his charet, and to flee to Ierusalem. And they of Israell rebelled against the house of Dauid, vnto this day. And when all Israell hearde that Jeroboam was come agayn, they sent and called him vnto the multitude, and made him kinge ouer all Israell: and there was no tribe that followed the house of Dauid, but Iuda onelye. And when Rehoboam was come to Jerusalem, he gathered all the house of Iuda, with the tribe of Ben Iamin an hundred and foure scoze thousand of cholen men (which were good warriors) to fight against the house of Israell, and to bringe the kingdome agayne to Rehoboam the sonne of Salomon. And the worde of God came vnto Semaias the man of God sayinge: speake vnto Rehoboam the sonne of Salomon Kinge of Iuda, and vnto all the house of Iuda and Ben Iamin, and to the remnaunte of the people, sayinge: Thus sayeth the Lord: Ye shall not go vyppre, nor yett fygge agaynst your brethren, the children of Israell, returne euery man to his house, for this thinge is my doinge. They harluned therfore vnto the worde of the Lord, and returned to departe accordinge to the worde of the Lord. Then Jeroboam builde Sichem in mount Ephraim, and dwelte therein. And went from thence, and builde Penueil, And Jeroboam thoughte in his hert: nowe shall the kingdome returne to the house of Dauid. For yf this people go vyppre, and do sacrifice in the house of the Lord at Jerusalem, then shall the hert of this people turne agayne vnto their Lord Rehoboam kinge of Iuda: and so shall they kill me, and go agayne to Rehoboam kinge of Iuda. Wherupon the kinge tooke counceyl, and made two calues of gold, and sayde vnto them. It is muche for you to go vyppre to Ierusalem. Beholde O Israell: these are the gods, whiche brought you out of the land of Egypt. And he set the one in Bethel, and the

other set he in Dan. And this thinge turned to sinne, for the people wente (because of the one) as farre as Dan. And he made an house of hill altars, and made Priestes of the lowest of the people, whiche were not of the sonnes of Levi. And Jeroboam made a feast the .xv. daye of the eyght moneth, lyke vnto the feast that is in Iuda, and offered on the altar. And so did he in Bethel, to offer vnto the calues that he had made. And he put in Bethel the Priestes of the hill altars, which he had made. And he offered burnt offerings vyppon the altar, which he had made in Bethel, the fiftenth day of the eyght moneth, euen in the moneth which he had imagined of his owne heart: and made a solempne feast vnto the children of Israell, and offered vpon the altar, and burnt incense.

Num. 38
3. 17. 18

The .xix. Chapter.

And beholde, there came a man of God oute of Iuda (by the worde of the Lord) vnto Bethel, and Jeroboam stode by the altar to putte incense. And he cryed agaynst the altar in the worde of the Lord and sayd: O altar, altar, thus sayth the Lord: Behold a child shall be bozne vnto the house of Dauid, (Ioseph by name) and vyppon thee shall he offer the .xx. stes of the hill altars, that burnt incense vpon thee, and mennes bones shall be burnt vpon thee. And he geue a token the same tyme, sayinge: This is the token, that the Lord hath spoken it: Behold, the altar shall rent and the ashes that are vpon it, shall fall out. And when the kinge hearde the saying of the man of God (which had cryed agaynst the altar in Bethel) he cretched oute his hande from the altar, sayinge: holde him. And his hande whiche he put forth agaynst him, dyed by, and he couide not pull it in agayne to him: the altar also claued aunder, and the ashes fell oute from the altar, accordinge to the token, whiche the man of God hadde:

Jeroboam

iii. Kinges.

genen by the worde of the Lord. And the kinge answered, and sayde vnto
Eph. 8b the man of God. • Oh praye vnto the
Lu. 21 b Lord thy God, and make intercession
Mat. 3. c for me, that my hande may be restored
 me agayne. And the man of God be-
 sought the Lord, and the kinges hand
 was restored agayne, and became as
 it was afore. And the kinge sayde vn-
 to the man of God: Come home with
 me, that thou mayest dyne, and I will
 geue thee a rewarde. And the man of
 God sayde vnto the Kinge: If thou
 wouldest geue me halfe thine house,
 I will not go in with thee, neyther
 will I eate breade or drinke water
C in this place. For so was it charged
 me, through the worde of the Lord,
 saying: eate no breade nor drinke wa-
 ter, nor turne againe by the same way
 that thou camest. And so he wente a-
 nother way, and returned not by the
 waye that he came to Bethell. And
 there dwelte an olde prophete in Be-
 thell, and his sonnes came, and tolde
 him all the woordes, that the man of
 God had done that daie in Bethell,
 and the wordes whiche he had spoken
 vnto the king, tolde they their father
 also. And their father sayd vnto them:
 What way went he? And his sonnes
 shewed him what waye the man of
 God wente, whiche came from Ja-
 da. And he sayde vnto his sonnes:
 Saddle me the asse. which when they
 had saddled, he gat him by thereon, and
 went after the man of God, and found
 him sittinge vader a tree. And hee
 sayde vnto him: Wite thou the man of
 God that camest from Juda? And he
D sayde: I am. He sayde vnto him: come
 home with me, and eate bread. He an-
 swered: I may not returne with thee,
 to goo in with thee, neyther will I
 eate bread, or drinke water with thee
 in this place. For it was sayde to me
 in the worde of the Lord: Thou shalt
 eate no bread, nor drinke water here,
 nor turne agayne to goo by the waye
 that thou camest. He sayde vnto him:
 I am a prophete also as well as thou,
 and an Angell spake vnto me in the
 name of the Lord, sayinge: Bring

him again with thee into thine house,
 that he maye eate breade, and drinke
 water. And he lpyd vnto him. And
 so he wente agayne with him, and
 did eate bread in his house, and drinke
 water. And it fortuned, that as they e
 satte at the table, the woorde of the
 Lord came vnto the prophete, that
 brought him agayne. And hee cryed
 vnto the man of God that came from
 Juda, saying: E has sayth the Lord:
 Because thou hast disobeyed the
 mouthe of the Lord, and hast not
 kepte the commandements whiche
 the Lord thy God commaunded thee:
 but camest backe agayne, and hadst
 eaten breade, and droncke water, in
 the place (concerninge the whiche the
 Lord did saye vnto thee: Thou shalt
 eate no breade, nor drinke no water)
 thy carkasse shall not come vnto the
 sepulchre of thy fathers. And soe it
 came to passe, that when he had eaten
 breade and dronke, the prophete which
 broughte him agayne, saddled him an
 Asse. And when he was gone, • a Ly-
 on mette him by the waye, and slayd
 him, and his carkasse was caste in f
 the waye, and the Asse stood thereby,
 and the Lion stood by the carke
 also. And men that passed by, sawe the car-
 kasse caste in the waye, and the Lion
 standinge thereby: and they came and
 tolde it in the towne, where the olde
 prophete dwelte. And when the pro-
 phete that brought him backe againe
 from the waye, heard thereof, he sayde:
 It is the man of God: He was diso-
 bedient vnto the worde of the Lord,
 and therfore the Lord hath deliuered
 him vnto the Lion, which hath rent
 him, and slayne him, accordeinge to
 the woorde of the Lord, whiche he
 spake vnto him. And he spake to his
 sonnes, saying: Saddle me an asse: and
 so they did. And he wente and founde
 his bodye caste in the waye, and the
 Asse and the Lion stood by the carke.
 And the Lion had not eaten the car-
 kasse, nor harte the asse. And the pro-
 phete tooke by the body of the man of
 God, and layed it vppon the Asse, and
 broughte it agayne: and the olde pro-

was Maacha, the daughter of Absalom. And Asa did that seemed right in the eyes of the Lord, as did David his father. And he took away the whose keepers out of the land, and put away all the abominable Idols that his father had made. And he put downe Maacha his mother, from bearinge rule, because she had made images in grooves. And Asa destroyed her Images, and burnt them by the brooke Cedron. But the hill altares were not put downe. Nevertheless Asas heart was perfecte with the Lord all his dayes. He brought in the holpe vessels of his father, (and that he had dedicate) vnto the house of the Lord: golde and siluer, and Jewelles. And there was warre betwene Asa, and Baasa kinge of Israel all their dayes. And Baasa kinge of Israel went by against Iuda, and built Ramoth, so that he would let none go out of it, to Asa king of Iuda. Then Asa took all the siluer and golde, that was left in the treasures of the house of the Lord, and the Treasures of the kings house, and deliuered them vnto the handes of his seruantes, and Asa sent them to Benhadad the son of Tabrimon, the sonne of Hezion kinge of Siria, (that dwelt at Damascus), sayinge: there is a bonde betwene me and thee, betwene my father and thy father. And beholde, I haue sent vnto thee a present of siluer and golde, that thou come and breake the bond that thou hast with Baasa king of Israel, that he maye departe from me. So Benhadad harkened vnto king Asa, and sent the captaines of the hostes (which he had) against the cities of Israel, and smote Hion, and Dan, and Abel, Beth Maachah, and all the Region of Ceneroth, with all the lande of Naphtali. And when Baasa heard thereof, he left building of Ramoth, and dwelt in Tirza. The king Asa made a proclamation throughout all Iuda, that none should be circumcised. And so they took the Stones of Ramoth, and the timber (wherewith Benhadad had builded) and king Asa

builded with them the hill of Ben Hadad at Tirza. The remnant of all the wordes that concerne Asa, and all his might, and all that he did, and the cities which he builded, are they not written in the booke of the Chronicles of the kings of Iuda? Nevertheless in his olde age, he was diseased in his secte. And Asa slepte with his fathers, and was buried besyde his fathers in the cite of David his father. And Jehosaphat his Sonne reigned in his steade. And Nadab the sonne of Jeroboam began to reigne vpon Israel, the seconde yeare of Asa king of Iuda, and reigned vpon Israel two yere. And he did euill in the sight of the Lord, walking in the way of his father, and in his sinne, wherewith he made Israel sinne. And Baasa the sonne of Ahia (which was of the house of Isachar) conspired against him, and Baasa smote him at Gibbethon, which is a city of the Philistines: for Nadab and all Israel laide siege to Gibbethon. Euen in the third yere of Asa king of Iuda, did Baasa slaye him, and reigned in his steade. And it fortuned that when he was kinge, he smote all the house of Jeroboam, & left him naught that breathed, vntill he had put him cleane out, according vnto the sayinge of the Lord, which he spake by his seruant Ahia the Shilonite: because of the sinnes of Jeroboam, wherewith he sinned, and made Israel sinne, when he with his pronocation angered the Lord God of Israel. The rest of the wordes that concerne Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel? And there was warre betwene Asa and Baasa, king of Israel, all their dayes. So in the thirde yere of Asa kinge of Iuda, began Baasa the sonne of Ahia to reigne ouer all Israel in Tirza. xlii. yere. And he did that which is euill in the sight of the Lord, walking in the waye of Jeroboam, and in his sinne, whiche made Israel to sinne.

The xvi. Chapter.

1. Kings 17. 8
Mat. 1. 1

3. Kings 14. 8

Asa, Amri

iii. Kings.

3 Ke. 14c
and, 21. f

Then the worde of the Lorde came to Iehu the sonne of Hanani agaynst Baasa, saying: sozaimuche as I exalted thee oute of the duste, and made thee captayne ouer my people Israell, and thou hast walked in the way of Jeroboam, and haste made my people Israell to sinne, to anger me with their syns: Behold, I wil roote out the posteritie of Baasa, and the posteritie of his house, & will make his house like the house of Jeroboam the sonne of Nabat. • That man of Baasa which dyeth in the cutte, hym shall the dogges eat: and that man of him which dyeth in the fieldes, shall the fowles of the ayre cate. The rest of the wordes that concerne Baasa, and what hee did, and his powe, are they not written in the booke of chronicles of the kinges of Israell? And so Baasa slept with his fathers, and was buryed in Chirza. And Ela his sonne reygned in his steade. And by the hande of the prophet Iehu the sonne of Hanani, came the worde of the Lorde agaynst Baasa, and agaynst his house, and agaynst all the wickednesse that he dyd in the sighte of the Lorde (in angeringe him with the worke of his owne handes) that he shoulde be like the house of Jeroboam, and because he kyled him, (that is to saye Iehu the sonne of Hanani the Prophete.) The .xxvi. yere of Asa kinge of Iuda, beganne Ela the sonne of Baasa to reygne ouer Israell in Chirza, two yere. And his seruante Zimri (whiche was captaine of halfe his charettes conspired agaynst him, as he was in Chirza drynking: and was dronken in the house of Arza steward of his house in Chirza. And Zimri came and smote him, and killed him in the .xxvii. yere of Asa king of Iuda, and reygned in his steade. And it fortuned that whē he was king, and sat on his seate, he sate all the house of Baasa, not leauing thereof, one to pylle agaynst the wall: Yea, he sate his kynskolkes and frendes also. And thus did Zimri destroy all the house

of Baasa, accordinge to the worde of the Lorde, whiche he spake agaynst Baasa by the hand of Iehu, the Prophete, for all the synnes of Baasa and synnes of Ela his sonne, which they synned, and made Israell to synne, and angered the Lorde God of Israell with theyr vanities. The rest of the wordes that concerne Ela, and all that he did, are they not written in all the booke of the Chronicles of the kinges of Israell? In the seven and twenty yere of Asa kinge of Iuda, did Zimri reygne seven dayes in Chirza, and the people was then in the hoozte besieginge Gibbethon, a Citie of the Philistines. And the people in the hoozte hearde one saye: Zimri hath conspired, and slayne the kinge: wherefore, all they of Israell made Amri (the captaine of the host) kinge ouer Israell, that same daye euen in the hoozte. And Amri departed by from Gibbethon, and all Israell with him, and they besieged Chirza. And when Zimri sawe that the Citie muste needes be taken, he went into the palace of the kings house, and bynt him selfe and the kings house with fire, and so dyed, for his sinne whiche he sinned, in doing that which is enill in the sighte of the Lorde, and in walking in the waye of Jeroboam, and in his syns which he did, and in that he made Israell to sin. The rest of the wordes that concerne Zimri & the treason that he wrought, are they not written in the booke of the Chronicles of the kinges of Israell? Then were the people of Israell deuyded into two partes, for halfe the people folowed Chibni the sonne of Ginath, making him king: and the other halfe folowed Amri. But the people that folowed Amri, penyaled agaynst the people that folowed Chibni the sonne of Ginath. And so Chibni dyed, and Amri reygned. In the .xxxi. yere of Asa kinge of Iuda, began Amri to reygne ouer Israell, .xii. yere. Sixte yere reygned he in Chirza. He bought the hill Schomron of one Schemar for two talents

Exo. 21b
1 Ke. 2. d

talented of silver, and builde in the hill, and called the name of the Citie whiche he builde, after the name of Schemar, whiche had bene omer of the hill Scharon. But Amri w^oght that whiche is euill in the eyes of the Lord, and did worlfe then all that were before him. For hee walked in all the waye of Zeroboam, the sonne of Nabat, and in his sins, that made Israel sinne, to anger the Lord God of Israel with their vanities. The rest of the wordes that concerne Amri, and all that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the kinges of Israel? And so Amri slept with his fathers, and was buried in Schomron, and Ahab his son reygned in his steade. In the thirtie and eght yeare of Asa king of Iuda began Ahab the son of Amri to reygne ouer Israel, and the same Ahab the sonne of Amri reygned ouer Israel in Samaria twenty and two yeare. And Ahab the sonne of Amri did euill in the sight of the Lord, aboue all that were before him. For it seemed vnto him but a lighte thinge to walke in the sinnes of Zeroboam the sonne of Nabat. He tooke Jezabeil also the daughter of Ethbaal king of the Sidonies to wife, and wente to him, and serued Baal, and worshipped him. And he reared vp an altare for Baal in the temple of Baal, whiche he had builded in Schomron. And Ahab made groues, and proceeded further in angering the Lord God of Israel, then all the kinges of Israel that were before him. In his dayes, did Hiel of Bethell build Iericho. And it cost him Thysam his eldest sonne when he laide the foundation, and his pongest sonne Segub, when he set vp the gates, accordinge vnto the worde of the Lord, . which he spake by Iosua the sonne of Nun.

The .xviij. Chapter.

And Elia the Thelbite (whiche was of the inhabitants of Gilead) sayde vnto Ahab: . as I haue sayde vnto the Lord God of Israel. It

ueth, before whom I stand. ther shal deu. 11. d be neyther dew nor rayne these yeres 2 Re. 3. d but accordinge to my worde. And the Iaco. 5. d worde of the Lord came vnto him, saying: get thee hence, and turne thee eastwarde, and hide thy selfe in the brooke Cherith, that is it that lieth before Iordan: Thou shalt drinke of the riuer, and I haue commaunded the rauen to fede thee there. And so he wente and didde accordinge vnto the worde of the Lord: For he went and dwelt by the brooke Cherith, that is before Iordane. And the rauen brought him bread and fleshe in the morninge, and like wise bread and fleshe in the evening, and he drank of the brooke. And it chaunced after a while, that the brooke dried vp, because there fell no rayne vpon the earth. And the worde of the Lord came vnto him, sayinge: . vp and get thee to Zaphath, whiche is in Sidon, and dwell there. Beholde I haue commaunded a widow there to sustaine thee. So hee arose and went to Zaphath. And when he came to the gate of the Citie, the widow was there gathering stiches. And he called to her, and sayde: . set me I praye thee a little water in a vessell, that I maye drinke. And as she was going to fet it, he cryed after her, and sayde: bring me I praye thee, a morsel of bread also in thine hande. She sayd: As truly as the Lord thy God liueth, I haue no bread readye, but euen an handfull of meale in a barell, and a little oyle in a cruse. And beholde I am gathering of stiches for to go in, and dyelle it for me and my sonne, that we maye eate it, and dye. And Elia saide vnto her, feare not, come and doo as thou hast saide: but make me thereof a litle cake first of all, and bring it vnto me: and afterwarde make for thee & thy sonne. For thus sayeth the Lord God of Israel: the meale in the barell shal not be wasted nether shal the oyle in the cruse be minished, vntill the Lord haue sent rayne vpon the earth. And she went, and did as Elia saide, And hee and shee and her house

Elia

iii. Kinges.

did eate a good space, and the meale
wasted not out of the barreil, neyther
was the oyle spent out of the cruise,
according to the woꝛde of the Lorde,
which he spake by the hande of Elia.
And after these thinges, it happened,
that the soon of the wife of the house
fell sicke. And his sickenesse was so
soꝛe, that there was no breath left in
him. And she sayde vnto Elia: what
haue I to do with thee. O thou man
of God: art thou come vnto me, to cal
my sinne agayne to remembrance, and
to slaye my sonne? He sayde vnto her:
D geue me thy sonne. And he tooke him
out of her lappe, and caried him by
into a losse, where he abode, and layd
him vpon his owne bed, and called
vnto the Lord, and sayd: O Lord my
God, haste thou punished also this
widowe (with whom I dwell as a
stranger) and hast slayne her sonne?
4. Re. 4. f. And he stretched him selfe vpon the
Acs. 23 c child thre times, and called vnto the
Lord, and sayd: O Lord my God, let
this childes soule come into him a-
gayne. And the Lord heard the voyce
of Elia, and the soule of the child cam
into him agayne, and he reuiued. And
Elia toke the boie, and brought him
downe out of the chamber into the
house, and deliuered him vnto his mo
ther, and Elia sayd: behold, thy sonne
liueth. And the woman sayd vnto E-
lia: now I know that thou art a man
of God, and that the woꝛd of the Lord
in thy mouth is true.

The .xviii. Chapter.

A fter proccesse of many dayes,
the woꝛde of the Lorde came
to Elia in the thirde yere, say-
ing: Go thewe thy selfe vnto Ihab,
and I will sende rayne vpon the
earth. And Elia went to thewe him
selfe vnto Ihab, and there was a gret
famine in Schomron. And I-
hab called Obadia, which was the
gouernour of his house: and Obadia
feared God gretly: For when Ieza-
bell destroyed the Prophetes of the
Lord, he toke an hundred Prophetes
and hyd them, fiftie men in one caue,

and fiftie in another, and provided
bread and water for them. And Ihab
sayd vnto Obadia: Go into the land,
vnto all fountains of water, and vnto
all f brokes, if haply we may find
grasse, to save the horses & the mules,
and that we destroye not some of the
beestes. And so they deuised the land
betweene them, to walke through it.
Ihab went one way by him selfe, and
Obadia went another waye by him
self. And it chaunced that as Obadia
was in the waye, Elia met him. And
Obadia knewe him, and fell on his
face, and sayd: art not thou my Lord
Elia? And he answered him: I am he.
Go and tell thy Lord: behold, Elia is
here. He sayde: what haue I sinnet,
that thou wouldest deliuer thy ser-
uant into the hande of Ihab, to slay
me? As truly as the Lord thy God
liueth, ther is no nation or kingdom,
whither my Lord hath not sente, to
seke thee. And when they sayd: he is
not there, he toke an oth of the king-
dome and nation, when he found ther
not. And now thou sayest: go and tel
thy Lord, that Elia is here. And as
sone as I am gone from thee, f founts
of the Lord shall cary thee into some
place that I do not knowe, so when
I come and tell Ihab, and he can not
fynde thee, he shall slaye me. But I
thy seruauit feare the Lord from my
youth by. Was it not tolde my Lord
what I did, when Iezabell slew the
prophetes of the Lord, howe I hid
an hundred men of the Lordes pro-
phetes, fiftie men in one caue, and fiftie
in another, and provided them of
bread and water? And now thou
sayest: Go thou nowe and thewe thy
Lord: Behoide, Elia is here, that he
may slay me? And Elia sayd, as truly
as the Lord of hostes liueth, before
whom I stande, I will thewe my
selfe vnto him this day. So Obadia
wente to mete Ihab, and tolde him.
And Ihab went to mete Elia. And as
fortuned, that when Ihab sawe Elia
he sayde vnto him: Art thou be-
troublers of Isræll? He answered: It
is not I that haue troubled Isræll,

We. 22. b
Iam. 5. c

but they, and the fathers house, in
that ye have forsaken the commun-
dement of the Lord, and thou hast
forsaken Baal. Nowe therfore sende
and gather to me at Israel into mo-
Carnell, and the prophetes of Baal
four hundred and fifty, and the pro-
phetes of the Idols groues four hun-
dred, which are of Jezabels table.
And Ahab sent unto all the children of
Israel, and gathered the prophetes
together unto mount Carnell. And
Eli came unto all the people, and said:
howe longe haie ye betwene two opi-
nions. If the Lord be God, folowe
him: but if Baal be he, then go after
him: And the people answered him
not one word. Then sayde Eli un-
to the people againe: I wiche remayne
a prophet of the Lord: But Baales
prophetes are four hundred and fifty.
Let them therfore gethe a two oxen,
and let them choole the one, and cutte
him in pieces, and laye him on wood,
and platte no fire vnder: and I will
kisse the other ox, and laye him on
wood, and will put no fire vnder.
And call ye on the name of your God,
and I will call on the name of the
Lord: and then the God that answer-
eth by fyre, let him be God. And all
the people answered and sayde: it is
well spoken. And Eli sayde vnto the
prophetes of Baal: chuse you an ox,
and vndre him first (for ye are many)
and call on the name of your Goddes,
but put no fire vnder. And they tooke
the one ox that he did geue them,
and they kysed it: and called on the
name of Baal from morning to noon,
saying: O Baal heare vs. But ther
was no voyce: nor one to answer:
And they lepte vpon the altare that
they had made. And at noone, it fog-
ged that Eli mocked them, and
sayde: the lorde sayde is a God: per-
adventure he is talkinge, or occupied
(in followinge vpon his enemyes)
or is he as a slouther: or happe ye bee
deceyved, and mighte be widdes with
your ox. And they toke to them
their oxen, and their manner was,
that they kysed and vndred, till the

blood folowed on them. And it chaun-
ced, that when middaye was passed,
they prophesied vntill the time of the
evening sacrifice. But there was ney-
ther voyce nor one to answer, nor
any that regarded them. And Eli
sayde vnto all the folke: come to mee.
And all the people came to him. And
he repayed the altare of the Lord,
that was broken. And Eli tooke
twelve stones accordyng to the num-
ber of the twelue Tribes of the sons
of Jacob (vnto whom the woorde of
the Lord came, saying: Israel shall
be thy name. And with the stones he
made an altare in the name of the
Lord: And he made a ditch rounde a-
bout the altare, as broad as two so-
rowes of the corne fiede. And he put
the wood in order, and hewed the ox
in pieces, and layed him on the wood,
and sayde: fill foure barres with wa-
ter, and powre it on the burnte sacri-
fice and on the wood. And he saide: do
so agayne. And they did so the seconde
tyme. And he sayde agayne: do it the
thirde tyme. And they did it the thirde
tyme. And the water ran round about
the altare. And he filled the pit with
water also. And it fortuned when the
tyme came (wherin the burnte sacri-
fice of the evening vled to be offered)
Eli the prophet came and sayd: Lord
God of Abraham, Isaac, and of Jac-
cob, it shalbe knowne this day, that
thou art the God of Israel, and that
I am thy seruante, and that I have
done all these thinges at thy commaun-
dement. Heare me (O Lord) heare me,
that this people may knowe, that thou
art the Lord God, and that thou hast re-
turned their heart againe now at the last.
And the fire of the Lord fel, and con-
sumed the burnte sacrifice, the wood,
the stones and the duff, and licked by
the water that was in the pit. And
when all the people sawe it, they fell
on their faces, & said: The Lord be
God. The Lord he is God. And Eli
saide vnto them: Take the prophetes
of Baal, and sette not one of them es-
cape. And they tooke them, and Eli
brought them vnto the brooke Ison,

1. re. 14. c
Iohn. 4. b

Gen. 3. 21

Indi. 6. d
Eccl. 4. 28
1 Mac. 16

Jezebell

iii. Kinges.

and slue the shee. And Elia said vnto
 Thab: get thee vp, eate and drinke
 for there is a sounde of muche rayne.
 And so Thab wente vp to eate, and to
 drinke, and Elia went vp to the top
 of Carmell. And he layde him selfe flat
 vpon the earth, and put his face be-
 twene his knees, and sayd. to his ser-
 uant: go vp (I pray thee) and looke
 toward the wynde of the sea. And he
 went vp and looked, and sayde: there is
 nothing. And he sayd: goo againe. bit-
 times. And it fortuned, that at the se-
 uenth time he said: beholde, there aris-
 eth a litle cloude of the Sea, like a
 mans hande. He sayde: goo, and saye
 vnto Thab. Make fast thy charer, and
 get thee downe, that the rayne stoppe
 tyes not. And it came to passe, that in
 the meane whyle, the heauen was
 blacke with cloudes and winde, and
 there was a great rayne. And Thab
 gate vp and came to Jezrael. And the
 hand of the Lord was on Elia, and he
 gydded vp his loynes, and ran before
 Thab, till he came to Jezrael.

The. xix. Chapter

AND Thab tolde Jezebell, all
 that Elia had doone, and howe
 he had slayn al the Prophetes
 with the sword. Then Jezebell sent
 a messenger vnto Elia, saying: soo
 and so lette the goddes do to me, yf I
 make not thy soule like one of theirs,
 by to morowe this time. When he
 sawe that, he arose and wente for his
 lyfe, and came to Beersaba in Iuda, &
 lette his seruant there. But he him
 selfe wente a dayes iourney into the
 wilderness, and came and sate vnder
 a Juniper tree, and desired for his
 soule, that he might die, and said, it is
 now ynough (O Lord) take my soule,
 for I am not better then my fathers.
 And as he lay & slept vnder the Jun-
 per tree: behold, an angel touched him
 and sayde vnto him: vp and eate. And
 when he toke aboute him: beholde,
 there was a loafe of bryeden breade,
 and a vessel of water at his heade.
 And he did eate and drinke, and layde
 him downe agayne to slepe. And the
 angel of the Lord came againe the se-

conde time, and touched him, and said:
 vp, and eate, for thou hast yet a great
 iourney. And he arose, and hidde
 eate and drinke, and walked in the
 strength of that meate. fortye dayes
 and fortye nightes, euen vnto Mount
 the mounte of God. When he came
 thither into a caue, he lodged therein
 all nighte. And beholde, the woorde
 of the Lord came to him, and sayde
 vnto him: what dost thou here Elia?
 And he answered: I haue bene Je-
 lous for the Lord god of Hostes sake,
 for the children of Israel haue for-
 saken thy covenant, & broken downe
 thy altaires, and slayne thy prophets
 with the swerde, and I am onely
 left, and they seeke my life to take it
 awaye. And he sayde: come out and
 stande vpon the moun, before the
 Lord. And beholde. the Lord went
 by, and a mighty stronge winde that
 rente the mountaynes, and brake the
 rockes before the Lord. But the Lord
 was not in the winde. And after the
 winde came an earthquake. But the
 Lord was not in the earthquake.
 And after the earthquake, came fyre:
 but the Lord was not in the fyre. And
 after the fyre, came a small still voyce.
 And when Elia heard it, he covered
 his face with his mantell, and wente
 out, and stood in the entring in of
 the caue. And beholde, there came a
 voyce vnto him, and saide: what dost
 thou here Elia? And he answered: I
 haue bene gelous for the Lord God
 of Hostes sake, because the children of
 Israel haue forsaken thy covenant,
 cast downe thine altaires, and slayne
 thy prophets with the swerde, and
 I am onely left, and they seeke my life
 to take it awaye. And the Lord sayde
 vnto him: go and turne thy waye
 to the wilderness vnto Damasco, that
 thou mayest annoynt. Hazael, kinge
 ouer Siria. And Jehu the sonne of
 Nimsi, walte thou annoynte kinge
 ouer Israel. And Elia the sonne of
 Saphas of Beell Abholab. And thou
 annoynt to be Prophet in thy name.
 And it shal come to passe, that thou
 shalt escape the sword of Hazael.

3. re. 2. b.

Jon. 4. c.

shall Iehu slay: and if any scape the sword of Iehu, him shall Elia put to death. And thereto. I have left me seven thousande in Israel, of whiche neuer manne bowed his knees vnto Baal, nor kissed him with his mouth. So he departed thence, and found Elia the sonne of Saphat plowinge, and hauinge twelue yoke of Oxen before him, and he with the twelue. And Elia went by him, and caste his mantell hypon him. And he leste the oxen, and ranne after Elia, and sayde: let me I praye thee, kisse my father and my mother, and then I will followe thee. He saide vnto him: goo backe againe, for what is it, that I haue doone to thee? And when hee wente backe againe, from him, he toke a couple of Oxen, and slew them, and dressed the flesh with the instruments of the Oxen, and gaue vnto the people, and they did eate. And then he arose, and wente after Elia, and minished vnto him.

The .xx. Chapter.

And Benhadad the kinge of Siria gathered all his hoste together, hauing. xxij. kinges with him, and horses and charrettes: and went by and besieged Samaria, and warred agaynst it. And he sente messengers to Ahab kinge of Israel into the Citie, and sayde vnto him: thus saith Benhadad. Thy silver and thy golde is mine, and the sayest of thy wines, and of thy children bee myne. And the kinge of Israel answered and sayde: My lord kinge, accordinge to thy sayinge, I am thine and all that I haue. And when the messengers came agayne, they sayde: thus saith Benhadad. For as muche as I haue sent vnto thee, saying: thou shalt deliuer me thy silver and thy golde, and thy wines, and thy children: I will therfore sende my seruantes vnto thee to mowse this tyne: and they shall serch thine house, and the houses of thy seruantes. And what soeuer is pleasaunt in thine eyes, they shall take it in their handes, and bring it away. Then the kinge of Israel sente for all the elders of the lande, and saide: take heede, I praye you and ser, how this fellowe goeth about mischief. For he sente vnto me for my wines, for my children, for my silver & for my gold: and I denied him not. And all the elders: & all the people said: haue not vnto him, nor consent. Wherfore he saide vnto the messengers of Benhadad: tel my lord the kinge al that thou diddest send for to thy seruant at the first time, that I will do, but this thing I may not do. And the messengers departed, and brought answer agayne. And Benhadad sente vnto him agayne, and sayde: thus and thus do the Gods vnto me, if the dust of Samaria be enough for al the people that solowe me, to take euery man an handful. And the kinge of Israel answered, and sayd: tell him, let not him that putteth on his harness booke him self, as he that putteth it of. And it fortuned, that whā Benhadad hard that thinges, as hee was with the kinges drinking within the pavilions, he saide vnto his seruantes, put on your harness. And they sette their scyues in aray agaynst the Citie. And behold, there came a Prophet vnto Ahab kinge of Israel, saying: thus saith the lord, haste thou selfe al this greet multitude: Beholde, I will deliuer it into thine hand this daye, that thou shalt knowe that I am the lord. And Ahab sayde: By whome? hee sayde: thus saith the lord: Euen by the seruantes of the gouernours of the shoppes. He sayde againe: who shall order the battaile? And hee answered: Thou. Then hee numbred the seruants of the gouernours of the shoppes: and they wer two hundred and. xxxi. And after them also, he numbred all the people, all the children of Israel, euen seven thousand. And they went out at noon: but Benhadad did drinke till he was drunken in the pavilions, both hee and the kinges: euen xxxii. kinges, that holpe him. And the seruantes of the gouernours of the shoppes went out first. And Benhadad

Abab

iii. Kings.

sent out, and they shewed him, saying: There are men come out of Samaria. He sayd: whether they be come out for peace, take them alive: or whether they be come out to fight, take them yet alive. And so those young men of the governours of the Syres came out of the cite, and the hooste after them, and they slew every one his enemy that came in his waye. And the Sirians fledde, and they of Israel followed after them. And Benhadad the kinge of Syria feared on a hoyle, with his hopeimans. And the kinge of Israel went out, and slew the horses and charettes, and with a greateslaughter slew he the Sirians. And there came a Prophette to the kinge of Israel, and sayde vnto him: goo forth and play the man, be wyse, and take heede what thou doest: for when the yere is gonne aboute, the kinge of Siria will come vp agaynst thee. And the seruantes of the kinge of Siria sayde vnto him. The Gods of the hillies are their Goddes, and therefore they had the better of vs: but lette vs fighte agaynst them in the plaine, for what ye wil we shal haue the better of them. And this doo: take the kinges away every man oute of his place, and putte Dukes in their rowmes. And do thou number thee an hoost, like the hoost that thou hast loste, suche horses and suche charets, and we will fight agaynst them in the playne, and thou shalt see vs gette the better of them. And he harkened vnto their voyce, and did euen so: and it forturned, that after the yere was gonne aboute, Benhadad numbred the Sirians, and went vp to Cyshek to fight agaynst Israel. And the children of Israel were numbred, and with their whole number wente they agaynst them, and the children of Israel pitched before them, like two little flockes of kiddes: but the Sirians fylled the countrey. And there came a man of God, and sayd vnto the kinge of Israel: thus sayth the Lord: Because the Sirians haue sayde: the Lord is but God of the hillies, and not God

of the valeis: therefore will I deliuer this great multitude into thine hand, and ye shall knowe, that I am the Lord. And they pitched one ouer agaynst the other, bit.dales, and it came to passe, that in the seventh daye, the battaile was toynd. And the children of Israel slew of the Sirians an hundred thousande footmen in one daye. But the rest fled to Cyshek into the cite. And there fell a wall vpon xxii. thousande of the men that were left. And Benhadad fledde, and came into the cite, from chamber to chamber. And his seruantes sayde vnto him: Behold, we haue heard say, that the kinges of the house of Israel are mercifull kinges. We will therefore put sacke clothe aboute our loynes, and ropes aboute our neckes, and go out to the kinge of Israel, if happily he will saue thy life. And so they gadded sacke clothe aboute their loynes, and put ropes aboute their heades, and came to the kinge of Israel and sayd: Thy seruant Benhadad saith: I pray thee let me liue. He saide: is he yet aliner he is my brother. And they tooke that woorde for good lucke, and hastely caughte it out of his mouth, and saide: yea, thy brother Benhadad. He said: go, & hange him hither. And Benhadad came out vnto him, and he caused him to come vp into the charet. And he saide vnto him: the cities which my father toke from thy father I will restore agayne. And thou shalt make streates for thee in Damascus, as my father did in Samaria. And I will make an appoyntment with thee, and sende thee awaye. And so he made an appoyntment with him, and sent him awaye. And there was a certaine man of the children of the Prophetes, whiche sayde vnto his neighbour in the woordes of the Lord: smite me, I praye thee. And the man would not smite him: Then said he vnto him: Because thou hast not harkened vnto the voyce of the Lord: beholde as soone as thou arte departed from me, a Lion shall lay thee. And it came to passe, that as soon as he

1. Ki. 13. **E**lisha departed from him, & a Lyon found him, and slew him. Then he founde another man and sayde: smite me I praye thee. And the man smote him, so that in smiting he wounded him. And the prophet went forth, and smothered his face out of knowledge with ashes, which he layde vpon his face. And when the king came by, he cryed vnto the king, and sayde: thy seruant went out in the middes of the battell. And beholde, there went away a man, whom another man brought vnto me, and sayde: kepe this man. And if he be missed or losse, thy lyfe shall go for his: or else, thou shalt pay a talente of silver. And as thy seruant had here and there to do, he was gone. And the king of Israel said vnto him: curn so shalt thy iudgement be as thou hast desired it thy selfe. And he basted and took the ashes awaye from his face: And the king of Israel knewe him, that he was of the Prophetes. And he sayde vnto him: thus sayth the Lord: because thou hast let go a man that is in my curse, thy lyfe shall goe for his lyfe, and thy people for his people. And the king of Israel went to his house, wayward, and in displeasure, and came to Samaria.

Chapter.

1. Ki. 18. **A**fter these thinges, it chanced, that Naboth the Jezrabellite had a vineyarde in Jezrabell heath by the palace of Ahab king of Samaria. And Ahab spake vnto Naboth, saying: Gue me thy vineyard, that I may make me a garden of herbes therof, because it lieth so nye my house: and I will geue thee for it a better vineyard then it is: or rather if it please the, I will geue thee the worth of it in money. And Naboth sayde to Ahab: The Lord forbid that from me, that I should geue the inheritance of my fathers vnto thee. And Ahab came from his house heauy, and enuill spake, because of the words which Naboth the Jezrabellite had spoken to him, for he had said: I will not geue thee the inheritance of my fathers. And he

layd him downe vpon his bed, and turned away his face (to the wall) and would eate no bread. But Jezabell his wyfe came to him, and sayde vnto him: why is thy spirite so wayward, that thou eatest no bread? And he said vnto her: For I spake vnto Naboth the Jezrabellite, and said vnto him: Gue me thy vineyard for money: or els if it please thee, I will geue thee another vineyard for it. And he answered: I will not geue thee my vineyarde. And Jezabell his wyfe sayde vnto him: Doeest thou thus governe the kingdome of Israel: by and eate bread, and setthing hearte at restle, I will geue thee, the vineyard of Naboth the Jezrabellite. And so she wrote a letter in Ahab name, and sealed it with his seale, and sente the letter vnto the elders, and to the nobles that were in his cite dwelling with Naboth. And she wrote in the letter, saying: proclaim a faste, and let Naboth on hye amonge the people, and set twoe charytistes before him, to beare (false) witnesse agaynst him, saying: thou diddest blaspheme God, and the king. And then carry him out, and stone him to death. And the men of the cite, that is to say, which dwelt in his cite, did as Jezabel had sent vnto them, and as it was written in the letter, which she had sent vnto them. They proclaimed fasting, and set Naboth amonge the chief of the people, and there came in two men (the chyliden of Belial) and sate before him. And the two charytiste persones witnessed agaynst Naboth, in the presence of the people saying: Naboth did blaspheme God & the king. And they carryed him out of the cite, & stoned him with stones that he dyed. And then they sente to Jezabel, saying: Naboth is stoned to deathe. And it fortuneth, when Jezabell hearde that Naboth was stoned to deathe: She sayde to Ahab: Up, and take possession of the vineyarde of Naboth the Jezrabellite, which he denyed to geue thee for money, for Naboth is not alyue, but

Jezebell

iii. Kinges.

Jehosaphat

deade. And when Thab hearde that Naboth was dead, he rode vp to goe downe to the vineyarde of Naboth the Jezraelite, and to take possession of it. And the worde of the Lord came vnto Elia the Chesbyste, saying: vp and go downe to mete Thab kinge of Israel, whiche is in Samaria. For so, he is gone downe to the vineyarde of Naboth: to take possession of it.

And therefore shalte thou saye vnto him, thus sayeth the Lord: hast thou killed, and gotten possession? And thou

shalte speake vnto him, saying: thus sayeth the Lord, in the place where dogges licked the bloud of Naboth, shall dogges lick euen thy bloud also. And Thab sayde vnto Elia: haste thou found me, O thou mine enemye. He answered: I haue found thee, for thou arte euen solde to worke wickednesse in the sight of the Lord. Beholde, I will bringe euill vpon thee, and will make cleane riddance of thy posterite, and will destroye from Thab, euen him that maketh water against the wall, and him that is shure vp, and leste behinde in Israel: and will make thine house, like the house of Ieroboam the sonne of Nabat, and like the house of Baasa the sonne of Ahia, for the prouocation, wherewith thou haste prouoked and made

Israel to syn. And of Jezabell spake the Lord, saying: dogges shall eate Jezabell in the possession of Jezrael. And he that dyeth of Thab in the towne, him shall dogges eate: and he that dieth in the fieldes, him shall the foules of the ayre eate. But there was none like Thab which did euen sell him selfe to worke wickednes in the sight of the Lord, and that because Jezabell his wife pricked him forward. He did exccrading abhominably in followinge foule Idolles, according to all thinges, as did the Amosites, whom the Lord caste out before the chyldren of Israel. And it fortuneth, that when Thab heard those wordes, he rent his clothes, and put sackcloth about his fleshe, and fasted and laye in sackcloth, and went bare

fore. And the worde of the Lord came to Elia the Chesbyste, saying: hast thou howe Thab humbled him selfe before mee? because hee submitted him selfe before me, I will not bring that euill in his daies: but in his sonnes dayes will I bring that euill vpon his house. And they continued thys yere without warre betwene Elia and Israel.

The xxii. Chapter.

AD. in the thirde yere did Jehosaphat the kinge of Iuda, come downe to the kinge of Israel. And the kinge of Israel sayde vnto his seruantes, knowe ye not that Ramoth in Gilead is ours? and we sit still, and take it not out of the hande of the kinge of Siria. And he sayde vnto Jehosaphat: wilt thou come with me to battaile against Ramoth in Gilead? And Jehosaphat sayde vnto the kinge of Israel: I wil be as thou art, and my people shal be as thyne, and my horses as thyne. And Jehosaphat said vnto the kinge of Israel: aske counsell I praye thee at the worde of the Lord to daye. And then the kinge of Israel gathered the prophetes together vpon a four hundred men, and sayde vnto theym: shall I go agaynst Ramoth in Gilead to battaile, or shall I lette it alone? And they said, go vp: for the Lord shall deliuer it into the handes of the king. And Jehosaphat sayde: is there here neuer a prophet of the Lord more, that we mighte enquire of him? And the kinge of Israel sayde vnto Jehosaphat, there is yet one manne (Michon the sonne of Iimla,) by whome wee maye aske counsaile of the Lord: but I hate him: for he doth not prophesie good vnto me, but euill. And Jehosaphat sayde: let not the kinge say so. Then the kinge of Israel called a chamberlayne and sayde: sette Michon the soon of Iimla hither anon. And the kinge of Israel & Jehosaphat the kinge of Iuda sat either in his chariot and their apparell on them in a chariot

Micha

place beside the entering into þe gate of Samaria, and all the prophetes prophesied before them. And Zedekia the sonne of Canaana made hornes of iron, and said: Thus saith the Lord: With these hornes shalt thou smite the Syrians, vntill thou haue made an ende of them. And all the prophetes prophesied euen so, saying: Go vp to Ramoth in Gilead, and prosper, for the Lord shall deliuer it into the kings hands. And the messenger that was gone to call Micha, spake vnto him, saying: Beholde the woozdes of the prophetes speake good vnto the kinge with one mouth: let thy worde therefore (I praye thee) be like the woozde of euery one of them, to speake that which is good. And Micha said: as truly as the Lord liueth, whatsoeuer the Lord saith vnto me: that will I speake. And so he came to the kinge, and the king said vnto him: Micha, ought we to go agaynste Ramoth in Gilead to battayle, as to be still? he answered to him. Go and prosper, the Lord shall deliuer it into the hand of the kinge. And the king sayde vnto him: So and so manye times doo I charge thee, that thou tell me nothing, but that which is true, in the name of the Lord. He saide: I saw al them of Israel scattered vpon the hilles, as sheepe that haue not a shepheard. And the Lord sayde: These haue no master; let euery man retourne to his house in peace. And the kinge of Israel sayde vnto Jehosaphat: did I not tell thee, that he woulde prophesye no good vnto me, but euill? And he sayde agayne: Heare thou therefore the woozde of the Lord. I sawe the Lord set on his seate, and all the hoste of heauen stood aboute him on his ryght hand, and on his lefte. And the Lord sayde: Whi shall perswade Ahab, that he maye go and fall at Ramoth in Gilead, and one saide in this manner, and another on that. And there came forth a certayne spirite, and stood before the Lord, and sayde: I will perswade him. And the Lord sayde vnto him: Wherewith? And he sayde:

I will go out, and be a false spirite in the mouth of all his prophetes. He sayde: thou shalt perswade him, and preuaile, go forth then, and doo euen so. Howe therfore behold, the Lord hath put a lyinge spirite in the mouth of all these thy prophetes, and the Lord hath spoken euill towarde thee. But Zedekia the sonne of Canaana went in and smote Micha on the cheke, and said: When went the spirit of the Lord fro me, to speake vnto thee? And Micha said: behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hyde thee. And the king of Israel sayde: take Micha and carry him vnto Imon the gouernoure of the cite, and vnto Joab the kinges sonne, and sape: thus saith the kinge. But this felowe in the prison house, and fede him with bread of affliction, and with water of trouble, vntill I retourne in peace. And Micha sayde: If thou retourne in peace, the Lord hath not spoken by me. And he sayde: Hearken ye people euery one of you. And so the king of Israel and Jehosaphat the kinge of Iuda wente vp to Ramoth in Gilead. And the kinge of Israel sayde to Jehosaphat: chaunge thee, whi thou goest to war, and put on thine apparell. And the kinge of Israel chaunged him selfe, and wente to battell. But the kinge of Siria commaunded the two and thirtie captaynes (that had rule ouer his charettes) sayinge: fight neyther with small nor greute, save onelye agaynste the kinge of Israel. And when the captaynes of the charettes sawe Jehosaphat, they sayd: Surely it is the kinge of Israel, and they turned to fight agaynste him. And Jehosaphat cried. And so it came to passe that when the captaynes of the charettes sawe that he was not the king of Israel, they turned backe fro him. And a certayne man drew a bowe ignorantly, and (by chaunce) smote the king of Israel betwene the ribbes and his harnes. Wherfore he said vnto the dyuer of his charets: turne thy

Jer. 14.6

A. L. 1111.

h. d.

Jeholaphat

iii. Kinges.

hande, and carpe me out of the holte, for I am (saye) hurt. And the battell increased that day, and the king stood still in his charret agaynst the Syrians, and dyed at even. And the bloude ranne oute of the wounde into the middes of the charret. And there went a proclamation through out the holte aboute the going downe of the sunne saying. Every manne to his Citie, and to his owne countrey. And so the Kinge of Israel dyed, and they came to Samaria, and buried him there. And one washed the charret in the poole of Samaria, and the dogges licked up his bloud (and harlots washed by the poole syde,) according vnto the woorde of the Lord, which he spake. The rest of the wordes that concerne Ahab, and all that he did, and the Troozie house which he made, and al the cities that he builded, are they not writtten in the booke of the Chronicles of the Kinges of Israel? And so Ahab slepte with his fathers; and Ahazias his sonne reygned in his steede.

3 Re. 12

2. par. 20

Jeholaphat the sonne of Isa beganne to reygne vpon Iuda, in the fourth yeare of Ahab kinge of Israel, and Jeholaphat was. xxb. yeare olde, when he beganne to reygne, and reygned. xxb. yeare in Ierusalem. His mothers name was Zibba, the daughter of Shimi. And he walked in all the wayes of Isa his father, and bowed not therfrom: but did that which was right in the eyes of the Lord. Nevertheless, the hill altars were not taken out of the way, for the people offered and burnt incense yet in the hill altars. And Je-

holaphat made peace with the kinge of Israel. The rest of the wordes that concerne Jeholaphat, and the myghte that he bled, and howe he warred, are they not writtten in the booke of the Chronicles of the kinges of Iuda. And the remnant of the keres of the males, which remained in the dayes of his father, he putte cleane oute of the lande. Then was then no kinge made in Edom. And Jeholaphat made tenne shippes in the sea, to come out through Tharsis to Ophir for golde, but they went not, for the shippes brake at Oyon Gaber. Then sayd Ahazias, the sonne of Ahab vnto Jeholaphat: Lett my seruantes go with thy seruantes in the ships. But Jeholaphat would not. And Jeholaphat did sleepe with his fathers, and was buried with his father, in the Citie of Dauid his father. And Jehoaz his sonne reygned in his steade. Ahazias the sonne of Ahab, beganne to reygne ouer Israel in Samaria, the tenententh yeare of Jeholaphat kinge of Iuda, & reigned two yeares ouer Israel. But he did euill in the sight of the Lord, and walked in the way of his father; and in the waye of his mother, and in the way of Jeroboam the sonne of Nebath, which made Israel to sinne.

For he serued Baal, and woode

shipped him, and moued

the Lord God of Isra-

ell vnto wrath, ac-

cording vnto al

that his fa-

ther had

don.

The ende of the thirde Booke of the

Kinges, after the reckening of the Latinistes.

Which the Hebrewes call the first

Booke of the Kinges.

The fourth booke of
the Kinges, after the Latinistres,
which booke and the thirde
together is but one
with the he-
bren.

The firste Chapter.



AND AHAZ did wis-
kedlye against Is-
raell after the death
of Ihab. And Iha-
zia fel through a lat-
tes windowe of his
upper chamber that
he had in Samaria. And while he
was in his sicknesse, he sent messen-
gers and sayd vnto them: Go and en-
quire of Beelzebub the God of Ek-
ron whether I shall recouer of this
my disease. But the Iungell of the
Lorde spake vnto Elia the Thel bite:
Arise, and go vp agaynst the messen-
gers of the kinge of Samaria, and
say vnto them: Is there not a God in
Israell, that ye go to aske counsell at
Beelzebub the god of Ekron? wher-
fore, thus sayth the Lorde: thou shalt
not come downe from the bed on which
thou art gone vp, but shalt dye the
death. And Elia departed. And when
the messengers turned bakke agayne
vnto him, he sayde vnto them: Why
are ye now come agayne? They an-
swered him: there came a man by a-
gaynst vs, and sayde vnto vs: go and
turne agayne vnto the king that sent
you, and say vnto him: Thus saith the
Lorde: Is there not a God in Israell,
that thou sendest to enquire of Beel-
zebub the God of Ekron? Therefore
thou shalt not come downe from the
bed, on which thou art gone vp, but
shalt dye the death. And he sayde vnto
them: what manner of man was that
which came by in your way, and tolde
you these wordes? And they answe-
red him: it was an heape man, and
girted with a girdle of leather aboute
his loynes. And he sayde: it is Elia
the Thel bite. Then the kinge sente
vnto him a captaine ouer fiftie, with

his fiftie men) which cam to him, and
behold, he sate on the toppe of an hill.
And he spake vnto him: Thou man
of God, the kinge hath sayde: come
downe. Elia answered and sayde to
the captaine ouer the fiftie: If I be a
man of God, fire come downe from
heauen, and consume thee and thy fis-
ty. And there came fire of God, and
consumed him and his fiftie. And the
king went agayne, and sent him ano-
ther captaine ouer fiftie with his fis-
tie. And he answered and sayde vnto
him: A man of God, thus hath the
king sayd: make hast, and come downe.
Elia answered and sayde vnto them:
if I be a man of God, fire come downe
from heauen, and consume thee and
thy fiftie. And there came fire of God
downe from heauen, and consumed
him and his fiftie. And the king went
agayne, and sente the thirde captaine
ouer fiftie with his fiftie men. And
the thirde captaine ouer fiftie went by
and camme and fell on his knees be-
foze Elia, and besought him, and saide
vnto him: A man of God, let my lyfe
and the lyfe of the fiftie thy seruantes
be precious in thy sight. Behold, D
there came fire downe from heauen,
and burnt by the two foze captaynes
ouer fiftie with their fifties: therfore
let my life nowe be precious in thy
syght. And the Iungell of the Lorde
sayd vnto Elia: go downe with him,
and be not afrayde of him. And he a-
roose and went downe with him vnto
the king: And he sayde vnto him, thus
sayth the Lorde: for as muche as thou
hast sent me messengers to aske counsell
at Beelzebub the God of Ekron, as
though there had bene no God in Is-
raell, whose woorde thou mightest
seeke after: therefore thou shalt not
come downe of the bed, on which thou
art gone vp, but shalt dye the death.
And so he dyed according to the woorde
of the Lorde, which Elia had spoken.
And Jehoram (his brother) beganne
to reygne in his steade, in the seconde
yere of Jehoram the sonne of Jeho-
saphat kinge of Iuda, because he had
no sonne. The rest of the wordes that

Isaiah. 38

concern Elia, what things he did, at they not written in the booke of the Chronicles of the kinges of Israel?

Ch. ii. Chapter.

AND it chaunced, that when the Lord would take vp Elia into heauen by a whirle winde, Elia went with Elisa from Gilgail. And Elia sayde vnto Elisa, tarpe here I praye thee, for the Lord hath sente me to Bethel. Elisa sayde vnto him: as surely as the Lord liueth, and as thy soule liueth, I will not leaue thee. And they came downe to Bethel, and the childzen of the prophetes that were at Bethel came out to Elisa, and sayd vnto him: knowest thou not, howe that the Lord will take away thy master from thy heade this daye? He sayde: I knowe it also, holde ye your peace. And Elia sayde vnto him: Elisa, tarpe here I praye thee, for the Lord hath sent me to Jericho. He saide: as surely as the Lord liueth, and as sure as thy soule liueth, I will not leaue thee, and so they came to Jericho. And the childzen of the Prophetes that were at Jericho came to Elisa, and sayd vnto him: knowest thou not, that the Lord will take away thy master from thy heade this daye? He answered: I knowe it also, hold ye your peace. And Elia said vnto him: tarpe I praye thee here, for the Lord hath sent me to Iordans. And he said: as surely as the Lord liueth, & as thy soule liueth, I will not leaue thee. And so they two went together.

And fiftie menne of the sonnes of the prophetes came and stode on the other syde a farr off, and they two stode by Iordan. And Elia tooke his mantell and wrapte it together, and smote the waters, and they were deuyded, parte the one waye, and parte the other, so that they two went ouer throught the dry land. And it fortuned, & as sone as they were ouer, Elia said vnto Elisa: aske what I shall do for thee, yet I be taken away from thee. And Elisa sayde: I praye thee let thy spirite bee doubled vpon me. And he sayde: thou hast asked an hard thinge, & neuer the-

lesse, if thou see me when I am taken away from thee, thou shalt haue it so: if thou do not, it shall not be. And it fortuned, that as they went walking and talking: beholde, there appeared a charret of fire, and horses of fyre, and parted them both a sunder. And Elia went vp throught the whirlewind into heauen. And Elisa saw, and cryed: O my father, O my father: the charret of Israel, and the horsemenne thereof, and he sawe him no more: and he tooke his owne clothes, and rente them in two pieces. He tooke vp also the mantle of Elia that fell from him, and went backe againe, and stode by Iordans syde, and tooke the mantle of Elia (that fell from him,) and smote the waters, (and they parted not a sunder,) and he sayde: where is the Lord God of Elia, and he him self? And when he hadde smitten the waters, they parted this waye and that way, and Elisa went ouer. And when the childzen of the Prophetes which were at Jericho sawe him from a far, they sayde: the spirite of Elia doeth rest on Elisa, and they came to meete him, and fell to the grounde before him, and saide vnto him: See, there be with thy seruantes fiftie stronge men, lette them go and seeke thy master: happelye the spirite of the Lord hath taken him vp, and caste him vpon some mountain, or into some valley. And he sayde: Ye shall sende none. And when they lay vpon him till he was ashamed, he sayde: Sende. They sent therfore fiftie men, which sought him thre dayes and thre nights, but founde him nor. And when they came agayne to him, whiche taried at Jericho, he sayde vnto them: bid I not saye vnto you, that ye shoulde not go? And the men of the city said vnto Elisa, beholde sye, the dwellinge of this citie is pleasant as thou thy self seest: but the water is naught, and the ground barren. He saide: Bying not a newe cruse, & put salt therein. And they brought it to him. And he went vnto & spilling of & waters, & cast the salt in thither, and said: Thus saith the Lord,

I have healed this water, there shall not come henceforth, either dearthe or barrennesse. So the waters wer healed vnto this day, accordyng to the saying of Eliza, whiche he spake. And he went by from thence vnto Bethel. And as he was goinge by the waye, there came litle childre out of the cite, & mocked him, and said vnto him: Go by thou balde head, go by thou balde head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came. ii. she beares oute of that wood, and tare. xliii. children of them. And he wente from thence to mount Carnell, and from thence he turned againe to Samaria.

The. iij. Chapter.

Jehoram the sonne of Ahaz began to reygne vpon Israel in Samaria the. xliiii. yere of Jehosaphat kinge of Iuda, and reygued xxiij. yeres. And he wroughte euill in the sight of the Lord: but not like his father and like his mother, for he put away the images of Baal, that his father had made. Nevertheless, he cleaued vnto the sinnes of Ieroboam the sonne of Nebat (which made Israel to sinne) and departed not therefro. And Elisa king of Moab was a lord of sheepe, and reyned vnto the kinge of Israel an hundred thousand labes, and an hundred thousande Hammes with the wool. But when Ahaz was dead, it fortuned that the king of Moab rebelled against the kinge of Israel. And king Jehoram wente oute of Samaria the same season, & numbred all Israel, and went and sent to Jehosaphat the king of Iuda, sayinge: I king of Moab hath offered against me, wilt thou come with me against Moab to battle? He answered: I will come by, for as I am, so art thou: and as my people be, so are thy people, and thy horses as mine. And he said: what way shall we go by? And he answered: The way through the wilderness of Edom. And so the kinge of Israel and the kinge of Iuda

and the king of Edom. And when they had compassed the way, by daies they hadde no water for the hoste, and for the cattell that followed them.

And the kinge of Israel said: Alasse the Lord hath called these three kinges together, to deliuer them ouer into the hande of Moab. But Jehosaphat said: is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the

kinge of Israels seruantes answered and saide: here is Elisa the sonne of Shaphar, which powred water on the handes of Elia. And Jehosaphat sayde: Is not the word of the Lord with him? And so the kinge of Israel, and Jehosaphat and the kinge of Edom went downe to him. And Elisa saide vnto the kinge of Israel: What haue I to doo with thee? Get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said vnto him: Oh naye, for the Lord hath called these three kinges together to deliuer them into the hande of Moab. And Elisa sayde: As sure as the Lord of hostes liueth (in whose sight I stande) and it wer not that I regard the presence of Jehosaphat the kinge of Iuda, I woulde not looke towarde thee, nor yet see thee. But now we bringe me a minstrell. And when the minstrell playde, the hande of the Lord cam vpon him. And he sayde: Thus saith the Lord. Make this playne grounde full of diches. For thus saith the Lord: ye shall see neyther winde nor rayne, and yet the brooke shalbe filled with water, that ye may drinke, bothe ye and your beastes, and your cattell.

And this is yet but a small thinge in the sight of the Lord, for as muche as he will geue ouer the Moabites also into your hands. And ye shall smite euerye stronge towne, and euerye goodlye cite, and shall sell euerye pleasant tree, and stoppe euerye well of water, and marre euerye good platte of grounde with stonnes.

And in the morning, when the meate offeringe was offered, It fortuned, that

3. re. 22. 8

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Jeholaphat

iiii. Kinges.

Ciii

that there came water by the way fro Edom; and the countrey was filled with water. And when all the Moabites heard that the kinges were come by to fight against them, they gathered all together, from the youngest that was able to put on harnesse: and so bywarde, and stood in the border of the lande. And they were by early in the morning, and the Sunne shone bypon the water, that the Moabites sawe the water a farr off as redde as bloude, and they sayde. This is the bloud of the slaughter: the kinges are slayn, and one hath smitten another. Nowe therefore Moab, gette thee to the spoyle. And when they came to the hoste of Israel, the Israelites stood and smote the Moabites, so that they fledde before them, but they folowed bypon them, and smote Moab. And they overthrew the Cities, and on every good parcel of land, caste every man his stone, and filled it, and they stoote all the welles of waters, and felle all the good trees. Onely in the cite of byrke left they the stones therof, howe be it they went aboute it with singes, and smote it. And when the king of Moab sawe, that the battayle was loose agaynst him, he tooke with him seven hundred menne that drew the swearde to haue gone thorough, euen vnto the kinge of Edom: but they could not. And then he tooke his eldest sonne (that shoulde haue reigned in his stead) and offered him for a burnt offeringe bypon the wall. And there was greete indignation against Israel, and they departed from him, and returned to their owne land.

The. iij. Chapter.

Add there cried a certaine woman of the wiues of the prophets vnto Elisa, saying: thy seruante my husbnde is deade, and thou knowest, that thy seruante did feare the Lorde. And the creditour is come, to sette my two sonnes, to be his bondmen. Elisa sayde vnto her: Tell me what shall I doo for thee: what haste thou in thine house? She

saide: Thine handmayde hath nothinge at all in the house, save a picher with oyle. He sayd vnto her: Go and borrowe vessel for thee, of them that are withoute, euen of all thy neighbours, emptie vessels, and that not a fewe. And when thou art come in, thou shalt shutte the doore after thee, and after thy sonnes, and pour oute in to all those vessels, and lette a syde that whiche is full. And so the woman wente from him, and shutte the doore after her, and after her sonnes. And they brought to her, and she poured oute. And it came to passe that when the vessels were full, she sayde vnto her sonne: bringe me yet a vessel. And he saide vnto her: I have no mo. And the oyle ceased. Then she came, and tolde the man of God. And he sayde: goo and sell the oyle, and pay them that thou art in dette vnto, but liue thou and thy children of the rest. And it fell on a daye, that Elisa came to Sunem, where was a greete woman, that tooke him in, for to eate breade. And so it came to passe, that from that time forth (as ofte as he came that waye) he tourned in thither to eate breade. And she sayde vnto her husbnde. Beholde, I perceiue that this is a holpe man of God, that commeth so ofte by oure place. Lett vs make him a chamber (I pray thee) with wallies, and let vs set him there a bedde, and a table, a stoole and a candlesticke, that he may turne in thither when he commeth to vs. And it fortuned on a daye, that he came thither, and turned into the chamber, and laye therein, and sayde to Gehazi his seruant: call this Sunamite. And when he called her, she presented her self before him. And again he said vnto him: Tell her. Behold, thou hast bene carefull for vs, and hast made all this provision: what shal we now do for thee? woldest thou be spoken for to the king, or to the captaine of the hoste? She answered: I dwell among mine owne people. And he saide againe, what is to be don for her? Gehazi answered: surely she hath no child, & her husbnde is an

And he said: call her. And when hee
had called her, she shode in the doore.
Et. 18. b And he saide: by luche a time, and as
soon as the fruite can line, thou shalt
W. 9. b embrace a sonne. And she sayde: oh maye
my lorde, thou man of God, doo not
trye vnto thine handmaide. And she
was concained, and bare a sonne: that
same season that Eliseus had said vnto
her: as long as the fruit could hane
life. And when the childe was growen,
it fell on a daye, that he wente oute to
his father, and to the reapers. And he
saide vnto his father: my heade, my
head. And he said to a lad: Carpe him
to his mother. And when he had ta-
ken him, and brought him to his mo-
ther, he satte on her knees till noone,
and then died. And she wente vp, and
laid him on the bedde of the manne of
God, and shutte the doore about him,
and went out, and called vnto her hus-
band and said: send with me (I praye
thee) one of the younge men, and one
of the Maies. For I will runne to the
man of God, and come againe. And he
saide: wherefore wilt thou go to him,
seeing that to daye is neyther newe
moone nor Sabbath day. She answered:
for breath. Then she saddled an
Asse, and saide to her seruante: leade
away the Asse, and make her not to go
slowly (because I ride vpon her) but
when I bid thee. And so she wente
and came vnto the man of God, to
mount Carmell. And it fortuned, that
when the man of God sawe her farre
off, he said to Gehazi his seruante.
Beholde, ponder is the Shunamite.
Runne therefore to meete her, and saye
vnto her: Is all well with thee, and
with thy husband, and with the lad?
And she answered: All is well. And
when she came to the man of God by
to the hill, she caught him by the feete.
But Gehazi wente to her, to thruste
her away. And the man of God sayd:
let her alone; for her soule is vexed
within her, and the lorde had hidde it
from me, and hath not told it me. Then
she saide: did I desire a sonne of my
lorde? did I not require thee, that
thou shouldst not deceiue mee?

Then he saide to Gehazi: • gyde by 4. re. 9. a.
thy lopus, and take my staffe in thyne
hand, and go thy way. • If thou meete Luk. 10. 8
any man salute him not. And if anye
salute thee, aunswere him not againe.
And laye my staffe vpon the face of the
childe. And the mother of the childe
sayd: • as sure as the lorde liueth, and
as thy soule liueth, I will not leaue
thee. And he arose and folowed her.
Gehazi went before them, and layeth
the staffe vpon the face of the childe.
But there was neither voice, nor any
feeling. Wherefore he went againe to
meete him, and tolde him, sayinge: the
childe is not awaked. And when Eli-
sa was come into the house: Be-
holde, the childe was deade, and layde
vpon his bedde. He went in therefore
and shut the doore to the lad and him,
and prayed vnto the lorde. • And went
vp and laye vpon the ladde, and putte
his mouth on his mouth, and his eyes
vpon his eyes, and his handes vpon
his handes, and when he so laye vpon
the childe, the fleshe of the childe war-
med warme. And he wente agayne, and
walched once by and downe in the
house, and then wente vp, and layde
himselfe vpon him againe. And then
the childe gasped. vii. times, and ope-
ned his eyes. And hee called Gehazi
and sayde: Call for this Shunamite.
So he called her: whiche when shee
was come in vnto him, he sayde vnto
her: • Take thy sonne. Therefore shee Luke. 5. 6
went in, and fel at his feete, and bow-
ed her selfe to the ground, and tooke
vp her sonne, and wente out. A Elisa
came againe to Gilgal, and there was
a dearth in the lande, and the children
of the Prophetes dwelte with him.
And he saide vnto his seruant: Set
a great pot on the fyre, and make pot-
tage for the children of the Prophetes.
And one wente out into the fildes to
gather herbes, and found (as it were)
a wilde vine, and gathered thereof
wilde Coloquintidas his lappe full,
and came, and shredde them into the
potte of potage: for they knew it not.
So they poured out for the menne to
eate. And it fortuned, that when they
tasted

Luk. 10. 8

1. re. 28 b

3. re. 17 b
Act. 10. 6.

Luke. 5. 6

Raaman

iiii. Kinges.

tailed of the potage : they cryed oute,
and sayde: O thou man of God, there
is death in the pot : and they could not
eate therof. But he sayd: bring meale.
And he cast it into the pot, and sayde:
fill for the people, that they may eate,
and there was no moze harme in the
pot. Then came a manne from Baall
Shalisa, and brought the man of God
brende of the furste frutes, euen .xx.
loues of barley, and new coyne which
was yet in his bagges. And he sayde:
Geeue vnto the people that they maye
eate. And his minister answered: Why
shall I sette this befoze an hundred
men? Hee sayde agayne: getie it vnto
the people that they may eat. For thus
sayeth the Lorde - they shall eate, and
ther shal be left ouer. And so he did set
it befoze them, and they did eate, & left
ouer, according to þ word of the Lord.

Joh. 6. a.

The .v. Chapter.

N Raaman, captaine of the hoste
of the Kinge of Siria, was a
greate man, and honozable in
the sight of his master: because that by
him, the Lorde had genen health vnto
Siria. He was also a mighty manne
and experte in war, but he was a lea-
per. And the Sirians had gone oute
by companyes, and had broughte oute
of the countrey of Israel a litle maid,
and she was with Raamans wyfe.
And she saide vnto her lady: I would
to God my Lorde were with the pro-
phete that is in Samaria, for he wold
deliuer him of his leprosie. And hee
went in, and tolde his Lorde, saying:
Thus and thus sayde the mayde, that
is of the land of Israel. And the king
of Siria, sayde: Comme and enter
in, and I will sende a letter vnto the
kinge of Israel. And he came, and
toke with him tenne talentes of sil-
uer, and .vi. thousande pieces of gold,
and tenne chaunge of raiments, and
broughte the letter to the kinge of Is-
rael conceyning this tenour: Nowe
when this letter is come vnto thee:
Behold, I haue therewith sent Ra-
man my seruant to thee, that thou
mayst ridde him of his leprosie: and
it fortuned, that when the kinge of

Israel hadde read the letter, he rent
his clothes, and sayde: O I am I God, that
I should see a manne from his leprosie,
for he hath sent to me, that I should
deliuer a manne from his leprosie.
Wherfoze consider (I pray you) and
see howe he seeketh a quarell agaynst
me, whiche when Elisa the man of
God had heard, how that the kinge of
Israel had rente his clothes, he sente
to the kinge, saying: Wherfoze hast
thou rent thy clothes? let him come
nowe to me, and he shall knowe, that
there is a prophete in Israel, and so
Raaman came with his hoysen, and
with his charrettes, and stood at the
dooze of the house of Elisa. And Eli-
sa sent a messenger vnto him, saying:
Go and walke thee in Iordane scum
spyes, and thy fleshe shal come againe
to thee, and thou shalt be censed. But
Raaman was wrothe, and wente a-
wayne, and sayde: Beholde, I thought
with my selfe, he woulde surely come
out, and stande and call on the name
of the Lorde his God, and put his
hande on the place, that he maye heale
the leprosie. Are not Abana and Pa-
raphar, riuers of Damasco, better
than all the waters of Israel? If I
walke me also in them, shall I not be
censed? And so he turned him, and de-
parted with displeasure. And his ser-
uantes came, and comoned with him,
and saide: Father, If the prophete had
bid thee doe some great thing, ought-
est thou not to haue doone it? Howe
much rather then, when he sayeth to
thee. Wash, and be cleane? Then went
he downe and walshed himselfe seven
spyes in Iordan, according to þ say-
ing of the man of God, and his fleshe
changed, like vnto the fleshe of a litle
childe, and he was censed. And hee
turned agayne to the man of God, he
and all his company, and stood befoze
him, and said: Behold, I knowe now
that there is no God in al the world,
but in Israel. Now therfore, take a
blessing of thy seruant. But he said:
As surely as þ lord liueth (beside whome
I stand) I wil receiue none. And when
þ other wold haue constrained him to

Gehezi

reccuse it, he woulde not. And Naaman sayde: (Euen as thou wilt, but I beseech thee) Shall there not be giuen to thy seruant as much of this earth as two mules may beare? For thy seruant will henceforth offer neither burnt sacrifice nor offering vnto any other God, save vnto the Lord. But herein the Lord be mercifull to thy seruant that when my master goeth into the house of Rimmon, and doth worship there, and leaneth on my hande, and I also worship in the house of Rimmon, (when I do worshippe I say) in the house of Rimmon: the Lord be mercifull vnto thy seruant, because of this thing. Vnto whom he sayde: Go in peace. And when he was departed fro him, as it were: a furlong of grounde.

¶ Gehezi the seruant of Elisa the man of God, sayde: behold, my master hath spored Naaman this Syrian, that he woulde not reccuse of his hande those thinges that be offered. As surely as the Lord lieth, I will runne after him, and take some what of him. And loo Gehezi folowed Naaman. And when Naaman sawe him runninge after him, he lighte downe from the charet, to mete him, and sayde: Is all well? he answered: All is well. Beholde, my master hath sent me, saying: See, there be come to me euen now from mount Ephraim two yong men of the chyldren of the prophete: geue them I pray thee, one talent of siluer and two chaunge of garmentes. And Naaman said: With a good will. Take two talentes, and he compelled him to binde two talentes of siluer in two bagges, with two chaunge of garmentes, and layed them vpon two of his seruantes, to beare them before him. And when he came into a secreete place, he tooke them from their hande, and bestowed it in the house, and the men were let go, and they departed. But he went in, and stood before his master. And Elisa sayde vnto him: Whence comest thou Gehezi? He said: thy seruant wait no whither. But he said vnto him: Went not mine hert with thee, when the man tourned a-

gaine from his charet to mete thee. Is it now a time to reccuse money, to reccuse garmentes, olive trees, vyneyardes, shepe and oxen, men seruantes and mayde seruantes? The leprose therfore of Naaman shall cleane vnto thee, and vnto thy seed for euer. And he went out from his presence, a leper as white as snowe.

4 Re. 15
2 pa. 26. a

¶ The .vi. Chapter.

¶ The chyldren of the prophete sayde vnto Elisa: Beholde, the place where wee dwell with thee, is to litle for vs, we wil therfore go vnto Iordan, and take thence euerye man a beame, and build vs a place to dwell in. And he answered: go. And one said: be content I praye thee, and come with thy seruantes. And he answered: I will come, and so he went with them. And when they came to Iordan, they cut downe wood. But it fortunied, that as one was sellinge downe of a tree, the axe head fell into the water. And he cried, and said: Alas master, it was lent me. And the man of God sayde: Where fell it? and he shewed him the place. And he cut downe a sticke, and caste it in thither, and immediatly the yron did swim. Therfore said he: take it vp. And he stretched out his hande, and toke it vp. But the kinge of Siria warred agaynst Israhel, and tooke counsell with his seruantes, and sayde: In ponder secreete place shalbe my reuayning. And the man of God sente vnto the king of Israhel, saying: Beware, that thou go not ouer to suche a place, for there the Syrians are lurking. Therfore the king of Israhel sent to the place which the man of god tolde him, and warned him of, and saved him selfe from it, not once or twyse. And the hearte of the kinge of Siria was troubled for this thinge: and he called for his seruantes, and sayde vnto them: Will ye not shewe me, which of our men (betrayeth me) to the king of Israhel? And one of his seruantes sayde: None my Lord, O king. But Elisa the prophete, that is

Eliseus

iii. Kinges.

in Israel, telleth the king of Israel, yea, even the wordes that thou speakest in thy priuie chamber. He sayde: go, and tpe where he is, that I maye sende and fet him. And one tolde him, sayinge: Beholde, he is in Dothan. Therfore sente he thither hoxses, and charrettes, and a mightie hoste. And they came by nighte, and compassed the cite about. And when the seruant of the man of God rose vp early to go oute: Beholde, there was an hoste round about the towne with hoxses and charrettes. And his seruauit sayde vnto him: Mas master, what shall we do? He answered: feare not, for they that be with vs, are mothen they that be with them. And Elisa prayed and sayde: Lord (I beseech thee) open his eyes, that he may see. And the Lord opened the eyes of the ponge man. And beholde, the mountayne was full of hoxses, and charrettes of fire rounde aboute Elisa. And when they came downe to him, Elisa prayed vnto the Lord, and sayde: Smyte this people (I pray thee) with blindness. And he smote them with blindness, accordinge to the desire of Elisa. And sayde vnto them, this is not the way, neither is this the towne: folowe me, and I will bringe you to the man whom ye seeke. But he led theym to Samaria. And it fortuned, that when they were come to Samaria, Elisa sayde: Lord, open their eyes that they may see. And the Lord opened theyr eyes, and they sawe. And behold they were in the middes of Samaria. And the kinge of Israel saide vnto Elisa, when he sawe them: My father, shall I smite them? And he answered: Thou shalt not smyte them. But smyte those that thou hast taken with thine owne sword, and with thine owne bowe. But rather sette breade and water before them, that they maye drinke, and go to theyr master. And he prepared a great refection for them. And when they had eaten and dronke, he sente them awaye and they went to their master. And so the soundiour of Siria came no more in-

to the lande of Israel. After this it chanced, that Benhadad kinge of Siria gathered all his host, and went by, and besieged Samaria. And there was a great dearth in Samaria: and beholde, they besieged it, vntill an asses heade (was sold) for foure sicles of silver pence, and the fourth parte of a Cab of dones donge, for fine sicles. And as the kinge of Israel was going vpon the wall, there cryed a woman vnto him, sayinge: Help, my Lord a king. He said: If the Lord do not succoure thee, where with can I helpe thee: with the borne, or with the wine presse? And the kinge saide vnto her: what wilt thou? She answered: yonder woman saide vnto me: bringe thy sonne, that we maye eate him to day, and we will eate mine to morowe. And so we pressed my sonne and he ate him. And I saide to her the other daye: bringe thy sonne that we maye eate him, and she hath hid her sonne. And it came to passe, that when the king heard the wordes of the woman, he rent his cloathes, and went by on the wall. And the people looked: and beholde, he had sackcloth vnder, vpon his fleshe. Then he said: God be so and so to me, if the heade of Elisa the sonne of Saphat shall stande on him this day. But Elisa sat in his house, and the elders sat by him. And the kinge sente a man before him. But yet the messenger came to him, he sayde to the elders: haue ye not seene howe that the sonne of this murderer hath sente to take away mine heade: be circumspect when the messenger cometh, and shut the doore, and holde him at the doore: if not the sounde of his masters feet be heard: while he yet talketh with them? Beholde, the messenger came downe vnto him, and sayd: Beholde, this euill is of the Lord, and what moze shall I looke for of the Lord?

The viij. Chapter.

Then Elisa sayde: heare ye the wordes of the Lord, that saye to the Lord: to morowe the tyme shall a bushell of flour be sold for a sicle, and three

D
2pa. 22. a

Gen. 19c
Sap. 11c

E

Shelles of Barley for a sicke in the gate of Samaria. Then a certaine Roide (on whose hand the king leaned) answered the man of God, and sayd: behold, if the Roide would make swine bowes in heaven, might this sayinge come to passe? He said: Beholde, thou shalt see it with thine eyes, but shalt not cate the trof. And there were four leperous menne at the entring in of the gate. And they sayde one to another: whyt we here vntill we dye? If we saye, we will enter into the citie: beholde, the death is in the Citie, and we shall dye therein. And if wee sit here, we dye also. Howe therfore come, and let vs fall vpon the host of the Sirians: If thei save our liues we shall liue: If they kill vs, then are we dead. And soo they arose in the night, to go to the hooft of the Sirians. And when they were commed to the utmost part of the host of Siria: Beholde, there was no manne there. For the Roide had made the hooft of the Sirians to heare a noyse of charrettes, and a noyse of hoxes, and the noyse of a greates hooft. In so much that they sayde one to another: loe the king of Israel hath hyed agaynst vs the kinges of the Hethites, and the kinges of the Egyptians, to come vpon vs. Wherefore they arose, and fled in the night, and lefte their tentes, their hoxes, and their asses, and the field which they had pitched euen as it was, and fled for their liues. And when these lepers came to the edge of the hooft, they went into a tent, and did cate, and drinke, and caried thence siluer, and golde, and rayments, and went and hid it: came agayne, and entered into an other tente, and caried thence also, and went and hid it. The saide one to another: we do not well this day, for as much as it is a daye to bringe good tidings, and wee holde our peace. If wee tarpe till the daye light, some mischief will come vpon vs. Howe therfore come, that wee may go and tell the kinges householde. And so they came and called vnto the porters of the Citie, and told them, say-

ing: we came to the pavilions of the Sirians: and see, there was no manne there, neyther boyer of man, but hoxes and asses tyed, and the tentes were as they were wont to be. And so the man called vnto the porters, and they tolde the kinges house within. And the kinge arose in the night, and sayde vnto his seruantes: I will see we you now, what the Sirians haue done vnto vs. They knowe that wee be hungry, and therfore are they gone out of the pavilions, to hide them selues in the field, sayinge: when they come out of the Citie, we shall cathe them aliu, and get into the citie. And one of his seruantes answered and sayd: Let men take (I praye you) five of the hoxes that remaine, and are left in the multitude. Beholde, they are euen as all the multitude of Israel, that are left in the Citie: Beholde (I saye) they are euen as all the multitude of the Israelites that are consumed, and wee will sende, and see. They toke therfore the hoxes of two charrettes, and the kinge sente after the host of the Sirians, sayinge: goe, and see. And they went after them, euen vnto Iordan: and lo, all the way was full of clothes and vessels which the Sirians had cast from them in their host. And the messengers retourned, and tolde the king. And the people went out and spoiled the tentes of the Sirians. And soo it came to passe, that a bushell of fine floure was solde for a sicke, and two bushelles of barley for a sicke, according to the woorde of the Roide. And the kinge appointed that laod on whose hand he leaned, to be at the gate. And the people troade vpon him in the gate, and he dyed according to the woord of the man of God which he sayd, when the kinge came downe to him. And so came the thing to passe that the man of God hadde spoken to the kinge, sayinge: Two bushels of barley for a sicke, and a bushell of fine floure for another, shalbe to morowe this time in the gate of Samaria. Wherevnto that Roide answered the man of God, and sayde: Yea and if the

Eliseus

iiii. kinges

Job

Lozde made wyndowes in heauen,
might it come to passe. And he sayde:
Behold, thou shalt see it with thine
eyes, and shalt not eate thereof. And
euen soo chaunfed it vnto him: for the
people troade vppon him in the gate,
and he dyed.

The. viij. Chapter.

4 Re. 4. a

Then spake Elisa vnto the
woman (whose sonne he had
restored to lyfe agayne) say-
inge: vp and go thou & thine
house, and sojourne wherloeuver thou
canst: for the Lozde hath called for a
death, and the same shall come vppon
the land: seuen yeares: and the wo-
man arose, and did after the saying of
the man of God, and wente both she,
and her household, and sojourned in
the lande of the Philistines vij. yeres.
And at the seuen yeres end, it fortu-
ned, that the woman came againe out
of the lande of the Philistynes, and
went out to call vppon the King for
her house and for her lande. And the
king talked with Gehazi the seruant
of the manne of God: saying, tel me I
pray thee, all the great dedes that E-
lisa hath done. He told the king how
he had restored a dead manne to lyfe a-
gain: but in the mean time the woman
(whose son he had rased vp agayne)
cryed to the king for her house, and for
her land. And Gehazi sayd: My lozde
king this is the woman, and this
is her sonne whome Elisa rased vp a
gain. And when the king asked & wo-
ma, she told him. And so & king deliue-
red her a chamberlaine, saying: restore
thou vnto her all that are hers, & all the
frutes of the fielde, since the daye that
she left the land, vnto this time. And

3 Re. 19:

Elisa came to Damascus: And Be-
hadad the kinge of Siria was sicke.
And one tolde him saying: The man
of God is come hyther. And the king
sayde vnto Hazael: take a present in
thine hand, and go mete the manne of
God, that thou mayest aske the Lozde
by him, whether I shall recover of
this disease, and so Hazael wente to
mete him, and tooke the present with
him, and of eury good thing of Da-

masco, euen as much as fortye camelis
coulde beare, and came and presented
him sette before him, and sayde: Thy
sonne Benhadad king of Siria hath
sent me to thee, saying: shall I reco-
uer of this disease? And Elisa sayde v-
nto him: go and saye vnto him: thou
shalt recover, howbeit the Lozde hath
shewed me, that hee shall surely dye.
And he looked aside, and was ashamed
and the man of God wept. And Haza-
el said: why wepest thou my lozde? He an-
swered: for I knowe the euill thin-
ges that thou shalt do vnto the chil-
dren of Israell: for their stronge cities
shalt thou set on fire, and their yonge
men shalt thou slea with the sword,
and shalt dash out the braynes of
their sucking children, and all to tear
their women with child. But Haza-
el sayde: what is thy seruant a dog,
that I shoulde do this great thinge?
And Elisa answered: the Lozde hath
shewed me, that thou shalt be king of
Siria. And so he departed from E-
lisa, and came to his master, which sayd
to him. What saide Elisa to thee? He
answered: he told me, that thou shoul-
dest recover. And on the morow it for-
tuned, that he toke a thicke cloth, and
dipte it in water, and spread it on his
face, and he dyed: and Hazael reigned
in his stede. The first yere of Jehoram
the sonne of Ahab king of Israhel, Je-
hosaphat beinge also kinge of Iuda,
Jehoram the sonne of Jehosaphat
kinge of Iuda, beganne to reigne,
xxxij. yere old was he, when he beg-
an to reigne, and he reigned vij. yers in
Jerusalem. And he walked in & wordes
of the kinges of Israhel, as they that
were of the house of Ahab: for & daugh-
ter of Ahab was his wife, and hee
did euil in the sight of the Lozde. And
the Lozde would not destroy Iuda, and
that because of Dauid his seruant, as I
he promised him to geue him alwayes
light amonge his children. In those
dayes Edom did wickedly: when he
was vnder & hand of Iuda. For they
made thē a king of their owne. So Je-
horam wente to Jazir, he and all his
charettes with him, and hee tooke

2pm. 22. 8

4. re. 7. c.

2. 4. c.

by night, and smote the Edomites, which compassed him in, with the captains of his Charettes, and the people fled into their tentes. But Edom rebelled, so that he woulde not be vnder the hand of Iuda vnto this daye. And then Robnah began to bee disobedient euen that same time. The rest of the wordes that concerne Ioram and all that he did, are they not written in the booke of the chronicles of the kinges of Iuda: And Ioram rested with his fathers, and was buried beside his fathers in the Citie of David. And Ahasiah his Sonne

regned in his stede. In the .xxij. yere of Ioram the sonne of Ahab kinge of Israel, did Ahasiah the sonne of Jehoram king of Iuda begin to reigne. Two and twenty yere old was Ahasiah when he began to regne, and he regned one yere in Ierusalem, and his mothers name was Isebelah, the daughter of Omri kinge of Israel. But he walked in the waye of the house of Ahab, and did euil in sighte of the Lord, euen as did the house of Ahab. For he was the sonne in lawe of the house of Ahab. And hee wente with Ioram the Sounne of Ahab to warre against Hazael king of Siria, in Ramoth Gilead, and the Sirians wounded Ioram. And king Ioram went back againe to be healed in Jezrahel, of the woundes which the Sirians hadde geuen him at Ramoth, when he fought against Hazael king of Siria. And Ahasiah the sonne of Jehoram king of Iuda went downe to see Ioram the sonne of Ahab in Jezrahel, because he was sicke there.

The .ix. Chapter.

And Elia the Prophete called one of the childzen of the prophetes, and sayde vnto him: gyde by thy loynes, and take this boxe of oyle in thine hande, and gette thee to Ramoth in Gilead. And whē thou comest thither, looke where is Jehu the sonne of Jehosaphat, the sonne of Nimsi, and go to him, and make him arise by from amonge his brethren, and carye him to a secreete

chamber. Then take the boxe of oyle, and powre it on his heade, and saye thus sayeth the Lord: I haue annointed thee to be king ouer Israel. And then open the doze, and sty withoute anye taryinge. And so the seruauent of the prophet gate him to Ramoth Gilead, and when he came in, behold, the captains of the hoosle were syttinge together. And he sayde: I haue an errand to thee, O captayne. And Jehu sayde: vnto whiche of all vs? He said: to thee, O captayne. And he arose and wente into the house. And he powred the oyle on his heade, and sayde vnto him: Thus sayeth the Lord God of Israel: I haue annointed thee to be kinge ouer the people of the Lord, euen ouer Israel. Thou shalt smyte the house of Ahab thy maister, that I may aduenge the blud of my seruantes the Prophets, and the bloud of all the seruantes of the Lord, of the hande of Jezabel, for the whole house of Ahab shalbe destroyed, and I will destroye from Ahab, euen him that maketh water agaynst the wall, and him that is prisioned and forsaken in Israel: and I will make the house of Ahab like the house of Jeroboam the sonne of Nabat, and like the house of Baasa the sonne of Ahis. And as for Jezabel, the dogges shall eate her in the fildes of Jezrahel, and there shalbe none to burye her. And hee opened the doze and fledde. Jehu came oute to the seruantes of his Lord, and one sayde vnto him, is all well? Wherefore came this madde fellowe to thee? And he sayde vnto them, yee knowe what manner of manne it is, and what his communication is. They sayde vnto him agayne: it is not so, tell vs. He sayd: thus and thus spake he to me, sayinge: Thus sayeth the Lord: I haue annointed thee to be kinge ouer Israel. Then they beside the horologie halted, and tooke euerye manne his garmente, and put it vnder him, and blew with trompettes, sayinge: Jehu is kinge. And so Jehu the sonne of Jehosaphat the sonne of Nimsi conspyred

Am. ii.

agaynst

Jehu

iiii. Kinges.

Jehoi

2. Re. 3 g

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E

against Joaz. Joaz kept Ramoth Gilead, he and all Israel, because of Hazael king of Syria: and king Joaz returned to be healed in Jezreel of the woundes whiche the Syrians had geuen him, when he fought with Hazael king of Syria. And Jehu said: If it be your mindes, then let no man depart and scape out of the citie, to go and tell in Jezreell. So Jehu gat by into a charete, and wente to Jezreell, wher Joaz lay, and Ahaziah king of Juda was come downe thither to see Joaz. And the watchman that stood on the towre in Jezreell, spied the companie of Jehu as he came, and sayd: I see a companie. And Jehozam sayd: take an horseman, and sende to mete them, that he maye aske whether it be peace, and so there went one on horsebacke, to mete him, & said: thus saith the king: Is it peace? and Jehu said: what hast thou to do with peace? turne thee behind me. And the watchman told, sayinge: the messenger came to them, but he cometh not agayne. Then he sent out another on horsebacke, which came to them, and sayde: thus sayeth the king: Is it peace? Jehu answered: what haste thou to do with peace? turne thee behinde mee. And the watchman tolde, sayinge: he came to them also, and cometh not agayne, and the drining is lyke the drining of Jehu the sonne of Nimsi: for he drineth the charet as he were madde. And Jehozam sayde: make redy. And the charet was made ready. And Jehozam king of Israel, and Ahaziah king of Juda went out eyther of them in his charet agaynst Jehu, and met him in the furlonge of Naboth the Jezrehelite. And it fortuneth, that when Jehozam saw Jehu, he sayde: Is it peace Jehu? He answered: what peace should there be, so longe as the whoredoms of thy mother Jezabell, and her witchcrafts are so great? And Jehozam turned his handes, and fled, and sayd to Ahaziah: there is falsched Ahaziah. And Jehu took a bowe in his handes, and smote Jehozam be-

tweene the armes, and the arrowe went through his heart. And he fell downe flat in his charet. Then sayd Jehu to Bidkar a captayne, take him and cast him in the plat of the ground of Naboth the Jezreelite. For I remember that when I and thou rode together in a charet after Ahab his father, the Lord layed this heauy burthen vpon him. I haue sene yester day the bloude of Naboth, and the bloud of his sons sayd the Lord, and I will quite it thee in this ground sayth the Lord. Howe therfore take him, and caste him in the plat of ground, according to the word of the Lord. But when Ahaziah the king of Juda saw this, he fled by the waye of the garden house, and Jehu folowed after him, and sayde: Smyte him also in the charet: (and they smot him) in his charet, at the going by to Gur by Ibletham, and he fled to Hagibdo and there died. And his seruantes carped him in a charet to Ierusalem, and buried him there in his sepulchre, with his fathers in the citie of David. And in the xi. yere of Joaz the sonne of Ahab, began Ahaziah to reygne ouer Juda. And when Jehu was come to Jezreell, Jezabell heard of it, and stretched her face, and tyed her head, and looked out at a windowe. And as Jehu entred at the gate, she sayd: had Simri peach which slue his mayster? And he lyfte by his eyes to the windowe, and sayd: who is of my syde, who? And there looked out to him two or thre chamberlaines. And he sayd: Howe her downe: So they threwe her downe, and her bloud dashed towarde the wall, and towarde the horses, and he troode her vnder foote. And when he was come in, he did eate and drinke, and sayde: Go, and visite, I praye you, yonder curled creature, and bury her: for she is a kinges daughter. And so when they came to bury her, they founde no more of her then the skull, and the fetes and the palmes of her handes, wherefore they came agayne, and tolde him. And he sayde: this is the worde of the Lord, which he spake by the hande of

3 Re. 21

his seruauit Elia the Chesbite, saye
inger: in the fieldes of Jezrahell, shall
dogges eate the flesh of Jezrahell. And
so the carhas of Jezrahell was euen
as donge vpon the earth, in the fieldes
of Jezrahell, so that no man mighte
saye: This was Jezrahell.

¶ The .x. Chapter.

Jehu. 89

Ahab had .lxx. sonnes in Sa-
maria. And Jehu wrote let-
ters, and sent to Samaria bu-
to the rulers of Jezrahell, to the elders
and to them that broughte by Ahabs
children, saying: nowe when this let-
ter cometh to you, ye that haue
with you poure masters sonnes, yee
haue with you both charrettes and
horses: a stronge citie haue ye also, and
hermes: loke which of your masters
sonnes is best and mosse meete, and set
him on his fathers seate, and fight for
your Lordes house. But they wer ex-
ceedinglye asfraid, and sayde: see, two kin-
ges were not able to stand besyde him
howe shall we then be able to stande?
And he that was gouernour of Ahabs
house and hee that ruled the citie, the
elders also, and the tutors sente to
Jehu, saying: we are thy seruantes,
and will do all that thou shalt bid vs:
we will make no man king therelofe,
doo thou what seemeth good in thine
eyes. Then hee wrote another letter
to them saying: Yf ye bee mine, and
will hearken vnto my voyce, then take
the heades of the men that are poure
masters sonnes, and comme to mee to
Jezrahell by to morowe thys tyme.
And the kinges sonnes were .lxx. per-
sons; and they were with the grea-
te men of the citie, which brought them
by. And whethe letter came to them,
they toke the kinges children, and slue
them; euen .lxx. persons, and layed
theyr heades in bas kettes, and sente
them to him to Jezrahell. And there
came a messenger, and tolde him, say-
ing: they haue brought the heades of
the kinges sonnes. And he sayde: let
them laye them on two heapes in the
entring in of the gate; vntill the mor-
ning. And when it was daye, he went
out, and stode, and said to all the folke:

ye be righteous. Behold, I conspired
against my master, and slue him. But
who slue all theser? Learne here, that
there shall fall vnto the earth nothing
of the woorde of the Lord, whiche he
spake concerning the house of Ahab.
For the Lord hath broughte to passe
the thinges that he spake by the hand
of his seruauit . Elia. And so Jehu
slue all that remayned of the house of
Ahab in Jezrahell: and all that were
great with him, and his kinsfolkes,
and his priestes, so that he let nothing
of him remain. And he arose, and de-
parted, and camme to Samaria. And
when Jehu was in the waye to the
house where the shepherdes did there
their shepe, he met with the brethren
of Ahaziah king of Iude, and sayde:
what are ye? They answered: the bre-
thren of Ahaziah are wee, and goe
downe to saluete the children of the
king and of the queene. And he sayde:
take the alme. Whom when they had
taken them alme, they slue them at the
well, whiche was beside the house
where the sheepe are shorne, euen two
and fortye menne, neyther leste he anye
of them. And when he was departed
thence, he mette with Jehonadab the
son of Rechab comming against him.
And he blessed him and said to him, is
thine heart right, as mine hert is true
with thine. And Jehonadab answe-
red: yea that it is, (yf it be sayeth he)
then geue me thine hande. And when
he had geue him his hand he toke him
by to him into the charrette, and sayde:
come with me, and see the zeale that I
haue for the Lord: and so they made
him ride in his charret. And when hee
camme to Samaria, he slewe all that
remayned vnto Ahab, in Sama-
ria, till he hadde wypped him oute, ac-
cordinge to the sayinge of the Lord,
whiche he spake to Elia. And Jehu
gathered all the people together, and
said vnto them: Ahab serued Baal a
little: But Jehu shall serue him more
Howe therefore call vnto me all the
prophetes of Baal, all suche as serue
him, and al his priestes, and let none
be lacking. For I haue a great sacrifi-

3 Re. 21

Jer. 25.4

2 Re. 16

rice to Baal, and therfore whoſoener is miſſed, he ſhal not liue. But Jehu did it for ſubtiltye, to the intent that he myghte deſtroie the ſeruauntes of Baal. And Jehu ſaide: Proclaime an holy conuocation for Baal, and Jehu ſente vnto all Iſrael. And all the ſeruauntes of Baal came, that there was not a manne leſſe behinde, that cam not. And they cam into the houſe of Baal, & the houſe of Baal was full from one ende to another. And he ſayd vnto him that was the keeper of the beſtrey: Bring forth garmentes for al the ſeruauntes of Baal. And he brought them out garmentes. And when Jehu wente with Jehonadab the ſoon of Rechab into the houſe of Baal, hee ſayde vnto the ſeruauntes of Baal: ſearch, and looke that there be here with you, none of the ſeruauntes of the Lord, but the ſeruauntes of Baal onely. And when they went in to offer ſacrifice, and burnt offeringe, Jehu appointed ſoure ſcore men without, and ſayde: If any of the men, whome I haue broughte vnder your hande eſcape, he that letteth him go, ſhall dye for him. And it ſortuned, that alſoone as he had made an ende of offeringe the burnt ſacrifice, Jehu ſayde to the men of warre, and to the captaynes: Go in, and ſley them, lette none come out. And they ſmote them with the edge of the ſword. And the men of warre, and the captaynes caſte them out, and went vnto the Citie of the Temple of Baal, and ſet the ymagines out of the Temple of Baal, and burnt them. And they brake the image of Baal, and brake the houſe of Baal, and made a draſt houſe of it vnto this daye. And ſo Jehu deſtroied Baal out of Iſrael. But from the ſynnes of Jeroboam the ſonne of Nabat, whiche made Iſrael to ſynne. Jehu departed not, nepther from folowinge of them (nepther forſooke he) the golden calves that were in Bethel and in Dan. And the Lord ſaide vnto Jehu, becauſe thou haſt done right well, in bringinge to paſſe the thinge that is right in mine eyes, and haſt done

vnto the houſe of Ahab accordinge to al thinges that are in mine heart, therfore ſhal thy children vnto the fourth generation ſit on the ſeate of Iſrael. But Jehu cared not for this, to walk in the lawe of the Lord God of Iſrael with all his heart: for he departed not from the ſynnes of Jeroboam, whiche made Iſrael to ſynne. In thoſe dayes the Lord beganne to cut Iſrael thynke: And Hazael ſmote them in all the coaſtes of Iſrael, from Jordan eaſtwarde, euen all the lande of Gilead, the Gadithen, the Rubenites, and them that were of Manafſes, from Aroer vnto the river of Jeron, euen Gilead and Baſan. The reſt of the wordes that concerne Jehu, and all that he didde, and all his power, are they not written in the booke of the Chronicles of the kinges of Iſrael? And Jehu ſlept with his fathers, and they buried him in Samaria: and Jehoahaz his ſonne reigned in his ſtede. And the time that Jehu reigned vppon Iſrael in Samaria, is, xxviii. yeres.

The .xi. Chapter.

AND Athalia the mother of Ahaziah when ſhe ſaw that her ſonne was dead, he aroſe, and deſtroied al the kinges ſede. But Jehoſaba the daughter of kinge Ioram, and ſiſter of Ahaziah, toke Iona the ſonne of Ahaziah, and ſale him from amonge the kinges ſonnes that were ſlayne, and his nouriſe with him, out of a ſeeping chamber, and hid him from Athalia, that hee was not ſlayne. And he was with her hid in the houſe of the Lord ſix yeres. And Athalia did reigne ouer the land. And the .vij. yere Jehoſaba ſente and ſette the rulers ouer & hundredes, with the captaynes and them of the garde, and toke them to him into the houſe of the Lord, and made a bonde with them, and toke an oth of them in the houſe of the Lord, and ſhe ſwed them the kinges ſonne. And commaunded them ſaying: This is it that ye muſt doo, our thirde parte of you, whole deſcende is to come on the Sabbath daye, ſhall

kepe the watch of the kinges house.
 And another thirde part shall kepe the
 gate of Sur: and another thirde parte
 shall kepe the gate which is behinde
 them of the garde: and so shall ye kepe
 the watch of the house of Messah, and
 two partes of you, that is, all that go
 out on the Sabbath day, that kepe the
 watch of the house of the Lord about
 the kinge, and ye shall compasse the
 kinge rounde aboute, and euery man
 shall haue his weapon in his hande.
 And whosoener commeth within the
 ranges, let him be slayne. And see that
 ye bee with the kinge, as hee goeth
 oute and in. And the captaynes ouer
 the hundredes did accordinge to all
 thinges that. Jehoiada the Prieste
 commaunded: and they toke euery man
 his men, that were to come in on the
 Sabbath day, with them that should
 go out on the Sabbath, and came to
 Jehoiada the priest. And to the cap-
 tynes ouer hundredes did the Priest
 geue king Dauides speares and shiel-
 des, that were in the Temple. And
 they of the garde stode, and euery man
 had his weapon in his hande rounde
 about the king, from the right corner
 of the temple to the left, alonge by the
 altar and the temple. And he brought
 out the kinges son, and put the crowne
 vpon him: and deliuered him the wit-
 nes, and made him king, and annoynt-
 ed him. And they clapt their handes,
 and sayde: God saue the kinge. And
 when Athalia heard the noyse of the
 running of the people, she came to the
 people into the temple of the Lord.
 And when she looked, behold, the kinge
 stode by a pillar as the manner was, &
 the singers, and the trumpettes by the
 kinge, and all the people of the lande
 reioyced, and blew with trumpettes.
 And Athalia rent her clothes, & cryed
 Treason, treason. But Jehoiada the
 priest commaunded the captaynes of
 the hundredes that had the rule of the
 hoolle, and sayde vnto them: Haue her
 oute withoute the Temple, that shee
 may be within the ranges, and yf any
 folowe her, kill him with the sword:
 for the priest had sayde: she maye not

be slayne in the house of the Lord.
 And they layd handes on her, till she
 came into the waye, by the which the
 hoxses went into the kinges palace: and
 there was she slayne. And Je-
 hoiada made a bond betwene the Lord
 and the king, and the people, that they
 should be the Lordes people, and also
 betwene the kinge and the people.
 And all the people of the lande wente
 into the house of Baal, and destroyed
 it, his altars also, and his ymages
 brake they downe iustly, and slewe
 Mathan the priest of Baal before the
 altars. And the prieste set watche ou-
 er the house of the Lord, and tooke
 the rulers ouer hundredes, the captai-
 nes, and them of the garde, and all the
 people of the lande. And they brought
 the kinge from the house of the
 Lord: and came by the waye of the
 gate of them of the garde to the Kin-
 ges palace. And he satte him downe
 on the Seate of the Kinges. And all
 the people of the land reioyced, and the
 citie was in quiete. And they slewe
 Athalia with the swearde, besyde the
 kinges palace. Such yere olde was
 Jehoas, when he began to reggne.

The xij. Chapter.

And he began to reggne in the
 vij. yere of Ichn. xl. yere
 reigned he in Ierusalem: and
 his mothers name was Zebiah, of
 Beersaba. And he dydde that whiche
 was good in the sight of the Lord,
 as long as Jehoiada the priest enfor-
 med him. But the hill altars was
 not taken away, for the people offered
 and burnt incense yet vpon the hill
 altars. And Jehoas sayde to the
 Priestes: all the siluer of the dedi-
 cate thinges that he brought vnto the
 house of the Lord in currant money,
 that is to saye: the money that euery
 man is set at, and all the money that
 euery man with a willing heart ge-
 ueth and bringeth into the house of
 Lord, let the priestes take it to the eue-
 ry man of his acquaintance, to repaire
 the broken places of the house, where

Jehoas

iiii. Kinges.

sooner any decay is founde. And so it came to passe, that vnto the .xxij. yere of kinge Jehoas, the Priestes hadde mended nothinge, that was decayed in the temple. Then kinge Jehoas called for Jehoiada the bishop, and the Priestes, and sayde vnto them: Whye repayre ye not the broke places of the temple? Now therfore, see that ye receyue no more money of your acquaintaunce, except ye deliuer it to repayre the temple withall. And the priestes consented to receiue no more money of the people: except to repayre the decayed places of the temple. But Jehoiada the priest tooke a chest, and bozed a hole in the lid of it, and set it besyde the altar on the righte syde, as euery man cometh into the Temple of the Lord. And the priestes that kepte the vessels, put therein all the money that was broughte into the house of the Lord. And it fortuned, that when they sawe there was muche money in the

4. re. 22 a

chest, the kinges scribe and the hye priest came vp, and told the mony that was found in the house of the Lord, and put it into a bag. And they gaue the money scaled, into the handes of them that executed the worke, and that had the ouersyght of the house of the Lord: and they broughte it oute to the carpenters and builders (that wrought vpon the house of the Lord) and to masons, and hewers of stone: And they bought timber and fre stone to repayre the decaye in the house of the Lord, and to all that wente out to mende the temple: howe be it ther was not made for the house of the Lord, bolles of siluer, instrumentes of musicke, basens, trompettes oz anye vessels of golde: oz vessels of siluer, of the money that was brought into the house of the Lord: But they gaue that to the worke men, and repayed therewith the house of the Lord. Moreouer, they reckened not with the men, into whose handes they deliuered the money to be bestowed on workemen: for they did their busynesse saythfully. Howe be it, trespasser mony, and sinne many was not brought into the house

of the Lord, for it was the Priests. Then came Hazael kinge of Siria vp, and fought agaynst Beth, and tooke it, and Hazael set his face to go vp to Ierusalem. And Jehoas kinge of Iuda tooke all the halosword things that Jehosaphat, Jehozam and Haziah his fathers kinges of Iuda had dedicat, and that he himselfe had dedicated, & all the gold that was found in the treasures of the house of the Lord, and in the kinges house, and sent it to Hazael king of Siria, and so he departed from Ierusalem. The remnaunte of the woodes that concerne Jehoas, and all that hee dydde, are they not written in the booke of the Chronicles of the kinges of Iuda: And his owne seruantes aroise, and wroughte treason, and slew Jehoas in the house of Hillo, when he came downe to Hilla. Jehoahaz the sonne of Semeah and Jehoahab, the sonne of Semeah his seruantes, slew him, and he dyed. And they buried him with his fathers in the Citye of Dauid. And Amaziah his sonne reigned in his stede.

The .xxij. Chapter.

In the .xxij. yere of Ioaas the son of Jehoahaz kinge of Iuda, Jehoahaz the sonne of Jehu, began to reygne ouer Israell in Samaria .xviij. yere. And he wrought that which was euill in the sight of the Lord, and folowed the sinnes of Jeroboam the sonne of Nabat, which made Israell to sinne, and departed not thence from. And the Lord was angrie with Israell, and deliuered them into the hand of Hazael king of Siria, and in to the hande of Benhadad the sonne of Hazael all their dayes. And Jehoahaz besought the Lord: and the Lord herd him. For he considered the trouble of Israel wherby the king of Siria troubled them. And the Lord gaue Israell a deliuerer, so that they wēt out fro vnder the subiection of Sirians. And the children of Israel dwelt in their tentes as before time.

4. re. 8. b.

Nevertheless they departed not from the sinnes of the house of Jeroboam, whiche made Israel synne, but waiked in them. And there remayned an Idols groue still also in Samaria.

7 Neyther did he leane of the people to Jehoahaz, but fifty horsmen, ten charets, and ten thousand footemen: for the king of Syria destroyed them, and made them like threshed duste. The rest of the wordes that concerne Jehoahaz, and all that hee did, and his power, are they not written in the booke of the Chronicles of the kinges of Israel? And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joas his sonne reygned in his steade. In the xxxvij. yere of Joas king of Juda, began Jehoas the sonne of Jehoahaz to reygne ouer Israel in Samaria. xvi. yere, and did that which is euill in the sight of the Lorde, and departed not from all the sinnes of Jeroboam the sonne of

8 Nabat, (that made Israel to sin,) for he waiked therein. The remnaunte of the wordes that concerne Joas, and all that he did, and his power wherewith he fought agaynst Amaziah king of Juda, are they not written in the Chronick booke of the kinges of Israel? And Joas slept with his fathers, and Jeroboam late vppon his seate. And Joas was buryed in Samaria amonge the kinges of Israel. When Elisa was fallen sicke of his sicknesse (wherof he dyed) Joas the king of Israel came downe vnto him, and wepte before him, and sayde: O my father, my father, the charet of Israel, and the horsmen of the same.

Amg. 2. c. Elisa sayde vnto him: take bowe and arrowes. And he tooke vnto him bowe and arrowes. And he said to the kinge of Israel: put thine hande vppon the bowe, and he put his hande vppon it. And Elisa put his handes vppon the kinges handes, and said: open a window Eastward, and when he hadde opened it, Elisa said: shote, and he shot. And he sayde: the arrowe of healthe of the Lorde: and the arrowe of health agaynst Siria: for thou shalt smite Siria in

ria in Sybel, till thou haue made an end of them. And he said: take the arrowes, and he toke them. And he said vnto the kinge of Israel: smyte the grounde, and he smote it thise, & ceased. And the man of God was angrie with him, and saide: thou shouldest haue smitten. v. oz. vi. times (oz. vij. times,) and then thou haddest smitten Siria, till thou haddest made an end of them, where nowe thou shalt smite Siria but thise. And so Elisa dyed, and they buryed him, and the souldiers of the Moabites came into the lande, the same yere. And it chaunced as some of them were buryinge a man, and spied the souldiers, they caste the man into the Sepulchre of Elisa. And when the man was rolled downe, and touched the body of Elisa, he reuiuied, and stood vpon his feete. But Hazael vexed Israel, all the dayes of Jehoahaz. And the Lorde had mercye on them, and pityed them, and hadde respect vnto them, because of his apoyntment made with Abraham, Isaac and Jacob, and woulde not destroy them, neyther cast he them from him as yet. So Hazael the kinge of Siria died, and Benhadad his sonne reygned in his steade. And Jehoas the sonne of Jehoahaz wente agayne, and tooke out of the hande of Benhadad the sonne of Hazael, the cities which he had taken away out of the hand of Jehoazah his father, in warre: for. iij. times did Joas beate him, and restored the Cities vnto Israel agayne.

Ecc. 48 a

The xliij. Chapter.

The seconde yere of Joas sonne of Jehoahaz kinge of Israel reygned Amaziah, the sonne of Joas king of Juda: he was. xxb. 2. pa. 258. yere olde, when he began to reygne, and reygned. xxix. yere in Ierusalem, and his mothers name was Jedan, of Ierusalem. And hee did that which is good in the syghte of the Lorde, yet not like Dauid his father: but did, accordeinge to all thinges, as Joas his father did.

Neyther

Joas

iiii. Kinges

Jehoi

Wether were the hill altares taken away: for as yet the people did sacrifice and burnt incense on the hill altares. And as soon as the kingdom was settled in his hande, it camme to passe that he slew his seruantes which had killed the kinge his father.

4. re. 12 d
But the children of those murderers he slew not, according vnto it that is written in the booke of the lawe of Moses: wherein the Lord commaunded, saying: lette not the fathers dye for the children, nor let the children be slayne for the fathers: But let euery manne be put to death for his owne sinne. He slew of Edom in the salte valley, ten thousande, and tooke the castell on the rocke in the same battell, and called the name of it Joktheel vnto this daye. Then Amaziah sente messengers to Jehoas the sonne of Jehoahaz sonne of Jehu king of Israel, saying: come, let vs see eche other.

C And Jehoas the kinge of Israel sent to Amaziah king of Iuda, saying: did not a thistle that is in Libanon, sende to a Cedar tree that is in Libanon, saying: geue thy daughter to my sonne to wife: And the wilde beaste that was in Libanon, went and trode downe the thistell. Thou hast smitten Edom, thine heart hath made thee proud: Enioy this glory, and tarpe at home. Why dost thou provoke to mischiefes that thou shouldest bee overthrown, and Iuda with thee? But Amaziah would not heare. And Jehoas the king of Israel went by, & he and Amaziah kinge of Iuda sawe eche other at Bethsames which is in Iuda. And Iuda was putte to the worke before Israel, and they fledde euery man to their tentes. And Jehoas king of Israel tooke Amaziah kinge of Iuda, the sonne of Jehoas, the sonne of Amaziah, at Bethsames, and camme to Ierusalem, and brake down the wal of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubites. And he tooke all the golde and silver, and all the vessels that were found in the house of the Lord, and in the treasures of

Deu. 4. b
2 pa. 25. a
Jer. 31. c
Eze. 18. e
2. pa. 25. c

Jud. 9. c.
4. Cl. 4 b

D Jehoas king of Israel tooke Amaziah kinge of Iuda, the sonne of Jehoas, the sonne of Amaziah, at Bethsames, and camme to Ierusalem, and brake down the wal of Ierusalem from the gate of Ephraim to the corner gate, foure hundred cubites. And he tooke all the golde and silver, and all the vessels that were found in the house of the Lord, and in the treasures of

the kinges house, and the childre toke he to be his wardens, and returned to Samaria againe. The rest of the acts of Jehoas which he did, and his power, and howe he fought with Amaziah kinge of Iuda, are they not written in the Chronicles boke of the kinges of Israel. And Jehoas slept with his fathers, and was buried at Samaria amonge the kinges of Israel: and Jeroboam his sonne reigned in his steede. Amaziah the sonne of Jehoas king of Iuda, liued after the deathe of Jehoas sonne of Jehoahaz king of Israel. xv. yere. And the remnaunte of the wooddes that concerne Amaziah, are they not written in the boke of the Chronicles of the kinges of Iuda: But thei conspired a treason agaynst him in Ierusalem: and when he fledde to Lachis, they sente after him to Lachis, and slew him there. And they brought him on horses, and he was buried at Ierusalem with his fathers in the Citie of David: And all the people of Iuda tooke Azaria, which was. xvi. yere old, and made him kinge for his father Amaziah. He builde Elath, and broughte it againe to Iuda, after that the king was laid to rest with his fathers. In the xv. yere of Amaziah the sonne of Jehoas kinge of Iuda, I was Jeroboam the sonne of Joas made kinge ouer Israel in Samaria, and reigned. xli. yere, and wroughte that which was euill in the sighte of the Lord. Neither turned he away from all the sinnes of Jeroboam the soon of Nabat, which made Israel to sinne. He restored the coast of Israel from the entringe of Hamath vnto the sea of the wilderness, according to the worde of the Lord God of Israel, which he spake by the hande of his seruant. Ionaas the sonne of Amithai the Prophet, which was of Geth Hepter. For the lord saw howe the affliction of Israel was exceeding bitter, in so much the prisoned and the forsaken were at an end. And ther was none to help Israel. And the Lord saide not, that he

E

2. pa.

4. Cl.

Am

Jonas

4. Cl.

would

woulde put out the name of Israel from vnder heaven, but he helped the by the hande of Jeroboam the sonne of Joas. The rest of the wordes that concerne Jeroboam, and all that hee did, and his strength, which he executed in the warres, and howe he restored Damasco, and hemath to Iuda in Israel, are they not written in the booke of the Chronicles of the Kinges of Israel? And Jeroboam slept with his fathers, euen with the kinges of Israel, and Zacharia his sonne reygned in his steede.

The .xv. Chapter.

In the twentieth and seven yere of Jeroboam king of Israel, beganne Azaria sonne of Amazia kinge of Iuda to reygne. Sixteene yere olde was he when he was made king, and he reygned twos and fiftie yere in Ierusalem, and his mothers name was Jecheleiah of Ierusalem. And he did that which was right in the sighte of the Lord, according to all thinges as did his father Amaziah: save that the high altars were not put awaye, for the people offered, and burned incense still on the high altars. And the Lord smote the king, and he was a leper vnto the day of his death, and dwelte in a seuerall house at libertie, and Iotham the kinges sonne gouerned the palace, and iudged the people of the land. The rest of the wordes that concerne Azaria and all that hee didde, are they not written in the boke of the Chronicles of the kinges of Iuda? And so Azaria slepte with his fathers, and they buried him with his fathers in the Citie of David, and Iotham his sonne reygned in his steede. In the xxvij. yere of Azaria kinge of Iuda did Zacharia the sonne of Jeroboam reygne vpon Israel in Samaria. vii. monethes, and wrought that which was euill in the sighte of the Lord as did his fathers: and tourned not awaye from the sinnes of Jeroboam the sonne of Nabat, which made Israel to sinne. And Shallum the sonne of Iabes conspired against him, and

smote him in the sight of the people, and killed him, and reygned in his steede. The reste of the wordes that concerne Zacharia, beholde, they are written in the booke of the Chronicles of the kinges of Israel. These be also the wordes of the Lord, which he spake vnto Iehu, sayinge: the sonnes shall sitte on the seate of Israel in the fourth generation after thee. And it came so to passe. Shallum the sonne of Iabes beganne to reygne in the .xxxix. yere of Azaria king of Iuda: and hee reygned a moneth in Samaria. For Menahem the sonne of Gadi went by from Thirza, and cam to Samaria, and smote Shallum the sonne of Iabes in Samaria, and slus him, and reygned in his steede. The rest of the wordes that concern Shallum, and the treason whiche hee conspired, beholde, they are written in the booke of the chronicles of the kinges of Israel. The same time Menahem destroyed Thipsah, and all that were therein, and the coastes thereof from Thersah. And (because they opened not to him) hee smote it, and ript by all their women with childe. The .xxxix. yere of Azaria kinge of Iuda began Menahem, the sonne of Gadi to reygne vpon Israel. x. yere in Samaria. And hee did euill in the sighte of the Lord, and tourned not awaye all his dayes from the synne of Jeroboam the sonne of Nabat, whiche made Israel to synne. And Phul the kinge of Assiria came vpon the lande. And Menahem gaue Phul a .x. talentes of siluer that his hande might be with him, and stablish the kingdome in his hande. And Menahem made a proclamation for the money in Israel, that all menne of substance shoulde geue the king of Assiria fiftie sicles of siluer a peece. And so the king of Assiria turned backe again, and taried not there in the lande. The rest of the wordes that concerne Menahem, and all that hee did, are they not written in the booke of the chronicles of the kinges of Israel? and Menahem slepte with his fathers,

Azaria

iiii. Kinges.

and Pekahia his son dyd in his steade succede him in the kingdome. In the fiftieth yere of Azaria kinge of Iuda, began Pekahia the sonne of Menahem to reygne ouer Israell in Samaria two yere, and did that whiche was euill in the sighte of the Lorde: and left not off from the synnes of Jeroboam the sonne of Nabat, whiche made Israell sinne. But Pekah the sonne of Remaliahu, whiche was a captayne of his, conspired agaynst him, and smote him in Samaria, euen in the palace of the kinges house with Argob and Aris: and with him were fiftie men of the Gileadites, and he killed him, and reygned in his roome. The rest of the wordes that concerne Pekahia, and all that he did: behold, they are writtten in the booke of the Chronicles of the Kinges of Israell. In the. liij. yere of Azaria kinge of Iuda, began Pekah the soon of Remaliahu, to reygne ouer Israell in Samaria. x. yere, and did euill in the sight of the Lorde, and turned not away from the synnes of Jeroboam, the sonne of Nabat, that made Israell syn. In the dayes of Pekah kinge of Israell, came Tiglath Pileser kinge of Assiria, and toke Iion, Abel, Beth maacha, Ianoah, Kedez, Hazor, Gilead, Galile, and all the lande of Ephraim, and caried the away to Assiria. And Hosia the sonne of Ela conspired treason agaynst Pekah the sonne of Remaliahu, and smote him, and slew him: and reigned in his steade in the. xx. yere of Iotham the sonne of Azariah. The rest of the wordes that concerne Pekah, and all that hee did, beholde, they are writtten in the booke of the Chronicles of the kings of Israell. The seconde yere of Pekah the sonne of Remaliahu kinge of Israell, beganne Iotham, the sonne of Azariah kinge of Iuda to reygne. Fyue and twentie yere olde was he, when he began to reygne: and he reygned fyrteene yere in Ierusalem. His mothers name was Ierusa, the daughter of Iadok. And he did that whiche is right in the sighte of the LORD:

even accordinge to all as his father Azariah, so did he. But the hill saulters were not put aswape: for the people offered, and burnt incense still in the hill saulters: he built the hyder dooze of the house of the Lorde. The rest of the wordes that concerne Iotham, and all that hee didde, are they not writtten in the booke of the Chronicles of the kinges of Iuda. In those dayes the Lorde began to sende into Iuda Rezin, the kinge of Siria, and Pekah the sonne of Remaliahu. And Iotham slept with his fathers, and was buryed with his fathers in the cite of Dauid his father, & Ahaz his sonne reygned in his steade.

The. xvi. Chapter.

The. xvi. yere of Pekah the soon of Remaliahu kinge of Israell, & Ahaz the soon of Iotham kinge of Iuda, began to reygne. Twentie yere olde was he, when he was made kinge, and reygned sixteene yere in Ierusalem, and did not that whiche was right in the eyes of the Lord his God, lyke Dauid his father: But walked in the waye of the kinges of Israell: yea, and made his sonne to dwell go throughe the fyre, after the abominations of the Heathen, whome the LORD cast out before the childerne of Israell. And he offered, and burnt incense in the hill saulters, and on the hilles, and vnder euery thicke tree. Then Rezin kinge of Siria, and Pekah sonne of Remaliahu kinge of Israell came vp to Ierusalem, to spyghte. And they soughte agaynst Ahaz, but coulde not ouercome him. And the same tyme Rezin kinge of Siria, broughte Elath agaynst to Siria, and rid the Iewes thence. And the Sirians came to Elath, and dwelte therein vnto this daye. So Ahaz sente messengers to Tiglath Pileser kinge of Assiria, saying: I am thy seruauant and thy sonne, come vp and deliuer me out of the hande of the kinge of Siria, and out of the hande of the kinge of Israell, whiche

Thaz

El. 8. b

rise by agaynste me. And Thaz tooke the silver & the gold, that was founde in the house of the Lorde, and in the treasures of the kinges house, and sent a reward to the kinge of Assyria. And the kinge of Assyria consented vnto him. For the kinge of Assyria went by agaynst Damasco. And whē he had taken it, he caried awaye the people to Ryz, and sine Rezin. And king Thaz went to Damasco, to mete Tiglath Peleser kinge of Assyria. And when king Thaz sawe an aultar that was at Damasco, he sent to Uria the priest, the paterne of the aultar and the fashion of it, and all the workmanship therof. And Uria the priest made an aultar in all poyntes lyke to the paterne which kinge Thaz hadde sente from Damasco: euen so bydde Uria the priest make it, agaynst king Thaz came from Damasco. And so, when the king was come from Damasco, he saw the aultar, and the king went to it, and offered thereon. And he burnt his burnt offeringe, and his meat offering, and powzed his drinke offering: and spynkeled the bloude of his peace offerings, beside the aultare that was by the brasen aultar, which was before the Lorde, and set it without the temple betwene the aultare, and the temple of the Lorde, and put it on the northside of the aultar. And kinge Thaz commaunded Uria, the priest, and sayd: Upon the great aultar sette on fire in the moyninge, the burnt offeringe, and in the euen, the meat offering, and the kinges burnt sacrifice, and his meat offeringe, with the burnt offering of all the people of the lande, and their meat offering, and their drinke offerings, and poure there by all the bloude of the sacrifice offerings. But the brasen aultar will I come and see. And Uria the priest did according to all thinges as kinge Thaz commaunded him. And kinge Thaz brake the sides of the bottoms and tooke the lauer from off them, and tooke downe the lauer from off the brasen oven that were vnder it, and putte it vpon a pavement of stones.

And the daye for the Sabbath (that they had made in the house) and the kinges entrie without touned he to the house of the Lorde for (fear of) the king of Assyria. The rest of the wordes that concerne Thaz, what he did, are they not written in the boke of the chronicle of the kinges of Iuda? And Thaz slept with his fathers, and was buried with his fathers in the Citie of David: and Hezekia his son reigned in his stede.

The. xviij. Chapter.

In the. xij. yere of Thaz kinge of Iuda, began Hosea the sonne of Elia to reygne in Samaria bypon Irael. ix. yere, & did that which was euill in the sight of the Lorde, but not as the kinges of Irael, that were before him. And Salmanasar king of Assyria came by agaynst him, and Hosea became his seruante, and gaue him presentes. And the kinge of Assyria found treason in Hosea: for he hadde sent messengers to Sua kinge of Egypt, and brought no present vnto the king of Assyria from yere to yere: and therfore the king of Assyria toke him, & put him in prison. And then the king of Assyria came by throughout all the lande, and gat by agaynst Samaria, and besieged it thre yere. In the nynte yere of Hosea, the king of Assyria tooke Samaria, and caried Irael awaye vnto Assyria, and put them in Hala, in Habor, by the river of Goza, and in the cities of the Medes. For it came to passe that the children of Irael sinned agaynst the Lorde their God, whiche had brought them out of the lande of Egypt, from vnder the hande of Pharaon king of Egypt, and feared other goddes, and they walked in the ceremonies of the heathen, whome the Lorde caste out before the children of Irael, and in the ceremonies whiche the kinges of Irael had made. And the children of Irael wente aboute to hyde those thinges that were not well, from the Lorde their God. And they builde the hill aultars in all their Cities, both in the towres.

3. reg. 18

3. El. 13

where

Hoseah

iiii. Kinges

Where they kepte watche, and also in the stronge towne. And they made them Images and grones in euerye hye hill, and vnder euerye thicke tree. And there they burnt incense in all the hill altars as did the Heathen, (whom the Lorde carped awayne be- for them) and wrought wicked thinges to anger the Lorde withall: for they serued moste vile Idoles, wher- of the Lorde hadde sayde vnto them:

• Ye shall doo no suche thing. And the Lorde testifed in Israel and in Ju- da by all the prophetes, and by all the sears sayinge: • Turne from youre wicked wayes, and keepe my com- maundementes and my statutes, ac- cordinge to all the lawe whiche I commaunded your fathers, and whiche I sente to you by my seruantes the prophetes. Forwithstandinge, they would not heare, • but rather harde- ned their neckes like to the stubber- nesse of their fathers that did not be- lieue in the Lorde their God. For they refused his statutes, and his appoynt- ment that he made with their fathers, and the witnesses (wherewith hee witnessed vnto them:) and they folo- wed vanitie, and became bayne, and

round about them: concerning whom the Lorde had charged them that they should not doo lyke them. But they leste the commaundementes of the Lorde they: God, and made them I-

3 Re. 12. f
mages of metall, • euen two calues: & made ydoll grones, and worshipped

all the hooste of heauen, and serued Baal. • And they sacrificed they: son- nes and their daughters in fire, and bled witchcraftes and enchanntmen- tes, euen selling them selues to worke wickednesse in the sight of the Lorde, and to anger him. And the Lorde was exceeding wroth with Israel, and

put them out of his sight, • that there was leste but the tribe of Juda only.

¶ Neuertheles, Juda also kept not the commaundementes of the Lorde they: God, but walked in the ceremonies of Israel, which they made. And the Lorde caste by all the seede of Israel,

and vexed them, and deliuered them into the handes of spoylers, vntill hee had caste them out of his syghte. For Israel deuicid them selues from the house of Dauid, and made theym a kinge, euen Jeroboam the sonne of Nabat. And Jeroboam drew Israel awayne, (that they shoulde not folowe the Lorde) and made them syn a great synne. For the children of Israel walked in all the sinnes of Jerobo- am whiche he did, and departed not there from, vntill the Lorde put Is- rael awayne out of his sighte, as hee had sayde by all his seruantes the prophetes. And so was Israel carped awayne out of their owne lande, to As- siria, euen vnto this daye. And the kinge of Assiria broughte men from Babilon, from Cutha, from Sua, from Hanath, and from Sephoruaim, and put them in the citis of Samaria in steede of the children of Israel. And they possessed Samaria, and dwelt in the citis therof. And it fortuned, that at the beginning of their dwellinge there, they feared not the lord. And the Lorde sent Lyons among them, which slue them. Wherfore, men sayde to the king of Assiria: The nations whiche thou hast translated, and put in the ci- ties of Samaria, knowe not the lawe of the God of the lande, therefore he hath sente Lyons vpon them: and be- hold they slay the, because they knowe not the maner of worshipping of the God of the lãd. Then the king of As- siria commaunded sayng: Carry thi- ther one of twayne of the piskies, whom ye brought thence, and let the go, and dwell there, and teach them the fashon howe to serue the God of the countrey. And then one of the piskies whiche they had caried thence came, and dwelte in Bethell, and taught theym howe they shoulde feare the Lorde. Howbeit euerye nation made theym Goddes of their owne, and put them in the houses of the hill al- tars, whiche the Samaritans hadde made, euerye natio in their citis wher in they dwelt. The men of Babilon made Soroth, Benoth: and the men

of Catha, made Pergal: and the men of Hamath made Simi. The Sutees made Ribbaz and Charthak. And the Ephraimites burnt their children in fyre for Tadmeclech, and Inamelech, the Gods of Ephraim. And so they feared the Lord, & made them Pyelles of the Hill aultars, whiche sacrificed for the in the houses of the hill aultars. And so they feared the Lord, and serued their own Gods after the maner of the people, whome they carried thence. And vnto this day they doo after the olde maner: and neyther feare God, neyther doo after their ordinances and customs, & after the law and commandement which the Lord commanded the children of Jacob, whome hee called Israel. And the Lord made an appointmēte with them, & charged them, saying: • Feare none other Gods, nor bowe your selues to them, nor serue them, nor sacrifice to them: but fear the Lord which brought you out of the land of Egypt with great power and a strethed out arme: him feare, and to him bowe, and to him doo sacrifice. The statutes, ordinances, law, and commandement which he wrote for you, see that ye be diligent to doo for evermore, and fear not any other goddes. And the appointmēte that I haue made with you, see ye forget not, and feare none other goddes: but the Lord poure God ye shall feare, and he shall deliuer you out of the handes of all your enemies. Howbeit, they did not hearken, but did after their olde custome. And so these nations feared the Lord, and serued their Images also, like as did their children, and their childrens children. Euen as did their fathers, so do they vnto this day.

The xviij. Chapter.

In the third yere of Hosea sonne of Elia kinge of Israel, it came to passe, that Hezekiah the sonne of Abaz kinge of Iuda did reygne. ¶ Twentie and five yere old was he, when he began to reigne, and reigned xxx. yere in Ierusalem, his mother

name also was Ibi, the daughter of Zacharia, and he did that whiche is right in the sight of the Lord, according to all as did Dauid his father.

¶ He put away the hill aultars, and brake the ymages, and cut downe the groues, and all to brake the brazen serpent that Moyses had made. For vnto those dayes the children of Israel did burn sacrifice to it, and he called it Nehustan. He trusted in the Lord God of Israel, so that after him was none lyke him amonge all the kinges of Iuda, neyther were there anye suche before him. For he came to the Lord, and departed not from him, but kepte his commandementes, which the Lord commanded Moyses: And the Lord was with him: so that hee prospered in all thinges which he tooke in hande. And he rebelled agaynst the kinge of Assiria, and serued him not. He smote the Philistines euen vnto Gaza, and the costes therof, both castles where they kepte watches, and stronge Cities. ¶ And in the fourth yere of king Hezekiah, which was the seuenth yere of Hosea, sonne of Elia kinge of Israel, it fortuned that Salmanazar kinge of Assiria came by agaynste Samaria, and besieged it. And after thre yeres they tooke it euen in the xij. yere of Hezekiah: that is to say, the ninth yere of Hosea kinge of Israel. And Samaria was wonne. And the kinge of Assiria, did carry away Israel vnto Assiria, and put them in Halah, and in Habor by the riner of Gozan, and in the cities of the Medes: because they would not hearken vnto the voyce of the Lord their God: but transgressed his appointmēt, and all that Moses the seruaunt of the Lord commanded, and wold neither heare them nor doo them. ¶ Herefoze in the xiiij. yere of king Hezekiah did Sennacherib kinge of Assiria come by agaynste all the stronge cities of Iuda, & rooke theym. And Hezekiah kinge of Iuda sent to the kinge of Assiria to Lachis, saying: I haue offended, depart from me, and all that thou wilt on me, that

Deu. 7. a
4 re. 23 b
• Iu. 21
15

4 re. 27. a

2 pa. 32. a
Esa. 36 a
Ecc. 48 d

Hezekiah

iii. Kings.

4. re. 11 d

D

Nat. 1. b

Esa. 36 a

Eze. 29 a

2 ps. 32. c

that will I beare. And the king of Assyria appointed vnto Hezekiah kinge of Iuda thye hundred talentes of siluer, and thirtie talentes of gold. And Hezekiah gaue him all the siluer that was found in the house of the Lord, and in the treasures of the Kinges house. At the same season did Hezekiah rent the doores of the temple of the Lord, and the pillers (which the sayde Hezekiah king of Iuda had couered ouer) and gaue theym to the kinge of Syria. And the kinge of Assyria sente Tharthan and Rablaris and Rabshake from Lachis to king Hezekiah with a great hoste agaynst Ierusalem. And they went vp, and cam to Ierusalem, and gatte them vp, and stood by the conduit of the vpper poole, whiche is in the way of the fullers field. And when they hadde called to the Kinge, there came out to them. Eliakim the sonne of Elia which was steward of the household, & Sobna the scribe, and Ioah the sonne of Asaph, the recorder. And Rabshake said vnto them: Tell ye Hezekiah I praye you: thus sayeth the great king, euen the king of Assyria: what confidence is this that thou hast? Doest thou speake suche a light worde in dede? By counsell and power, I will be ready to make war. On whome then doest thou truste, that thou rebellest agaynst me? doest thou trust in the staffe of this broken reede of Egypt, on which if a man lean, it will go into his hand, and pearse it. Euen so is Pharaos kinge of Egypte, vnto all that trust on him. If ye saye vnto me, we truste in the Lord oure God: Is not that hee, whose hill antitares and his other antitares, Hezekiah hath put downe, and hath said to Iuda and Ierusalem, ye shall worshipping before this antitar here in Ierusalem. Now therfore deliuer the wards vnto my Lord the king of Assyria, that ye rebell not, and I wil deliuer thee two thousand hostes, if thou be able to set ryders vpon them: why thinkest thou scoone at the presence of one of the least Dukes of my masters seruants, and trustest to Egypt for chareys and hors

menne? Moreover, am I come nowe without the biddinge of the Lord to this place, to destroy it? the Lord said to me: goo vp to this land, and destroy it. And Eliakim the sonne of Hezekiah, and Sobna, and Ioah said vnto Rabshake: speake (I praye thee) to thy seruants in the Syrians language, for we vnderstand it, and talke not with vs in the Jewes tongue, in the eares of this people that are on the wall. And Rabshake sayde vnto them: hath my master sent me to thy master and to thee to speake these wordes? Hath he not sent me because of the men which spyte on the wall, that they maye ease their owne bounge, and drinke their owne pisse with you? And so Rabshake stode, and cried with a loud voyce in the Jewes language, and spake, saying: heare the sayings of the great king of Assyria. Thus saith the king: let not Hezekiah beggyle you, for he shall not be able to deliuer you out of mine hande, neyther let Hezekiah make you to trust in the Lord, saying: the Lord shall surely deliuer vs, and this title shall not be geuen ouer into the hande of the king of Assyria. Harken not ye to Hezekiah: for thus sayeth the king of Assyria. Deale kindlye with me, and come oute to me. And then eate carry man of his owne vine, and of his owne figge tree, and drinke euery man of the water of his owne well, till I come, and set you to as good a lande as youres is: a land of corne and wyne, a lande of bread and vineyardes, a lande of oyle, of Olive trees, and of honey: that ye may liue and not dye. And harken not vnto Hezekiah, for he beggyleth you, saying: the Lord shall deliuer vs. Hath euery one of the goddes of the nations deliuered his lande out of the hand of the king of Assyria? where is the God of Hamath, and of Arphad, and where is the God of Sepharvaim, Hena and Iua? did they deliuer Samaria out of mine hande? what God is among al the gods of the nations that hath deliuered his land out of mine hand. Shall the Lord deliuer Ierusalem oute of mine hande? But

But they that were of the people held their peace, and answered him not a word: for the king had commanded, saying: answer him not. Then Eliachim which was the steward of the household, and Shobna the scribe, and Joah the son of Asaph the recorder, came to Hezekiah with their clothes rent, and tolde him the wordes of Rabshake.

The .xix. Chapter.

Ezekiah. 37
So it came to passe, that when king Hezekiah heard it, he rent his clothes and put on sacke, and came into the house of the Lord, and sent Eliachim which was the steward of his household, and Shobna the scribe, and the elders of the priests clothed in sacke, to Asaph the prophete the sonne of Amos: And they said vnto him, thus saith Hezekiah: This day was day of tribulation, and of rebuke and blasphemys. For the children are come to the birth, & ther is no strength to be deliuered. Peradventure the Lord thy God will heare all the wordes of Rabshake, whom the king of Assyria his master hath sent, to rail on the living God, and to rebuke him with wordes, which the Lord thy God hath heard: And lift thou vp thy prayer for the remnant that are left. So the seruantes of king Hezekiah came to Asaph. And Asaph sayde vnto them: So shall ye saye to your master. Thus sayth the Lord: be not afrayde of the wordes whiche thou hast heard, with whiche the ponge men of the king of Assyria haue raysted on me. Beholde, I will put him in another mind, and he shall heare tydings, and so retourne to his owne lande. And I will bring to passe, that he shall fall vpon the sword, & c. And in his owne lande. And Rabshakee wroth againe, and founde the king of Assyria fighting against Libnais: he had heard, howe that he was departed from Lachis. And when hee heard men say of Sennacherib kinge of the blake Moynes: Beholde, hee is

come oute to fighte agaynst thee, hee departed, and sente messengers vnto Hezekiah, sayinge: Thus speake to Hezekiah king of Iuda, sayinge: Lette not thy God discaue thee, in whom thou trustest, saying: Ierusalem shall not be deliuered into the hande of the king of Assyria. Beholde thou hast heard what the kinges of Assyria haue done to all landes, howe they haue utterly destroyed the. And thou shalt thou (alone) escape: Haue the Gods of the heathen deliuered them, which mine sunetries haue destroyed: As Hozan, and Haran, Rezeph, and the children of Eden which were in Bithlassar: where is the kinge of Hamah, and the kinge of Arphad, the king of the cite of Sepharuaim, and of Hena and Iua: So Hezekiah receiueth the letter of the hande of the messengers, and read it: And Hezekiah went vp into the house of the Lord, and layde it abroade before the Lord. And Hezekiah prayed before the Lord and sayde: O Lord God of Israel, which dwellest betweene the Cherubs, thou art God alone ouer all the kingedomes of the earth, thou hast made heauen and earth: Lord, bowe downe thine eare, and heare: Open Lord thine eyes, I beseeche thee, and see, and heare the wordes of Sennacherib whiche hath sente this man to rayle on the living God. Of a trueth Lord, the kinges of Assyria haue destroyed nations and their landes, and haue set eye on theyr gods. For they were no Gods, but the worke of the handes of manne: euen of wood and stone. And they destroyed them. Now therefore, O Lord oure God, I beseech thee, save thou vs out of his hand that all the kingedomes of the earth may know, that thou only art the Lord God. And Iſai the son of Amos sente to Hezekiah, saying: thus saith the Lord God of Israel: that which thou hast prayed me concerninge Sennacherib king of Assyria, I haue heard it. This is therefore the worde that the Lord hath sayde of him: The virgin, euen the daughter of Sion hath despised

Hezekias

iiii. Kinges

mat. 23. d
Zach. 2. b
Acts. 9. a.

thee, & laughed thee to scorn (O thou king of Assyria) the daughter of Jerusalem hath shaken her head at thee.

• Whom hast thou rayled on, & whom hast thou blasphemed? Agaynst who hast thou exalted thy voyce, and lifted up thine eyes so hye? Agaynste the holy of Israel. By the hande of thy messengers thou halste rayled on the Lord and sayd: with the multitude of my charrettes, I am come by to the toppes of the mountaines, euen along by the sides of Libanon, and I will cut downe the hye Cedar trees, and the lusty fir trees therof. And I will go into the lodging of his nest, & into the wood of his plaine. I haue digged and dronke stronge waters, and with the sip of my going will I drye al the water pooles that are besieged. Make thou not herd, howe I haue ordeyned suche a thing a great while agoe, and haue prepared it from the beginning? And shall I not nowe bring it forth, that it may destroy, and to bringe the stronge Cities into waste heapes of Rones? And the inhabytours of them shalbe of litle power, and faint herted, and comforted, and. • shalbe like the grashe of the field, or grene herbe, or as the haye on the toppes of the houses, or as the corne that is barripe, & smitten with blasing. I know thy dwellinge, thy comminge out, and thy going in, (and thy waye) and thy surpise agaynste me. And because thou ragest agaynste me, and thinkest thy selfe so blessed: this is come vppon thee vnto myne eares, and I will put my hooke in thy nostrils, and my bit in thy lippes, and will bring thee backe agayne, the same waye thou camest. And this shalbe a signe vnto thee (O Hezekias.) Ye shal eat this yere of such things as growe of them selues, and the next yere suche as come by of those that did growe of theyr owne accorde. And the thirde yere so wye and reape, plant byneparbes, and eat the frutes therof. And it that is escaped and lefte, of the daughter of Iuda, shall yet agayne take rotyng downe warde, and beare fruite by wynde. For out of Ierusalem shall

go a remnant, and a number that shall escape out of mount Sion: the ziele of the Lord of hostes shall bringe this thing to passe. Wherefore, thus sayeth the Lord, concerninge the Kinge of Assyria: he shall not come to this cite, nor shoote an arrowe into it, nor come before it with shieldes, nor caste banke against it: but shall goe backe agayne the waye he came, and shall not come into this cite, sayth the Lord. For I will defende this cite, to save it, for myne owne sake, and for Dauid my seruants sake. And so it came to passe, that the selfe same night, the angell of the Lord went out, and smote in the hoste of the Assyrians an hundred, foure score and syue thousande. And when the remnaunte were by cotes in the morning: they sawe, they were all dead carcases. • And so Sennacherib king of Assyria auoyded and departed, and went againe, and dwelt at Ninine. And it fortuneth, that as he was in a temple worshipping Nisroch his god, Bozamelech and Barsar his owne sonnes smote him with the sword. And they escaped into the land of Armenia, and Asar Haddon his son reygnaed in his steele.

The xx. Chapter.

A Boute that time. • was Hezekias sicke vnto the death. And the prophet Isay the sonne of Amos came to him, and said vnto him: Thus sayth the Lord: put thine house holde in an order, for thou shalt dye, and not liue. And Hezekias turned his face to the wall, and prayed vnto the Lord, saying: I beseech thee nowe, O Lord, remember howe I haue walked before thee in the truth, and with a perfect heart, and haue doone that which is good in thy syghte, and Hezekias wept sore. And it fortuneth that alow Isay was gone out into the middle of the court, the voyde of the Lord came to him, sayinge: Courase agayne, and tell Hezekias the captain of my people: Thus saith the Lord God of Dauid thy father: I haue heard thy prayer, and seene thy teares. And behold, I will heale thee, so that on the thirde

Isa. 37 a

I

by wynde. For out of Ierusalem shall

dape thou shalt go by into the house of the Lozde. And I will adde vnto thy dayes yet fifteene yere, and will deliuer thee and this Citie out of the hande of the kinge of Assiria, and will defende this Citie for myne owne sake, and for Dauid my seruantes sake. And I say sayde: Take a lompe of fygers. And they tooke and layed it on the soze, and he recovered. And Hezekia sayde vnto I say: What shall be the sygne, that the Lozde will heale me, and that I shall go vpp into the house of the Lozde, the thirde day? I say answered: this sygne shalt thou haue of the Lozde, that the Lozde will

doe that he hath spoken. • Shall the shadowe go forwarde ten degrees, or go backe agayne ten degrees? Hezekia answered: it is a light thinge for the shadowe to go downe ten degrees, (neither is that my desyre) but if the shadowe now go backward .x. degrees, it is no lighte thinge. And I say the

prophete called vnto the Lozde, and he broughte the shadowe ten degrees

backewarde, by whiche it had gone downe in the dyall of Ahaz. • The

same season Berodach Baladan the sonne of Baladan kinge of Babilon sent letters and a present vnto Hezekia, for he had heard howe that Hezekia was sicke. And Hezekia was glad of them, and shewed them al his treasure house, siluer, golde, odoures, precious ornaments, all the house of his armour, and all that was found in his treasures: there was nothinge in his house and in al his realme, that Hezekia shewed them not. And I say the prophet came vnto king Hezekia, and sayd vnto him: What said these men, & from whence came they to thee? And Hezekia sayd: they be come from a far countrey, euen from Babilon. And he sayde agayne: What haue they seene in thy house? Hezekia answered: all the thinges that are in my house, haue they seene: there is nothinge among my treasures, that I haue not shewed them. And I sai said vnto Hezekia: heare the word of the Lozde: We-

thy house, and what soeuer thy fathers haue layde by in cloze vnto this dape, • shall be caried into Babilon, and no- thinge shall be left, wryth the Lozde. And of thy sonnes (that shall procede out of thee, and whiche thou shalt beget) shall they take a waye, and they shall bee chamberlayns in the palace of the king of Babilon. And Hezekia saide vnto I say: Welcome be the woordes of the Lozde, which thou haste spoken: And he sayde: Shall there not be peace and truth in my dayes? The remnant of the woordes that concerne Hezekia, and all his power, and howe he made a poole, and a conduite, and brought water into the citie, are they not wrytten in the booke of the Chronicles of the kinges of Iudas. • and Hezekia slepte with his fathers, • and Manasse his sonne reigned in his steede.

The .xxi. Chapter.

Manasse was .xij. yere olde when he began to reign, and reigned .lv. yere in Ierusalem: his mothers name al-

so was Hephziba. And he did euill in the sighte of the Lozde, euen after the abominations of the heathen, whom the Lozde caste out before the childe of Israell. For he went and built by the hill aultars, • which Hezekia his father had destroyed. And he reared by aultars for Baal, and made Idolgroues (as did Ahab king of Israell) & worshipped al the host of heauen, & serued them. And he buylte aultars in the house of the Lozde, of which the Lozde said: • In Ierusalem will I put my name. And he buylte aultars for all the hoste of heauen, euen in two courtes of the house of the Lozde. • And he offered his sons in fyre, and gaue hede vnto witchcraft & sorcerye, and maintained workers with spirittes, and tellers of fortunes, & brought muche wickednesse in the sighte of the Lozde to anger him. And he putte an Image of a groue (that her hadde made euen in the Temple, of which the Lozde hadde sayde

mat. 23. d
Iach. 2. b
Acta. 9. a.

ther, & laughed thee to scorn (O thou king of Assyria) the daughter of Jerusalem hath shaken her head at thee. • Whom hast thou rayled on, & whom hast thou blasphemed? Agaynst who hast thou exalted thy voyce, and lifted up thine eyes so hye? Euen agaynst the holy of Israel. By the hande of thy messengers thou hast rayled on the Lord and sayd: with the multitude of my charrettes, I am come vp to the toppes of the mountaines, euen along by the sides of Libanon, and I will cut downe the hye Cedar trees, and the lassy fir trees therof. And I will go into the lodging of his nest, & into the wood of his plaine. I haue digged and dronke stronge waters, and with the ship of my going will I drye at the water pooles that are besieged. Wylke thou not herd, howe I haue ordeyned suche a thing a great while agoe, and haue prepared it from the beginning? And shall I not nowe bring it forth, that it may destroy, and to bringe the stronge Cities into walke heapes of bones? And the enhebitours of them shalbe of litle power, and faint herted, and confounded, and. • Shalbe like the graske of the field, or grene herbe, or as the haye on the toppes of the houses, or as the corne that is vntripe, & smitten with blasing. I knowe thy dwellinge, thy comminge out, and thy going in, (and thy waye) and thy surye agaynst me. And because thou ragest agaynst me, and thinkest thy selfe so blessed: this is come vnto myne eares, and I will put my hooke in thy nostrils, and my bit in thy lippes, and will bring thee backe agayne, the same waye thou camest. And this shalbe a signe vnto thee (O Hezekia.) Ye shal eate this yere of such things as growe of them selues, and the next yere suche as come vp of those that did growe of theyr owne accorde. And the thirde yere slowe ye and reape, plant vnto parades, and eate the frutes therof. And it that is escaped and left, of the daughter of Iuda, shall yet agayne take rotinge downe warde, and beare fruite vnto warde. For out of Jerusalem shall

go a remnaunt, and a number that shall escape out of mount Sion: the residue of the Lord of hostes shall bringe this thing to passe. Wherefore, thus sayeth the Lord, concerninge the Kinge of Assyria: he shall not come to this cite, nor shoote an arrowe into it, nor come before it with shieldes, nor cast banke against it: but shall goe backe agayne the waye he came, and shall not come into this cite, sayth the Lord. For I will defende this cite, to save it, for myne owne sake, and for Dauid my seruants sake. And so it came to passe, that the selfe same night, the angell of the Lord went out, and smote in the hoste of the Assyrians an hundred, foure score and syue thousande. And when the remnaunte were by earlye in the morning: they sawe, they were all dead carcases. • And so Sennacherib king of Assyria auoyded and departed, and went againe, and dwelt at Nine. And it fortuned, that as he was in a temple worshipping Nisroch his god, Bozamelech and Sarsisar his owne sonnes smote him with the sword. And they escaped into the land of Armenia, and Sarraddon his son repgained in his fleece.

The .xx. Chapter.

ABoute that time. was Hezekia sicke vnto the death. And the prophet Ilay the sonne of Amoz came to him, and said vnto him: Thus sayth the Lord: put thine house holde in an order, for thou shalt dye, and not liue. And Hezekia turned his face to the wall, and prayed vnto the Lord, saying: I beseeche thee nowe, O Lord, remember howe I haue walked before thee in the truth, and with a perfect heart, and haue doone that which is good in thy syghte, and Hezekia wept sore. And it fortuned that alose Ilay was gone out into the middle of the court, the worde of the Lord came to him, sayinge: Courase agayne, and tell Hezekia the captain of my people: Thus saith the Lord God of Dauid thy father: I haue heard thy prayer, and seene thy teares. And beholde, I will heale thee, so that on the thirde

Isa. 37 a

Col. 1. d

2 par. 31
Esa. 38

daye thou shalt go vp into the house of the Lord. And I will adde vnto thy dayes yet fifteene yere, and will deliuer thee and this Citie out of the hande of the kinge of Assyria, and wil defende this Citie for myne owne sake, and for Dauid my seruauntes sake. And I say sayde: Take a lompe of fygges. And they tooke and layed it on the soie, and he reconered. And Hezekiah sayde vnto I say: What shall be the sygne, that the Lord will heale me, and that I shall go vpp into the house of the Lord, the thirde daye? I say answered: this sygne shalt thou haue of the Lord, that the Lord wil doo that he hath spoken. • Shall the shadowe go forwarde ten degrees, or go backe agayne ten degrees? Hezekiah answered: it is a light thinge for the shadowe to go downe ten degrees, (neither is that my desyre) but if the shadowe now go backward .x. degrees, it is no lighte thinge. And I say the prophete called vnto the Lord, and he brought the shadowe ten degrees backwarde, by whiche it had gone downe in the dyall of Ahaz. • The same season Berodach Baladan the sonne of Baladan kinge of Babylon sent letters and a pfect vnto Hezekiah, for he had heard howe that Hezekiah was sicke. And Hezekiah was glad of them, and shewed them al his treasure house, silver, golde, odoures, precious oymmente, all the house of his armour, and all that was found in his treasures: there was nothinge in his house and in al his realme, that Hezekiah shewed them not. And I say the prophete came vnto king Hezekiah, and sayd vnto him: What said these men, & from whence came they to thee? And Hezekiah sayd: they be come from a far country, euen from Babylon. And he sayde agayne: What haue they seene in thy house? Hezekiah answered: all the thinges that are in my house, haue they seene: there is nothinge among my treasures, that I haue not shewed them. And I say sayd vnto Hezekiah: heare the word of the Lord: Behold, the dayes come, that al that is in

thy house, and what soeuer thy fathers haue layde vp in store vnto this daye, shall be caried into Babylon, and no thinge shall be left, sayth the Lord. And and. 25. b of thy sonnes (that shall procede out of thee, and whiche thou shalt beget) shall they take awaye, and they shall bee chamberlayns in the palace of the king of Babylon. And Hezekiah sayde vnto I say: Welcome be the word of the Lord, which thou hast spoken: And he sayde: Shall there not be peace and trueth in my dayes? The remnant of the wordes that concerne Hezekiah, and all his power, and howe he made a poole, and a conduite, and brought water into the citie, are they not written in the booke of the Chronicles of the kinges of Iudas. • and Hezekiah slepte with his fathers, • and Manasse his sonne reigned in his steele.

The .xxi. Chapter.

Manasse. was .xv. yere olde when he began to reign, and reigned. .15. yere in Ierusalem: his mothers name also was Hephzibah. And he did euill in the sighte of the Lord, euen after the abhominations of the heathen, whom the Lord caste out before the children of Israel. For he went and built vp the hill altars, • which Hezekiah his father had destroyed. And he reared vp altars for Baal, and made Idolgroones (as did Ahab king of Israel) & worshipped at the host of heauen, & serued them. And he buylte altars in the house of the Lord, of which the Lord sayde: In Ierusalem will I put my name. And he buylte altars for all the hoolle of heauen, euen in two courtes of the house of the Lord. • And he offered his song in fyre, and gaue hede vnto witchcraft & sozcerpe, and maintained workers with spirittes, and tellers of fortunes, & brought muche wickednesse in the sighte of the Lord to anger him. And he putte an Image of a groue that her hadde made euen in the Temple, of whiche the Lord hadde sayde
An. ij. to

2 par. 32.
Mat. 1.8

2 pa. 32
W. 18.

4. re. 180

2. Re. 7
3. Re. 9 b

Leu. 2. ob
Deu. 18. b
4. re. 16 a

to Dauid & to Salomon his sonne. in this house and in Ierusalem (whiche I haue chosen out of all tribes of Israel) will I put my name for euer. Neither will I make the sette of Israel moue any more out of the land, which I gaue their fathers: so that they will obserue and doo all that I haue commaunded them: and accordyng to all the lawe that my seruante Moyses commaunded them. But they herkened not: and Manasse led them out of the waye, to doo more wickedlye then did the heathen people, whō the Lord destroyed before the chyldren of Israel. And the Lord spake by his seruantes the prophetes, sayinge: Because Manasse kinge of Iuda hath done suche abominations, and hath wrought more wickedlye then al that the Amoytes, (whiche were before him) did, and hath made Iuda synne also with his Idoles. Therefore thus sayth the Lord God of Israel. We-

Art. 19. a holde, I will bringe suche euill vpon Ierusalem and Iuda, that who so heareth of it, both his eares shall tingle. And I will stretche ouer Ierusalem the squaringe lyne of Samaria, and the plummet of the house of Ahab. And I will wype ouer Ierusalem, as a man wipeth a dish, and when he hath wiped it, turneth it vpsyde downe. And I will leaue the remnaunte of mine inheritance, and deliuer theym into the hande of their enemyes, and they shalbe robbed and spoyled of all their aduersaries: euen because they haue doone euill in my syghte, and haue angered me, since the time they fathers came out of Egypt vnto this daye. And Manasse shedde innocent bloud exceedingly much, till he repleynished Ierusalem from corner to corner, besyde his synne wherewith hee made Iuda to synne, and to doo euill in the syght of the Lord. The rest of the woordes that concerne Manasse, and all that he did, and his synne that he synned, are they not written in the booke of the chronicles of the kinges of Iuda? And Manasse slepte with his fathers, and was buryed in his

owne house, euen in the garden of Azab: and Amos his sonne reigned in his steele. • Amos was. xxij. yere olde when he began to reygne, and hee reigned two yere in Ierusalem. His mothers name also was Mesulmeth the daughter of Harum of Iorha. And he did euill in the sighte of the Lord (as his father Manasse didde,) and walked in all the waye that his father walked in: and serued the Idoles that his father serued, and woozshipped them. And hee forlooke the Lord God of his fathers, and walked not in the waye of the Lord. And the seruantes of Amos conspired agaynst him, and slue the kinge in his owne house. And the people of the land slue all them that had conspired agaynst kinge Amos, and the people made Josiah his soonne kinge in his steele. The rest of the wordes that concerne Amos, what thynges he did, are they not written in the Booke of Chronicles of the kinges of Iuda? And they buried him in his sepulchre, in the garden of Azab: and Josiah his son reigned in his steele.

The. xxij. Chapter.

Josiah was. cyght yere olde when he began to reygne, & he reigned. xxxi. yere in Ierusalem. His mothers name also was Jedida the daughter of Adaia of Bozath. He did that which is right in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neyther to the right hand, or to the lefte. • And it came to passe, that in the. xviij. yere of the reygne of kinge Josiah, the kinge sente Shephen the sonne of Adaias the sonne of Mesulam the scribe, to the house of the Lord, saying: • Go by to Melkia the hysse, that he maye summe the siluer, whiche is broughte into the house of the Lord, which the keepers of the porch haue gathered of the people, and lette theym deliuer it into the hande of them that do the worke, and that haue the oversighte of the house of the Lord: And let them geue it to

When that woodpe in the house of the
Lorde (to repayre the decayed places
of the Temple, euen vnto carpenters
and Masons, and woorkers vpon the
walles, and soz to bye timber, and free
stone to repayre the temple. Howe-
euer, let no reckening be made wuth them
of the money: that is deliuered into
their hande; for their vs is to deale
faithfully.

2par. 34 And Helkia the hie
priest sayde vnto Saphan the scribe:
I haue founde the booke of the lawe
in the house of the Lorde, and Helkia
gaue the booke to Saphan, and he
redde it. And Saphan the scribe
came to the kinge, and broughte him
woodpe agayne, and sayde: Thy ser-
uantes haue bestowed the money
(that was founde in the temple) and
haue deliuered it vnto them that doo
the woorkes, and that haue the ouer-
sight of the house of the Lorde. And
Saphan the scribe shewed the kinge,
saying: Helkia the Priest hath deli-
uered me a booke. And Saphan read
it before the kinge. And it fortu-
ned, that when the kinge had hearde
the wordes of the booke of the lawe,
he rent his clothes. And the kinge
commanded Helkia the Priest, and
Shiham the sonne of Saphan, and
Achob, the sonne of Michaia, and
Saphan the scribe, and Ashia a si-
ruant of the kinge, sayinge:

Jn. 21.8 Go
ye and enquire of the Lorde for mee
and for the people, and for all Iuda,
concerning the wordes of this booke
that is founde. For greate is the
warthe of the Lorde that is kindled a-
gaynst vs, because our fathers haue
not hearkened vnto the wordes of
this booke, to do accordinge vnto all
that, whiche is written therein for
vs. So Helkia the hie Priest, and
Shiham, Achob, and Saphan, and
Ashia wente vnto Hulda the Pro-
phetesse, the wife of Shillam the soon
of Chihna the sonne of Barham kee-
per of the wardrobe: whiche prophes-
tise dwelt in Ierusalem in the house
of the doctrine, and they communed
with her. And she answered them:
Thus saith the Lorde God of Is-

raell: Tell the man that sente you to
me: thus saith the Lorde: Beholde,
I will bringe euill vpon this place,
and on the inhabitours therof: (e-
uen all the wordes of the booke whiche
the king of Iuda hath read) because
they haue forsaken me, and haue burnt
incense vnto their goddes, to anger
me wuth all the woorkes of their han-
des. Why warthe also shalbe kindled
agaynst this place, and shall not be
quenched. Wnt to the kinge of Iuda
(which sente you to aske counsell of
the Lorde,) so shall ye saie: thus saith
the Lorde God of Irael, as tou-
ching the woorkes whiche ye haue
heard: Because thine heart did melt,
and because thou haste humbled thy
self before me the Lorde, when thou
heardest what I spake agaynst this
place, and agaynst the inhabitours
of the same (howe that they should be
destroyed and accursed:) and hath rent
thy clothes and wepte before mee: of
that also haue I heard, saith the
Lorde. Beholde therefore, I will re-
ceyue thee vnto thy fathers, and thou
shalt be put into thy graue in peace,
and thine eyes shall not see all the e-
uill, whiche I will bring vpon this
place. And they brought the king word
agayne.

The xxij. Chapter.

And then the king sente, and
gathered vnto him all the el-
ders of Iuda and of Ierusa-
lem. And the kinge wente vnto
the house of the Lorde, with all the
men of Iuda, and all the inhabitours
of Ierusalem, with the priestes and
Prophetes, and all the people bothe
small and greate. And he read in the
eares of them. all the wordes of the
booke of the conuincement, whiche was
founde in the house of the Lorde. And
the kinge stode by a pillar, and made a
conuincement before the Lorde, that they
should walk after the Lorde, & kepe his
commandements, his witness, and
his statutes with all their heart, and

2par. 34

2Esdr. 8

Jos. 24

Am. iii.

all these foules, & make good the wordes of the sayde appoyntments that were written in the sayde booke. And all the people consented to the appoyntments. And the king commanded Helkias the hie Prieste, and the inferior Priestes and the keepers of the ornaments, to bringe oute of the temple of the Lorde, all the vessels that were made for Baal, for the Idole groves, and for all the hoste of heauen. And he burnt them without Jerusalem in the fieldes of Cedron. and carped the ashes of theym into Bethel. And he put downe the ministers of Baal, whom the kinges of Iuda had founded to burne incense in the hill aultares and cities of Iuda that were rounde aboute Jerusalem, and also them that burnt incense vnto Baal, to the sunne, to the Moone, to the planettes, and to all the hoste of heuen. And he brought out the Idols groues from the Temple of the Lorde without Jerusalem vnto the brooke Cedron, & burnt it there at the brooke Cedron, and stampit it to powder, and caste the dust thereof vpon the graves of the children of the people. And he brake downe the ceiles of the male houses that were by the house of the Lorde, where the women woue hangings for the Idols groue. And hee brought all the priestes oute of the ciyties of Iuda, and despyled the hill aultars, where the priestes had burnt incense, euen from Geba to Beerseba, and destroyed the aultars of the gates that were in the entringe in of the gate of Josia, the gouerner of the Citie, whiche were (as a man goeth in) on the left hand of the gate of the city. Nevertheless the priestes of the hill aultars came not vp to the aultar of the Lorde in Jerusalem, saue only they did eate of the swete breade amonge their brethren. And he despyled the pheth which is in the valey of the children of Hinnom, because no man shold offer his son or his daughter in fire to Moloch: he putte downe the houses that the kinges of Iuda had geuen to the Sunne at the entringe in of the

house of the Lorde, by the chamber of Nathanniel, the Chamberlayne which was ruler of the suburbs, and burnt the charers of the Sunne with fire. And the aultars that were on the toppe of the parloir of Ithaz (whiche the kinges of Iuda had made) and the aultares which Manasse hadde made in the two courtes of the house of the Lorde, did the kinge brake downe, and ranne thence, and caste the dust of them into the brooke Cedron. And the hill aultars that were besyde Jerusalem on the right hande of the mount Othiel (whiche Salomon the Kinge of Israel had builded for Asarothe Idoll of the Sidonnes, and for Chemosh the Idoll of the Moabites, and for Milchom the abominable Idoll of the children of Ammon) those the kinge despyled: and brake the Images, and cut downe the Idoll groues, and filled their places with the bones of menne. Moreover the aultar that was at Bethel, the hill aultar made by Jeroboam the loon of Ahab (whiche made Israel synne) bothe the aultar and also the hill, he brake downe, and burnt the hill aultar and stampit it to powder, and burnt the Idoll groue. And as Josia turned him selfe, he spied the graves that were in the mount, and sent and sette the bones out of the graves, and burnt them vpon the aultar, to pounce it, accordinge to the wordes of the Lorde that the man of God had sayd, whiche tolde the same wordes. Then he sayde: What grave stone is poulder that I see? And the manne of the Citie tolde him: It is the Sepulchre of the man of God, which came from Iuda, and tolde the selfe same thinges that thou haste done to the aultar of Bethel. And he sayd: let him be: see that no man moue his bones. And soo his bones were saued, with the bones of a Prophete that came out of Samaria. And all the houses of the hill aultars in the cities of Samaria, whiche the kinges of Israel had made, to anger (the Lorde) without those Josia put oute of the waye.

Jer. 7. b

And to them according to all the actes that he had doone in Bethell. And he sacrificed all the Priestes of the hill sanctuaries that were there euen vpon the altars, and burnt mennes bones vpon them, and returned to Jerusalem.

And the Kinge commaunded all the people, sayinge: • keepe the feaste of passeouer vnto the Lorde your God, as it is written in the booke of this commandment. • There was no Passouer holden like that from the dayes of the Iudges that iudged Israel, and in all the dayes of the kinges of Israel, and of the Kinges of Iuda.

In the xviij. yere of king Iosia was this passeouer holden vnto the Lorde in Jerusalem. And thereto woorkers with spirittes, and slaynslayers, Images, Idols, and all the abominations that were spied in the lande of Iuda, and in Jerusalem, those did Iosia put out of the way, to perfoyme the woordes of the lawe, which were written in the booke, that Helkiah the Priestee founde in the house of the Lorde: Like vnto him was there no kinge before him, that turned to the Lorde with all his heart, with all his soule, with all his might, according to all the lawe of Moses, neither after him arose ther any such as he. Notwithstandinge the Lorde turned not from the fiercenes of his greates wrath (wherewith he was angry agaynst Iuda) because of all the provocacions that Manasse had provoked him withall. And the Lorde said: • I will put Iuda also, out of my sight, as I have done asyay Israel, and wil take of this city Jerusalem, whiche I have chosen, and the house of which I said: my name shal be there. The rest of the wordes that concerne Iosia and all that he did, are they not written in the booke of the Chronicles of the kinges of Iuda.

In his dayes Pharaos Necho kinge of Egypt went by agaynst the king of Assiria to the riuer of Euphrates. And kinge Iosia sente agaynst him, and was slayne of him at Megiddo, where he had seene him. And his seruantes carryed him dead from Ma-

giddo, and broughthe him to Jerusalem, and buried him in his owne Sepulchre. And the people of the lande tooke Jehoahaz the son of Iosia, and annointed him, and made him Kinge in his fathers seeede. Jehoahaz was xxiij. yere olde when he beganne to reygne, and reigned thre monthes in Jerusalem. His mothers name also was Hamiel, the daughter of Jeremia of Libna. And he did euill in the sight of the Lorde, according to all thinges as his fathers had don. And Pharaos Necho put him in bondes at Ribba in the lande of Hamath, that hee shoulde not reygne in Jerusalem, and put the land to a tribute of an hundred talents of siluer, and a talent of gold. And Pharaos Necho made Eliakim the sonne of Iosia king in the roume of Iosia his father, and turned his name to Jehoakim, and tooke Jehoahaz awaye, whiche when hee came to Egypt, dyed there. And Jehoakim gaue the siluer and the golde to Pharaos: and taxed the lande, to geue the money accordinge to the requeste of Pharaos, requiring of euery man, (according to thre habilitie) siluer and golde: enen of the people of the lande, to geue vnto Pharaos Necho. Jehoakim was xxb. yere olde when he began to reygne, and he reigned xxi. yere in Jerusalem. His mothers name also was Zebuda the daughter of Bedai of Rama. And he did that which was euill in the sighte of the Lorde, according to all thinges as his fathers had done.

The xxiiij. Chapter.

In his dayes camme Nabuchodonosor kinge of Babilon vpp, and Jehoakim became his seruante thre yere, and then turned, and rebelled agaynst him. And the Lorde sente vpon him men of war from among the Caldees, fro among the Sirians, out of the Moabites, and from the childzen of Ammon, and sent them agaynst Iuda,

to destroye it, according to the sayinge of the Lorde, whiche he spake by his seruantes the Prophetes. Onely, at the bidding of the Lorde happened it so to Iuda, to putte them oute of his sight, for the sinnes of Manasse, according to all that he did: and for the

Inno-cent bloud that he shed, and filled Ierusalem with innocent bloud: and the Lorde woulde not be reconciled. The rest of the wordes that concerne Jehochim, and all that he dyde, are they not written in the booke of the Chronicles of the kinges of Iuda? And so Jehochim slepte with his fa-

Mat. 1. b
Ier. 22. f
thes: and. Jehochim his sonne reigned in his see-de. And the Kinge of Egypt came no more out of his lande: for the king of Babilon had taken fro the river of Egypt vnto the river of Euphrates, all that pertayned to the king of Egypt. Jehochim was xviij. yere olde, and reigned in Hierusalem thre months. His mothers name also was Nehusta, the daughter of Elnathan of Ierusalem. And he did that which was euill in the sight of the Lorde, according to all as his father had done. In that time came the seruantes of Nabuchadnezar kinge of Babilon by agaynst Ierusalem, and the Citie was besieged. And Nabuchadnezar the king of Babilon came agaynst the Citie: and his seruantes did besiege it. And Jehochim the king of Iuda came out to the Kinge of Babilon, he and his mother, his seruantes, his lordes, and his chamberlaines. And the king of Babilon tooke him in the eyghte yere of his reigne. And he caried out thence all the treasures of the house of the Lorde. And the treasures of the kings house: a brake all the vessels of golde, which Salomon king of Israel had made in the temple of the Lorde, as the Lorde hadde sayde. And he caried awaye all Ierusalem, and all the lordes, and all the stronge menne of warre, euen ten thousande into captiuitie: and all craftes men, and keepers, none remayninge saue the poore common people of the lande. And he caried away

Dan. 1. b
Hell. 2. a
4. Re. 20
Esa. 39 b

Jehochim to Babilon, and the kinges mother, and the kinges wyues, his chamberlaynes, and them that were mighty in the land, those caried he away into captiuitie from Ierusalem to Babilon. And all the active men of war, euē. by thousand: & craftsmen and porters, a thousand. All that were strong and apt for warre, did the king of Babilon bring to Babilon captiue. And the king of Babilon made Mathania his fathers brother, kinge in his see-de, and chaunged his name to Zedekia. Zedekia was, xxi. yere olde when he began to reygne, and he reigned eleuen yere in Ierusalem. His mothers name also was Hamital, the daughter of Jeremiah of Libna. And he did euill in the sight of the Lorde, according to all as Jehochim had done. For the wrath of the Lorde was moued agaynst Ierusalem and Iuda, vntill he made them oute of his sight. And Zedekia rebelled agaynst the king of Babilon.

C The. xxb. Chapter.

And it fortunēd, that in the nyynth yere of his reigne, the tenth day of the tenth month: Nabuchadnezar kinge of Babilon came, he & all his host agaynst Ierusalem, & pitched agaynst it, and made ruggins agaynst it on euery syde. And the citie was besieged vnto the eleuenth yere of king Zedekia. And the ninth day of the moneth, there was so great hunger in the citie, that there was no breade for the people of the land. And the citie was broken by: and all the men of armes fledde by night away, throue a gate which is betwene two walles, by the kinges garden: the Chaldees lying about the Citie. And the king went the waye towards the plain. And the souldiers of the Chaldees folowed after the king, and toke him in the plynne of Jericho, and all his armie were scattered away from him, and (lefte him.) So they toke the king, and broughte him to Nabuchadnezar, the kinge of Babilon.

to Ribla, where they reasoned with him. And they slue the sonnes of Zedekia before his eyes: and he put out the eyes of Zedekia, and fettered him with two chaynes, and carped him to Babilō. And the seventh day of the fyfth moneth, which is the nyntieth yere of kinge Nabuchadnezer kinge of Babilon, came Nabufaradan a seruant of the kinge of Babilon, and chiefe captayne of the men of warre, vnto Ierusalem: and burnt the house of the Lorde, and the kinges house, and all the houses of Ierusalem, and al great houses burnt he with fyre. And all the fouldiours of the Chaldees that were with the chiefe captaynes of the meyne of warre, broke downe the wals of Ierusalem round about. But the rest of the people that were left in the Citie, and them that were fled to the kinge of Babilon, with the remnaunte of the common people, did Nabufaradan the chiefe captayne of the men of warre, carpe away: but the captayne of the fouldiours left of the poore of the land, to dress the vines, and to til the ground.

And the pillars of brasse that were in the house of the Lorde, and the sockettes, and the brasen lanatoyze that was in the house of the Lorde did the Chaldees breake, and carped all the brasse of them to Babilon. And the portres, chouches, dyssinge knynges, spones, and all the vesselles of brasse that they ministred in, tooke they away. And the fyre pannes, and basens, and suche thinges as were of golde, and of siluer, theym tooke the chiefe captayn away, euen two pillars one lanatoyze, and the sockettes which Salomon had made for the house of the Lorde. The brasse of all these vesselles was withoute wayght. The heryghth of the one pillar was. xviij. cubites, and the heade thereof was brasse, and thre cubites hie, and vpon the head was there a wytheren wythe, and pomgranates rounde about; all of brasse. And of the same fashion was the second pillar with a wytheren wythe. And the chiefe captayne of the men of

warre toke Saraia the chiefe prieste, and Zephoniah the hiest prieste sauons, and the thre keepers of the holys thinges. And out of the citie he tooke a chamberlayne, that had the surseyght of the men of warre, and. v. men of them that were euer in the kinges presence, whiche were founde in the citie: and him that was scribe to the captayne of the hoste, which broughte out the people of the lande to warre, and thre score men of the people of the lande, that were founde in the Citie. And Nabufaradan the chiefe captayne of the men of warre tooke these, and brought them to the kinge of Babilon to Ribla. And the king of Babilon smote theym, and slue theym at Ribla in the land of Hanath. And so Iuda was carped away out of their land. Howbeit, there remayned people in the lande of Iuda, whom Nabuchadnezer kinge of Babilon left, and made Gedalia, the sonne of Ahikam, the sonne of Shaphan, ruler ouer them. And al the captains of the soudiers, and other men hearde, that the kinge of Babilon had made Gedalia gouerner: and there came to Gedalia Ahazphah: Ismael the son of Netanias, Iohannan the sonne of Natts, Saraia the son of Chanhumeth, the Netophatite, and Jezania, the sonne of Maachati, and theyr men. And Gedalia swore to thes to the men whom they had with them, & said vnto them: Feare not ye, because ye are the seruants of the Chaldees: dwell in the land, and serue the king of Babilon, and ye shalbe well. But it chaunced in the seventh moneth, that Ismael the son of Netanias, the son of Elisama, of the kings bloud, came, and ten men with him, and smote Gedalia, that he dyed: and so did he the Jewes and the Chaldees, & were with him at Mizpa. And all the people, both small and great, and the captains of warre arose and came to Egypt: for they were as frayde of the Chaldees. Notwithstanding yet in the seven and thirtie yeres after Jehoaquin king of Iuda was caried away the seven and twenty

the day of the twelwth moneth, Evil-merodach king of Babilon, the same ycare that he beganne to reygne, did lyfte by the heade of Jehoahim kinge of Iuda oute of the prifon, and spake kindlye to him, and let his feate above the feat of the kinges that were with him in Babilon: and changed his prifon garmentes. And he did ever eate hynde befoze him, all the dayes of his lyfe. His portion was a continuall portion that was assigned him of the king, every day a crayne as longe as he lived.

The ende of the fourth booke of the Kinges.

The firste booke of the Chronicles called in Latin, Verba dierum: after the Greekes, Paratipomenon: which the Hebrewes call Dibze Halamin, and recken both the booke but for one.

The firste Chapter.

Gen. 5. a



Gen. 10

Dam. Seth, Enos, Kenan, Malalehell, Jareth, Henoch, Methusalah, Lamech, Noah, Sem, Ham, and Japheth.

The sons of Japheth, Gomer, Magog, Madai, Javan, and Ethub, Metech, and Chitras. The sonnes of Gomer, Aschenaz, Dipath and Togarma. And the sons of Javan, Elisa, and Chastiso, Litim, and Dodanim. The sons of Ham, Chus, and Mizraim, Phur, and Chanaan. The sonnes of Chus, Siba, and Haila, Sabbecha, and Rhama and Sabthera. And the sons

of Rahma, Seba, and Dedan. And Chus begatte Nimrod, and he began to be mightye vppon the earth. Mizraim begat Ludin, and Anamin, Lebahim, and Naphtulim, Phathysim, and Cassim, of which came the Philistines and the Capthozites. Canaan begat Sidon his eldest soon, and Heth, Jebusi also and Amorite, and Giagasi, Heni, Traki, and Sini, and Aruabi, Samari and Hemathi. The sonnes of Sem, Elam and Assur, Arphacdad, Lud and Aram, and Uz, Hul, and Gether, and Mesich. Arphacdad begat Selah, and Selah begatte Eber. And unto Eber were bozne twoo sonnes, the name of the one was Peleg, because that in his dayes the lande was deuided. And his brothers name was Joktan. Joktan begatte Almodad, and Saleph, Hatzermareth and Ierah, Hobom also and Uthai, and Dikla, Ebal and Shimaell, and Seba, and Ophir, Haila and Jobab. All these were the sonnes of Joktan. • Sem, Arphacdad, Selah, Eber, Peleg, Rhu, Serug, Nahoy, Terah, Abam: therwise called Abraham. The sonnes of Abraham, Isahac and Ismael. And these are they: generacions: • The eldest soune of Ismaell was Phabioth, then Bedar, Bedrell, and Mithlam, Mitha, and Damah, Mefka, Madad, and Thema, Jecur, Paphis, and Kedma. These are the sons of Ismaell. The children of Ketura Abraham concubine: she bare Zimram, Joksan, Medan, Median, Jisbak, and Shuah. The childre of Joksan, Seba and Dedan. (The children of Dedan. • Isurim and Latulim, and Laomin.) The childre of Medan, Ephra and Ephar, Henoch, Iddan and Eidas. • All these are the children of Ketura. And so Abraham begat Isahac. The sonnes of Isahac, Esau and Israel. The sonnes of Esau, Eliphas, Rehuell, Jehus, Jaclan, and Koyab. The children of Eliphas, the man Omer, Zephi, and Gathu, Kenas. Chama and Amalek. The childre of Rehuell, Rahath, Jem, and

ma, and Misa. • The sonnes of Hetir: Lotan, Hobell, Jibron, and Ana, Dison, Ezer, and Dilon. The children of Lotan: Hosi and Homan, and Chimna was Lotans sister. The children of Hobell: Altan, Manahoth, Eball, Geph, and Onani. The sonnes of Jibron, Jia, and Ana. And the sonnes of Ana: Dilon. The sonnes of Dilon: Heman, Elvan, Jithzan, and Cheran. The sonnes of Ezer: Bithan, Joranan and Zaban. The sonnes of Dilon: Uz, and Aaron. • These are the kinges that reigned in the lande of Edom, before anye kinge reigned ouer the children of Israel: Bela the sonne of Booz, and the name of his cite was Dinboda. And Bela dyed and Jobab the soon of Zerach Bozra reigned in his steede. And when Jobab was also deade, Husam of the land of the Chemarites reigned in his steede. And when Husam was deade, Hadad the son of Bedad which smote Midian in the ficke of Moab, reigned in his steede: and the name of his cite was Butth. So Hadad dyed, and Hamia of Masrecha reigned in his steede. And Hamia dyed and Hauile of Rehoboth by the riuer Euphrate, reigned in his steede: And when Hauile was deade, Washban the son of Ichbi, reigned in his steede. And Washban dyed, and Hadad reigned in his steede, and the name of his cite was Phai, and his wiues name was Mhetabeall, the daughter of Hattar the daughter of Melaphab. Hadad dyed also, and ther wer dukes in Edom: Duke Chinnu, Duke Alish, and Duke Jether, Duke Aphilbama, Duke Ela, Duke Binon, Duke Kenaz, Duke Chemam, duke Mibser, Duke Magbail, and Duke Iram. These are the Dukes of Edom.

¶ The ij. Chapter.

These are the sonnes of Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon, Dan, Joseph, Benjamin, Nephtali, Gad, and Aser. • The sonnes of Juda: Er

Onan, and Seia. These three were bozne unto him of Bath Shua the Cananite. And Er the eldest sonne of Juda was euill in the sight of the Lord, and he slue him. And Er mar his daughter in lawe bare him Pharez, and Zarah: and so all the sonnes of Juda were fyue. • The sonnes of Pharez, Hezron & Hamul. The sons of Zarah, Zimri, Ethan, Hema, Chai chol, and Dara: whiche were fyue in all. And the sonnes of Ethan, • Zechan that troubled Israel, transgressing in the thinge that was comanded. The sonnes of Ethan, Azaria. The sons also of Hezron that were bozne unto him: Jerhemeell, Ram, and Chelubai. • And Ram begat Aminadab, and Aminadab begatte Phahson, a lord of the children of Juda. And Phahson begat Salma, and Salma begatte Booz, Booz begatte Obed, and Obed begatte Isai. • And Isai begat his eldest sonne Eliab, and Aminadab the seconde, and Simma the thyrde, Nathanacil the fourthe, and Kadai the fyfte, Ozem the sixte, and Dauid the seuenthe. Whose sisters were Jeruia, and Abigail. The sonnes of Jeruia, Abisai, Joab, and Azahel, thre. And Abigail bare Imasah the father of whiche Imaza was Jether an Ismaelite. And Caleb the sonne of Hezron begat Aluba, of his wyfe Aluba, and Jerhoth, whose sonnes are these: Jeler, Hobab, and Ardou. And when Aluba was deade, Caleb tooke Ephrata, whiche bare him Hur. • And Hur begatte Uri, and Uri begat Bezaleel. Afterwarde came Hezron to the daughter of Machir the father of Gilead, and toke her when he was thre score yere olde. And she bare him Segub: and Segub begat Iair, which had thre and twentie cities in the land of Gilead. And he ouercame Gessur & Aram, & toke the towncs of Iair from them, whiche dwelte in them: and Kenath, and the towncs therof: euen thre score towncs. All these were the sonnes of Machir, the father of Gilead. And after that Hezron was deade at Eleb in Ephrata.

2 Par. 4. 8

D Ephyata, Abia Efrons wife, bare
 hym Achur, father of Ehekia. And
 the sonnes of Terhameell, the eldest
 son of Hezron were: Ram the eldest,
 Bana, Ozen, Ozin, and Abia. And
 Terhameell had yet a nother wife na-
 med Barn, which was the mother of
 Onam. And the sonnes of Ram the
 eldest sonne of Terhameell wer: Ma-
 az, Jamin, and Ekar. The sonnes of
 Onam wer: Hammai, & Jada. The
 sonnes of Hammai: Madab and Abi-
 sur. And the wife of Abisur was cal-
 led Abithail, and she bare him Abben
 and Molio. The sonnes of Madab:
 Heled and Appaim. And Heled dyed
 without children. The sonne of Ap-
 paim: Jecol. And the sonne of Jecol:
 Hefan. And the sonne of Hefan: Abi-
 lai. And the sonnes of Jada the bro-
 ther of Hammai: Jether & Jonatha.
 And Jether dyed withoute children.
 The sonnes of Jonatham: Peleth and
 Jaza. These were the sonnes of Ter-
 hameell. Hefan hadde no sonnes, but
 daughters. And Hefan had a servant
 that was an Egyptian named Jarha:
 to whome hee gaue hys daughter to
 wyfe: and she bare him Abhai. And
 Abhai begatte Nathan. And Nathan
 begat zabab. And zabab begat Aphlal.
 And Aphlal begat Obed. Obed be-
 gat Jehu. And Jehu begat Azaria.
 Azaria begat Balaz. And Balaz begat
 Elasa: Elasa begatte Hifamai. And
 Hifamai begatte Hallum. Hallum
 begatte Jecania: Jecania begatte
 Elisamath. The sonnes of Caleb the
 brother of Terhameell: Mala hys el-
 dest sonne, whiche was the father of
 31b. And the sonnes of Hefesa the
 father of Hebron. The sonnes of He-
 bron: Tozath and Capuah, Rehem,
 and Sama. Sama begat Rahem the
 father of Jerkoam. And Rehem be-
 gat Hammai. The sonne of Hammai
 was Maon. And Maon was the fa-
 ther of Bethzur. And Ephra a concu-
 bine of Calebs bare Haran, and Mo-
 la, and Gazez. Haran begatte Gazez.
 The sonnes of Jahdai wer: Regem,
 Jothan, Golan, Pellet, Ephra, and
 Saaph. And Maacha was Calebs
 concubine, of whom he begat Hemer
 and Chirhana. And she bare also Sa-
 aph the father of Madmanna, and
 Sheua the father of Machbena, and
 the father of Gibe. And Achsa was
 Calebs daughter. These were the
 sonnes of Caleb, the soon of Hur, the
 eldest sonne of Ephyata: Hobab the
 father of Cariath Jeatim. Salma
 father of Bethlehem, and Hareph the
 father of Bethgader, and Hobab
 the father of Cariath Jeatim had son-
 nes: and he saw the halfe of the coun-
 trey of the mansions. The hundredes
 of Cariath Jeatim are these, the Ji-
 thrites, the Happathites, the Hali-
 mathites, and the Hamisraites. And
 of them came the Zarathites, and the
 Esbaulites. The sonne of Salma:
 the Bethlehemites and Bethophati-
 tes the glorie of the house of Joab,
 and halfe the country of the mansions
 gat the Zaraites. The hundredes of the
 wyters dwelte at Jabez, the Chira-
 thites, the Sumathites, the Sucha-
 thites, which are the Kenites, that
 came of Hemath the father of the house
 of Rechab.

The 19. Chapter.

T Hese were the sonnes of Da-
 uid which were bozne unto
 him in Hebron: the eldest,
 Amnon of Ahinoam the Je-
 raelitess. The seconde Daniell of Je-
 bigail the Carmelitess. The thirde
 Absalom the sonne of Maacha daugh-
 ter of Elhama king of Gethur. The
 fourth Adonia the sonne of Haggith.
 The fiftte Shephatiah of Abital. The
 sixte Iechoram by: Eglia his wyfe.
 These sixe were bozne unto him in
 Hebron, and there hee reigned seven
 yere and sixe monethes. And in Je-
 rusalem he reigned thirte and three y-
 pre. And these wer bozne unto him
 in Jerusalem: Hemeta, Hobab, Ra-
 than and Salomon, iiii. of Bathia
 the daughter of Ammiel, Ithar so-
 lo and Elisama, Eliphelet, Hogi,
 Nepheg, and Japhia, Elisama, Es-
 liada, and Eliphelet, nine in number.
 These are all the sonnes of David.

2. 22. 15 D

Euben

beside the sonnes of the concubynes, and Thamar was their sister. Salomons sonne was Rehoboam, whose sonne was Abia: and Abia was his son, and Jehosaphat his sonne, whose sonne was Joram: and his son was Ahaziah, and Joas was his sonne, Amaziah his sonne, Azariah his sonne, and Jotham his sonne, Ahaz was his sonne, Hezekiah his sonne, a Manasse his sonne. And Amos was his sonne, and Josiah was his sonne. And the sonnes of Josiah were: the eldest sonne Johanan, the second Jehoiakim, the thirde Jehoiachin, and the fourth Sallum. The sonnes of Jehoiakim were: Jeconiah his sonne, and Zedekiah his sonne. The sonne of Jeconiah, Allir, and Shealtiel his sonne. Malchiram also and Phedai, and Senner, Jecania, Hosania and Gedalia. The sonnes of Phedai were: Jobabiel and Simehi. The sonnes of Jobabiel, Mesulam, Hanania, a Helimith their sister, and Hasubab, Oziel, Berechia, Maladai, and Judababiel five in number. The sonnes of Hanania: Pelacia, a Jesaja, whose sonne was Sephaah, and his sonne Arnan, and his sonne was Obadiah, and his sonne Shechania. The sons of Shechaniah was: Semaiah. And the names of Semaiah were Hatus, Jezai, Boriah, Maariah and Saphar, and Hela, five. And the sons of Maaziah were Elioenai, Hezekiah, and Jezai, three. And the sons of Elioenai were Hodajah, Eliashib, Decleia, Shub, Johanan, Malai, and Anan, seven.

¶ The. iij. Chapter.

The sonnes of Juda: Phartz, Hezrom, Carmi, Hur and Sothai. And Raia the sonne of Sobail begat Jahath. And Jahath begat Humai and Leah: and these are the kindredes of the Jozathites. And of these camme the father of Esham, Jezrael, Jisna and Jidbas, & the name of their sister was Hazleisai. Dennell was the father of Gedai. And Eser the father of Husa. And these are the sonnes of Hur the

eldest sonne of Ephzata the father of Bethlehem. And Hur the father of Ephzata had two wives: Helaah and Maara. And Maara bare him Humai, Hephher, Chemot and Hahassari. These were the sons of Maarah. And the sonnes of Helaah were Jareb, Jezoar and Ethnan. And Ezbegat Shub and Zobeab, and the kindred of Hahell the sonne of Harum. And Jabez was more honourable then his brethren. And his mother called his name Jabez, saying: because I bare him with sorrow. And Jabez called on the God of Israel, saying: If thou wilt blesse me in deede, and enlarge my coastes, and shalte let thine hand be with me, and wilt keepe me from euill, that it hurte me not. And God graunted him his desire. Chelub the brother of Shub begat Ephur, which was the father of Eshon. And Eshon begat Bethzaph and Pascha. Chelima the father of the city of Palas: these are the men of Becha. The sonnes of Kenas: Othniel and Sarata. And the sonnes of Othniel were Harhath. And Ahronoth begat Ophran. And Seraia begat Joab the father of the valley of craftes menne (so called) because they were craftes men. And the sonnes of Caleb, the sonne of Nephtun were: Iru, Ela and Maan. And the sonne of Ela was Kenas. And the sonnes of Jehalelei were Ziph, and Ziphah, Chiria and Yarell. And the sonnes of Eza were Jether and Mered, Ephraim, Jalon, Ephar, and Miriam, & Sammat, and Jisbah the father of Eshmon. And his wyfe Jehudiah bare Jared the father of Gedai, and Mered the father of Socho, and Jeruchiel the father of Zanoah. And these are the sonnes of Bithiah the daughter of Pharaos, whiche Mered tooke. The sonnes of the wyfe of Hodia the sister of Nathan the father of Reilah were Banni and Eshemolia the Maachathites. The sonnes of Simeon were: Amnon and Rimmon, Benhanan and Chilon. And the sonnes of Jisai were: Zobeab, and

Ch. 38. g Benozeth. • The sonnes of Selah, the sonne of Iuda were: Er the father of Lecha, and Laada the father of Marela, and the kindredes of the householdes of them that wrought linnen in the house of Asbea. And Iohim & the men of Cozebah, and Joas and Saraph, which had the dominion in Moab, and Isabai Aethem. These also are woodmen of olde. These were potters, and dwelte amonge trees and hedges, ny vnto the king, because of his woork. The sonnes of Shimeon were: Semuel, Jamin, Zarib, Zerah and Saul, whose sonne was Shallum, and the sonne of him was Mibsan, and his sonne was Milsa. And the sonne of Milsa was Hamuel, and his sonne was Zachur, and the sonne of him was Semchi. Semchi had sixtene sonnes, and fixe daughters. But his brethren had not many children, neither was all the kindred of them like to the children of Iuda in multitude. And they dwelte at Barsabe, Molada, and at Hazar Shai, at Bitha, at Gzem, and at Cholah, at Bethuell, and Hozma, at zikleg, at Bethmarcaboth, Hazet, Duim, at Bethbire, and at Saarim. These wer their cities vnto the reign of David. And the villages were Eram, and Iim, Kimmom, Cothen, and Shan, five towne, & all their villages that were round about & same cities vnto Baal. This is the habitation of the, and their genealogy. Mosabab, and Javelech, and Josa the son of Amasia, and Joell, and Jchu the sonne of Josibia, the sonne of Saraia the sonne of Asiel, and Elioenai, and Jaakoba, Iohai, and Shalah, Abiel, Isimiel and Benaias: and Jiza the son of Chibbi, the sonne of Alion, the son of Iroia, the son of Zemri, the son of Semata. These are the famous captains in their kindreds, setting by greylke the house of their fathers. And they went to the entering in of Gedoz, euen vnto the castleside of the valley, to seeke pasture for their sheepe. And they founde fat pasture and good, and a wilde land, quiete and fruitfull: for

they of Ham had dwelte there before. And these now were written by name, camme in the dayes of Hezekiah king of Iuda, and smote the tentes of them, and the habitations that were founde there, and destroyed them utterly vnto this day, and dwelt in their rounnes: because there was pasture there for their shepe. And some of the children of Shimeon wente to mount Sezi, euen five hundred men, having for theyr captaynes, Shelathia, Penaria, Raphain, and Azriel the sonnes of Asir: and smote the rest of the Amalekites, that were escaped, and they dwelt there vnto this day.

The v. Chapter.

The sonnes of Ruben, the eldest sonne of Israel: for as muche as hee was the eldest, and had despyled his fathers bed, his birthright was geuen vnto the sonnes of Joseph the sonne of Israel. Howbeit the genealogy is not reckened after his birthright. For Iuda, hee exalted above his brethren, and of his tribe came the chiefe, and the birthright was geuen to Joseph. The sonnes then of Ruben the eldest sonne of Israel were: Henoch, Phaleg, Hezron and Charmi. The sonnes of Joell: Hamaiab his sonne, Gog his sonne, and Semchi his sonne, Micah his sonne, Reia his sonne, and Baal his sonne, Beera his son. Whom Chiglaiah Philneser kinge of Assiria, carped awaye: for hee was a greatesoore amonge the Rubenites. And when his brethren in theyr kindredes, reckened the genealogy of their generations: Zaiel, and Zacheriah were the chiefe. And Baal the sonne of Azan, the sonne of Sem, the sonne of Joell, dwelte in Troi: and soe soorth vnto Bedo, and Belmeon. And Eastwarde, hee enhabited vnto the entering of the wilderness, from the river Euphrates: for they had much cattell in the land of Gilead. And in the dayes of Asa,

And their brethren of the household of their fathers, were Michael Mesuse-
som, Seba, Izai, Iabcan, Zia, Eber
seuen. These are the children of I-
sidiah, the sonne of Huri, the sonne of
Ieroah, the sonne of Gilead, the sonne
of Michahel, the sonne of Iehisai, the
sonne of Iabdo, the sonne of Buz.
Zhi (the sonne of Abdiel, the sonne of
Guni) was a captain of the household
of their fathers. And they dwelie in
Gilead, in Basan, and in her towne,
and in all the suburbs of Sharon. And

for they were grownen to a great multitude. And these were the heades of the households of their fathers: Cyber, and Jell, and Eliel, and Zriell, Jeremia, and Hobabai, and Jachbiell, stronge menne and valiant, famous men, and heades of the householdes of their fathers. And they transgressed against the God of their fathers, and went a whooring after the Goddesses of the people of the lande, whome God destroyed before them: and God stirred by the spirite of Phul king of Assiria, and the spirite of Sigi-lath Pilsener king of Assiria, and carped them away: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, and broughte them vnto Halah, Habor, Hara: and to the riuer Gusan vnto this day.

The Sonnes of Levi: Gerson, &
Cahach and Merari. • The Ge. 46. 9

The sonnes of Levi: Gerson, & Cahach and Merari. • The sonnes of Cahach: Amram, Izhar, Hebron and Uzziel. The children of Amram: Aaron, Moses and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar and Ithamar. Eleazar begat Phinehas, Phinehas begat Phisua, Phisua begatte Boki, Boki begat Uzzi, Uzzi begatte Sarahia, Sarahia begatte Meraioth, Meraioth begat Amaria, and Amaria begatte Shitob, Shitob begat Zadoc, and Zadoc begat Ahimaaz, Ahimaaz begat Azaria, and Azaria begatte Iohanan, Iohanan begatte Azaria: whiche ministred in the Temple, that Salomon builde in Ierusalem. • Azaria begatte Amaria, Amaria begatte Shitob, Shitob begatte Zadoc, and Zadoc begat Shallum, Shallum begatte Helkiah, and Helkiah begatte Azaria, Azaria begatte Sarai, and Sarai begat Ichoydech, And Ichoydech departed, when the Lorde carped away Iuda and Ierusalem by the hande of Nabuchadnezer. • The sonnes of Levi: Gerson, Cahach, and Merari, And these bee the

the names of the soones of Gerson: Libni and Shimhi. And the sonnes of Cahath were: Amram, Izachar, Hebron and Uziri. The sonnes of Merari: Mahli and Mushi, and these are the kindreds of Leui, concerning their fathers. The soonne of Gerson was Lobni, whose sonne was Jobath, and his sonne Jemna, and his sonne Joah, and his sonne Id do, and his sonne Zerah, and his sonne Jeathpai. The sonnes of Cahath: Aminadab, and his sonne Bozab, and his sonne Bsir, and his sonne Elkana, and his soon Ebiasaph, and his sonne Bsir, and Ebahath was his sonne, and Artell his sonne, and Uzia his sonne, and Haule was his sonne. The sonnes of Elkana: Masai, and Shimoth, and Elkana. The sonnes of Elkana, Josephat, whose sonne was Mahath, and his sonne Eliab, and Jeroham his sonne, and Elkana his sonne, and Samuel the sonne of him. And the sonnes of Samuel: the eldest Masai and Abia. The sonnes of Merari: Mahli, and his sonne Libni, and his sonne Shimhi, and his sonne Uzia, and his sonne Simha, and his sonne Hagia, and his sonne Isaia. And these be they, whome Dauid set for to singe in the house of the Lord, after that the Ark had rest. And they ministred before the dwelling place, and the Tabernacle of witness with singinge, untill Salomon had builde the house of the Lord in Jerusalem. And then they wayted on their offices, according to the order of them. These are they that waited with their children, of the sonnes of Cahath: Heman a singer, which was the sonne of Joel, the sonne of Samuel, the sonne of Elkana, the sonne of Jeroham, the sonne of Artell, the sonne of Choah, the sonne of Zuph, the sonne of Elkana, the sonne of Mahath, the sonne of Masai, the sonne of Elkana, the sonne of Joell, the sonne of Azaria, the sonne of Jephania, the sonne of Ebiasaph, the sonne of Bozab, the sonne of Izachar, the soon of Cahath,

the sonne of Leui, the soonne of Israel. And his brother Asaph stood on his right hande, and Asaph was the sonne of Barachia, the sonne of Simha, the sonne of Michael, the sonne of Baalata, the son of Melchis, the soon of Itham, the soonne of Jarab, the soonne of Adia, the soonne of Etan, the sonne of Zima, the sonne of Shimi, the sonne of Jahath, the soonne of Gerson, the sonne of Leui. And their brethren the sonnes of Merari stood on the left hand: Euen Etan the soon of Issi, the soonne of Abdi, the sonne of Maluch, the sonne of Mahab, the sonne of Amazia, the sonne of Melchis, the sonne of Amzi, the soonne of Ben, the sonne of Samer, the sonne of Mahli, the sonne of Mushi, the sonne of Merari, the sonne of Leui. Their brethren also the Levites were appointed vnto all manner of seruice of the tabernacle of the house of GOD. But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense (and were appointed) for all that was to doo in the place mooste holpe, and to make an attonement for them of Israel, according to all that Moses the seruante of God had commanded. These are the sonnes of Aaron: Eliazar whose soon was Phineas, and his sonne of Abisur, and his soon Bophi, whose soonne was Uzzi, and his sonne Zerachiah: and the soon of him Merarioth, and his soon Amaria, and the sonne of him, Bithob: and Jadoe his sonne, and Shimeaz his sonne. And these are the dwelling places of them (throughoute their townes and coastes) euen of the sonnes of Aaron throughoute the kindred of the Levites: for so the lot fell for them. And they gave vnto them. Hebron in the land of Juda, and the suburbs thereof rounde about it. But the field of the Citie, and the villages pertaining thereto, they gave to Eleb the sonne of Jephune. And to the sonnes of Aaron they gave the cities of refuge, in Hebron and Libna, with their suburbs: Jathir and Ephraim.

their suburbs: and Hilen with her suburbs, and Wabir with her suburbs: Stan and her suburbs. Beth-senen and her suburbs. And oute of the tribe of Ben Jamin: Gerba, and her suburbs. Meneth and her suburbs. Dnathoth and her suburbs, all their cities throughout theyr kinreddes were thirtene. And vnto the sonnes of Cahath the remnaunte of the kinde of the tribe, were cities geuen out of the halfe tribe of Manasse by lot, euen tencities. And the sonnes of Gerson, throughout the kinreddes, out of the tribe of Isachar, out of the tribe of Isser, and out of the tribe of Nephtali, and oute of the Tribe of Manasse in Basan, thirtene cities. And vnto the sonnes of Merari was geuen by lot throughout theyr kinreddes out of the tribe of Ruben, and oute of the tribe of Gad, and oute of the tribe of Zabulon, twelue Cities.

And the childzen of Israell gaue the Levites Cities with their suburbs, and that by lotte, oute of the tribe of the childzen of Juda, and oute of the tribe of the childzen of Simeon, and oute of the tribe of the childzen of Ben Jamin, these cities which they called by their names. And they that were of the kinreddes of the sonnes of J. 11. 2. Cahath, had cities and their coastes oute of the Tribe of Ephraim. And they came vnto them cities of refuge: Sichem in mounte Ephraim and her suburbs, Gaser and her suburbs, Jormen and her suburbs, Beth-horon and her suburbs, Bialon and her suburbs, Geth Rammon and her suburbs. And oute of the halfe tribe of Manasse, Aner and her suburbs, and Bileam and her suburbs for the kinred of the remnant of the sonnes of Cahath. And vnto the sonnes of Gerson were geuen out of the kinredde of the halfe tribe of Manasse: Colon in Basan and her suburbs, and Aharoth and her suburbs. Out of the tribe of Isser, Kiser and her suburbs, Dabir and her suburbs, Ra-

and her suburbs. And out of Isser, Masall and her suburbs, Abdon and her suburbs, Hubock and her suburbs, Rehob and her suburbs. Out of the tribe of Nephtali, Kedem in Galilea and her suburbs, Hammon and her suburbs, Mariathaim and her suburbs. And vnto the rest of the childzen of Merari were geuen out of the tribe of Zabulon, Rimmon and her suburbs, Chaboz and her suburbs. And on the othersyde Jordan by Jericho, euen vnto the East side of Jordan, were geuen them oute of the tribe of Ruben: Bezer in the wilderness with her suburbs, Jahzah with her suburbs, Kedemoth with her suburbs, Mephath with her suburbs. Out of the tribe of Gad, Ramoth in Gilead with her suburbs, Mahanaim with her suburbs, Helbon with her suburbs, and Jazer with her suburbs.

The viij. Chapter.

The sonnes of Isachar: Chola, Phua, Jasub, Simron, foure. And the sonnes of Chola: Uzi, Rephaia, Teriel, Jamai, Jedlam and Shehumel, which were heades in the householdes of their fathers of Chola, men of mighte in theyr kinreddes: whose number was in the dayes of David, two and twenty thousande and sixe hundred. The sonnes of Uzi: Izrahia. The soons of Izrahia: Michacl, Obadia, Joel, and Jeshiah, fyue men, all captaynes. And with them in their generations after the household of their fathers, were sixe and thirtie thousande souldiers, and ballaunte men of war: for they had many wives and soons. And their brethren among al their kinreds of Isachar, were ballaunt men of warre, reckened in all: foure scoze and seven thousande. The sonnes of Ben Jamin, Bela, Becher and Jediel: thre. The sonnes of Bela: Ezbou, Uzi, Uzied, Jerimoth and Iri, fyue heades of the household of their fathers, men of might, and were reckened by the genealogyes. xxij. thousande, and. xxxij. The sonnes of Becher: Jemira, Joas, Elezer, Osi, Elion

B Gilornai, Omri, Jeremoth, Abis, Z-nathoth, and Alarnath. All these are the children of Becher: and the number of them after their genealogie and generations, & captaynes of the households of their fathers, men of might twentye thousande and two hundred. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jems, Ben Jamin Chud, and Canaana, Zerhan, Charasia and Philahsar. All these are the sons of Jediel, ancient heades, and men of warre. xxiij. thousand and two hundred, that wente out harnessed to battayle. And Suppim, and Hupim were the children of Ir. And the Husites were the children of Ther. The sonnes of Nephtali: Jahziel, Guni, Jezer and Gallum, the childrenne of Bilha: The sonnes of Manasse: Azriel, whom (his wife) bare vnto him. But Bramiah hys concubyne bare Machir the father of Gilead. And Machir tooke wiues for Hupim, and Suppim (his sonnes.) And the name of his sister was Maaca. And the name of an other sonne was Zelophahad. And Zelophahad had daughters. And Maaca the wife of Machir bare a sonne, and called his name Pherez, and the name of his brother was Zeres, and his sonnes were Ulam and Beken. The sons of Ulam: Bedam. These are the sonnes of Gilead, the sonne of Machir, the son of Manasse. And his sister Holcath bare Jethud, Abieser and Mahelah. And the sonnes of Hemida were: Ahiam, Sechem, Likhi and Anham. The sons of Ephraim: Huthalah, whose sons was Bereb, and Chahab his sonne, and his sonne Eladah, and Chahath his sonne, and Habad his sonne, and Huthelah his sonne, and Eser, and Elead. And the me of Gath that wer boine in that lande slue them, because they were come downe to take away their cattell. And Ephraim their father mourned many a day, and his brethren came to comfort him. And when he went into his wife, she conceived and bare him a sonne, and he called the name of it Beria, because it went euill

with his household. And his daughter was Heera, whiche built Beth-hozam the nether, and also the upper, and Uzan Heera. And Raphah was his sonne, whose sonne was Releph, and Helah, whose sonne was Chahan, and his sonne Adan, and his son Amihad, and his sonne Elisama, and his sonne Hun, and his sonne Jehosua. Their possessions and habitations was in Bethel, and the townes that longed thereto, and vnto the East of Marcan, and on the Westsyde of Gazer with the townes thereof, Sechem and the townes thereof, Doia and the townes thereof, and alonge by the borders of the childrenne of Manasse, Bethlean and her townes, Chananach and her townes, Magaddo and her townes, and Doia and her townes. In those dwelt the children of Joseph the sonne of Israel. The sonnes of Aser, Jimna, Isua, Isui, and Beria, & Serah was their sister. The sonnes of Beria: Jeder & Melchiel, which is the father of Girsath. And Naphtali begat Japhlet, Homer, Mothan, and Susa was their sister. The sons of Japhlet: Pasah, Simhal and Isuah. These are the children of Naphtali. The sonnes of Simert: Abi, Rohga, Jehubba and Tram. And the sonnes of his brother Belem: Jophah, Jimna, Seles & Imal. The sonnes of Jophah, Suah, Harnepher, Suah, Beri, and Jimrah, Bezir, Had Hamma, Shila, Jethian and Beera. The sonnes of Zether: Jephune, Hilda and Ira. The sonnes of Dier: Dreb, Danicell and Bezia. All these wer the children of Aser, and heades of theyr fathers houses, noble men, and mightye heade captaynes. The number throughout the genealogie of them, that were apte to the warre and battell was. xxvi. thousand men.

The. viij. Chapter.

B En Jamin begat Bela his eldest sonne. Asael the seconde, Tharath the thirde, Gath the fourth, & Raphah the fyfthe. And the sonnes of Bela were: Je-

Ashub, Ishmael, Naama, and Shoha,
 Ger, Sephaphan, and Iuran. And
 these are the sonnes of Eub, and
 these are ancient heades among the
 inhabitants of Geba: and they carped
 them to Menahath: Naaman, Shis,
 and Gera, which Gera carped theym
 away, and begate Uza and Shihub.
 And he begate Baharaim in the side
 of Monb, after he had sent the away.
 Husim also and Baarah wer his wi-
 ves. And he begate of Hodas his wife,
 Jobab, and Zibia, Wela, and Mal-
 chen, Jez, and Shachia, and Mirma.
 These were his sonnes and ancient
 fathers. And of Husim he begate Abi-
 tob and Elpaal. The sonnes of El-
 paal were: Ezer, Misaham, and Sa-
 med, which built Ono, Lod, and the
 towne thereof. Beria and Hema
 were ancient fathers among the in-
 habitants of Bialon, and they dreue a-
 way the inhabitants of Geth. And
 Iia, Salac, and Jerimoth, Sebada,
 Iud, and Ider, Michael, and Jilpa,
 and Ioha, the sons of Beria, Sebada,
 Melullam, Hezeki, and Heber, Iline-
 rai also and Jeshiah, and Jobab, the
 sons of Elpaal, Jachim, and Zicri, and
 Shabi, Elmai, Jilchah, and Eliel,
 Iuda, and Beraia, and Jimelech the
 sonnes of Simhi, Jilpan, Ezer, and
 Eliel, Abdon and Zicri, and Hanan,
 Hanania, Elam, and Anthothia,
 Jephthah, and Phemuel, the sons of
 Gela. And Hansera, Heberia and
 Scheliah, Jerehah, Elia, and Zicri the
 sonnes of Jeroham. These were an-
 cient fathers and Captaynes in their
 kindred, and these dwelt in Jerusa-
 lem. And at Gibson dwelt Abi Gi-
 bon, whose wife was called Ma-
 ach. And his eldest sonne was Abdon,
 then Jor, Cis, Beai, and Adab, Ge-
 on, Shis, and Jachir. And Mikloth
 begat Shira. And these also dwelt
 with their brethren in Jerusalem a-
 gainst them. Per begat Cis, and
 Cis begat Hauli, and Hauli begat
 Jehonathan, Michishai, Abinadeb,
 and Elai. And the son of Jehonathan,
 was Meribbaal, and Meribbaal begat
 Michi, and Michi begat Pison,

Melech, Chares and Shaz. And Shaz
 begate Jehoiada. And Jehoiada
 begate Clemeth, Almaneth and Jim-
 ri, Jimri begate Moza, Moza begate
 Binea, whose sonne was Rapha, and
 his sonne was Elasa, and his sonne
 Tzel. And Tzel had sixe sons, whose
 names are these: Esricam, Wachai,
 Jimaell, Hearia, Obadia, and Hanah.
 All these were the sonnes of Tzel.
 And the sonnes of Esch his brother
 were: Ulam his eldest, Jehus the se-
 conde, and Eliphelet the thirde. And
 the sonnes of Ulam were myghty
 men and stronge archers and bowe-
 men, and had many sonnes and sonnes
 sonnes, an hundred and fiftie. All these
 are the sonnes of Ben Jamin.

The ix. Chapter.

And so all Isracell numbred by
 kindred: beholde, they are
 writen in the booke of the
 kinges of Isracell, and of Ju-
 da, and wer caried away to Babilon,
 for their transgression: Euen the olde
 enhabites that dwelt in their owne
 possessions, and cities, the Israelytes,
 the priestes, Levites & Netheuites.
 And in Jerusalem dwelt of the chil-
 dren of Juda, of the children of Ben
 Jamin, and of the children of Ephra-
 im and Manasse. What the sonne of
 Amihud, the sonne of Omri, the soon
 of Imri, the sonne of Beni, of the
 children of Sharez, the soon of Juda.
 And of Shiloni, Alai the eldest, and
 his sons. And of the sonnes of Zerab,
 Jehuel and their brethren. vi. c. xc. And
 of the sons of Ben Jamin: Hala the
 son of Melullam the son of Hodania,
 the sonne of Senna: and Fibria the
 son of Jeroham. And Elia the soon
 of Azi, the sonne of Michai. And Me-
 sullam the sonne of Sephatia, the
 sonne of Rehuel, the sonne of Fibnia.
 And they brethren, accordinge to
 theyr kindredes, nyne hundred, fiftie
 and sixe. All these were principall men
 and auncients in the householdes of
 theyr fathers. And of the Priestes:
 Jedai: Jehoiarib and Jachim: Azar-
 ia the sonne of Helkiah, the sonne
 of Melullam the sonne of Zadock,

the sonne of Mahath, the sonne of
 Shitob the chiefest in the house of god
 And Mahath the sonne of Jeroham
 the sonne of Phasur, the sonne of
 Melchias. And Maath the sonne of
 Adiel, the sonne of Jehazrah, the son
 of Meshullam, the sonne of Meshillo-
 mith, the sonne of Immoz. And their
 brethren whiche were heades of the
 auncient householdes of their fathers,
 a thousande, seven hundred and thye-
 scoe actiue men, for the worke of the
 seruise of the house of GOD. And of
 the Levites: Semeta the sonne of
 Hasub, the son of Africam, the sonne
 of Hasabaia the sonnes of Merari.
 And Bacbakar and Heres and Ga-
 ial, And Mathania the sonne of Ma-
 tath, the sonne of Zicri, the sonne of A-
 saph. And Obadia the sonne of Se-
 metia, the sonne of Galai, the sonne of
 Iduihun. And Berethia the sonne of
 Azai, the sonne of Elcana that dwelte
 in the villages of the Bethophathites.

2. Es. 11

The porters were Shallum, Rub,
 Salmon and Shimon and their bro-
 ther Shallum was the chief. For they
 watched hitherto, even vnto the kin-
 ges gate Eastwarde, throughout the
 tentes of the childzen of Leui. And
 Shallum the sonne of Cozab, the son
 of Abiasaph, the sonne of Cozab, and
 his brethren the Cozahites (of the
 house of their father) had their duty-
 nesse and office to keepe the portches of
 the tabernacle: and they fathers the
 holte of the Lozde, kept the entringe.
 And Shimeas the sonne of Eleazar
 was they forgerupde, and the Lozde
 was with him. And Zacharia the
 sonne of Mesilemia kepte the watch
 before the doore of the Tabernacle
 of witnesse. All these were chosen
 menne, to keepe the thersholdes, euen
 two hundred and twelue, and though
 out al the genealogie were they num-
 bred in theyr villages. And them did
 Dauid and Samuell the sear insti-
 tute, because of theyr fidelitey. So thei
 and their childzen had the ouerspyghte
 of the gates of the house of the Lozde,
 euen of the Tabernacle to keepe them.

2u. 3. d.

In foure quarters did they keepe

the watchtowers of the East, West,
 North and South. And their brethren
 remained in the countrey, and cannes
 after seven dayes from tyme to tyme
 with them. For the Levites (whiche
 had the ouersight of the vestryes and
 treasures of the house of God,) were
 vnder the custodie of four notable por-
 ters: and they laye rounde aboute the
 house of God: because the keepinge
 thereof pertayned to them, and they
 had the keyes to open euery morning.
 And certayne of them had the rule of
 the ministringe vessels, and broughte
 them in and out by tale. Some of the
 were appoynted to ouersee the vessels,
 and all the ornaments of the sanctua-
 ry, and the flour, wine, oyle, franken-
 sence and sweete odours. And certayne
 of the sonnes of the Priestes made
 oymntmentes of the sweete odours.
 And Mathathias one of the Levites
 whiche was the eldest sonne of Sal-
 um the Cozahite, had the ouerspyghte
 of the thinges that were made in the
 tryng panne. And other of they brethren
 the sonnes of Cozab hadde the
 ouersight of the Shewbread, whiche
 they prepared euerie Sabbath. These
 are the singers, euen auncient fathers
 of the Levites, whiche dwelt in sepe-
 rate chamb:rs: and were free, for they
 had to do in the Temple both day and
 night. These were auncients fathers
 of the Levites in theyr generations, &
 dwelt at Jerusalem. And in Gibeon
 dwelt Abi Gidon and Jehiel, whose
 wife was called Moacha, his eldest
 sonne was Iddon, then Zur, Cis,
 Baal, Mer and Mahab: Gedon, Zib-
 zacharia and Meshior. And Mahab
 begat Shimean. And they also dwelt
 with their brethren at Jerusalem, euen
 hardy by them. And Mer begat Cis,
 Cis begat Baal. And Baal begat
 Jehonathan, Melchias, Iddon &
 Esbaal. And the sonne of Jehonathan
 was Meribaal. And Meribaal begat
 Micah, and the sons of Micah were
 Ithion, Melech and Chaphin. And
 Ithion begat Jappa, Jappa begat
 maneth, Ammaneth, Jami, Jami begat
 Moza, Moza begat Benia, Benia

sonne of Ephai, and his sonne was
Oshai, and his sonne Azel. And Azel
had sixe sons, whose names are these:
Agurion, Bachan, Ithupell, Bearia,
Oshai and Hanan. These are the
sonnes of Azel.

The .x. Chapter.

And the Philistines foughte
against Israel. And the men
of Israel fled befoze the Phi-
listines, and were overthrowen and
wounded in mount Gihon. And the
Philistines folowed, and were furce
after Haul and his sonnes, and the
Philistines smote. Jehonathan and
Abinadab and Malchisua the sonnes
of Haul: And the battell wente soze
against Haul, and the archers founde
him, and he was wounded of shoters.
Then sayd Haul to his weapon bea-
rer: I have the sword, and thrust me
through therewith, that these uncir-
cumcised come not, and do me shame.
But his weapon bearer woulde not,
for he feared exceedingly. So Haul
caught a sword, and fell vpon it. And
when his harnes bearer sawe that
Haul was deade, he fell on another
sword also, and died. And thus Haul
and his three sonnes, and al they of his
house died together. And when al the
men of Israel that were in the battell
sawe howe they fled, and that Haul
and his sonnes were deade, they for-
soke theyr cities and came away, and
the Philistines came and dwelte in
them. And it happened that on the
mooraine when the Philistines came
(to strip the dead bodies) they found
Haul and his sonnes overthrowen in
mount Gihon. And when they
had stripped him, they took his heade,
and his harnes, and sente them into
the lande of the Philistines round a-
bout to shewe them unto theyr ydols,
and to the people. And they putte his
harnes in the house of their God,
and sette by his heade in the temple of
Dagon. And when all they of Iabes
in Gihon heard of that the Philistines
had done to Haul, they arose (all the
men of Iabes) and they sayd, the
bones of Haul, and the bones of his

sonnes, and broughte them to Iabes,
and buried the bones of them vnder
anoke in Iabes, and fasted .vij. days.
So Haul repaid for his trespass that
he trespassed against the Lord, in that
he kept not the word of the Lord, and
in that he sought and asked counsel of
a woman that wrought with a spi-
rit, and asked not the Lord. And ther-
fore he sue him, and turned the king-
dome vnto David the sonne of Isai.

The .xi. Chapter.

Then all Israel gathered them
to David vnto Hebron,
• saying: Beholde, wee bee thy
bones and thy fleshe. And mozeouer in
time past, even whenne Haul was
king, thou leddest Israel out and in.
And the Lord thy God said vnto thee:
thou shalt fede my people Israel, and
thou shalt be capitaine ouer my people
Israel. Therefore came all the elders
of Israel to the king to Hebron, and
David made a couenaunt with them
in Hebron, befoze the Lord. And they
anoynted David king ouer Israel,
• according to the word of the Lord
by the hande of Samuel. And David
and all Israel wente to Jerusalem,
which is Iebus: wherwas were the
Gebusytes, inhabitants of the lande.
And the inhabitants of Iebus sayde to
David: thou comest not here. Ne-
verthelesse David won the castell of
Sion, whiche is called the Citie of
David. And David sayd, whosoever
smitteth the Gebusytes first, shall bee
the principall captayne and a Lord.
So Ioab the sonne of Zeruia went
first by, and was made the chiefe cap-
taine. And David dwelt in the castles
of Sion, and therefore they called it the
Citie of David. And he built the Citie
on euery syde, even from Millo
rounde about, and Ioab repayed the
reste of the Citie. And David prosper-
ed and waxed great, and the Lord of
hostes was with him. These are
the principall men of power whome
David hadde, and that came to him
in his kingdome with all Israel
Do. iii.

to make him Kinge, according to the
word of the Lord vnto Israel. And
this is the number of the mighty men
whom David had: Isobeam the son
of Bachmont, the chiefe amonge thir-
tye, he lift vp his speare agaynst thye
hundred, and wounded them at one
tyme. After him was Eleazar his vn-
cles sonne an Ithrite, whiche was
one of the thye myghtyest. He was
with David at Bas-dammim, and ther
the Philistines were gathered toge-
ther to battell. And there was there
a parcell of ground full of barley, and
the people fledde before the Philisti-
nes. And they, the thye asoylaid kept
forth into the middes of the field, and
sawed it from burninge, and sowe the

D And the Lord gaue a
great victorie. And they thye of the thir-
tye chiefe captaynes wente to a rocke
to David, into the Cane Achis. And
the hoste of the Philistines as-
sailed in the valley of Rephaim. And
when David was in the holde, the
Philistines watche was at Bethle-
hem that same tyme. And David lon-
ged, and sayde: O that one woulde
geue me drinke of the water of the
well that is at the gate at Bethlehem.
And the thye drake through the hoste
of the Philistines, and drew water
out of the well, that was by the gate
at Bethlehẽ, and toke it, and brought
it to David. Nevertheless, David
woulde not drinke of it, but rather of-
fered it to the Lord, and sayd: my God
forbid it me, that I shoulde doo this
thinge. Shall I drinke the bloud of
these men, that haue put their luyes in
teopardye: (for with the teopardie of
they luyes they brought it) therefore

E he would not drinke of it. And this did
these thye myghtyest. And Abisai the
brother of Joab, he also was captaine
amonge thye: for he lift vp his speare
agaynst thye hundred, and wounded
them, and had a name amonge the thye:
Yea amonge thye, he was more hono-
rable then the two, for hee was they
captayne. Howbeit, he attained not
vnto the (firste) thye. Banai the
sonne of Jehoiada the sonne of a be-

tye stronge manne did greater actes
then Abisai: for he slew two stronge
Lyons of Moab, and went downe, and
slew a Lion in a pit in tyme of snawe.
And he slew an Egyptian, whose sta-
ture was euen siue cubites longe, and
in the Egyptians hande was a speare
lyke a weavers beame. And the other
wente downe to him with a water,
and plucked the speare out of the E-
gyptians hande, and slew him with
his owne speare. Suche thinges did
Banai the sonne of Jehoiada, and
had the name amonge the thye mygh-
tyest, and was honorable amonge xxx.
but attained not vnto the firste thye.
And David made him of his coun-
saile. The other men of armes were
these: Ishai the brother of Joab, Eli-
hanan his vncles sonne of Bethle-
hem: Samoth the Harodite, Helez
the Pelonite, Ira the sonne of Je-
kes the Cheruite, Abiezer the Be-
niamite, Sibcai the Husathite,
Iai the Ithrite, Maharai the Nepht-
halite, Heled the sonne of Bonai
the Perithaphite, Ittai the
sonne of Ribai of Gibeon that praye-
neth to the children of Ben Jamin:
Banai the Gharathite, Hurai of
the riuers of Gasa: Abiezer the Be-
niamite, Dathan the Bashanite, E-
liabai the Gathite. The sonnes
of Hachai the Gersonite: Jonathan,
the sonne of Hage, an Ithrite, Shi-
am the sonne of Sacar the Harathite,
Eliphal the sonne of Ur, Hepter the
Mecherathite, Ahia the Pelonite,
Hezro the Carmelite, Hanani the son
of Chai, Joell the brother of Na-
than, Hibbar the sonne of Huri, Je-
legai the Ammonite, Shammai the
Beerothite, the deares of the harness of
Joab the sonne of Zeruia. Ira the
Ithrite, and Gareb a Ithrite, Uri
the Bethite, and Zabab the sonne of
Ailai, Adina the sonne of Amichai,
Rubenite, a captayne of the Ruben-
ites, and thirtie with him, Hanan
the sonne of Maachab, and Jonathan
the Gathite, and Ishai an Ithrite,
Samma and Jehiell the sonnes of Na-
than an Ithrite, Jehiell the sonne of

Shur and Isha his brother an Egyptian, Eliel a Hahonite, Jeribai and Jashai the sonnes of Elnaon, and Ithraim a Moabite, Eliel and Obed, and Jaserai a Gileadite.

Chapter. xij.

These are they that came to David to Bether, while hee yet kept himselfe close, because of Hushai the son of Elai, and they were very strong helpers in battell. They were armed with bowes, and coude hurle stones with the rpyghte hande, and with the left, and shoote arrows out of a bowe, and were of Hushai's brethren even of Ben Jamin. The chieft were Abiezer, and Joas the sonnes of Amias, a Gibeonite, and Joziel and Pelet the sonnes of Asmoneth. Beracah and Jehu of Anathoth, and Jinnai, a Gibeonite, a mighty man among thirtie, and more then the thirtie, Jeremiah, Jehozieil, Johanan, and Josabab of Gedor. Eleasai, Jerimoth, Bealia, Semaria, and Seraphia, the Haraphites, Elcanah, Jesai, Agarai, Jozer, Josbedam, Hachmuni, Joela and Jechabiah, the sonnes of Jerodan of Jechab. And of the Gadites there separated theym selves, some unto David into the holde of the wilderness, men of might and minde for warre, and that coude handle shield and speare, whose faces were like the faces of Lions, and they were as swift as the Rooses in the mountaynes. Of the firste, Obed the second, and Eliab the third, Hushai the fourth, Jeremiah the fifth, Arhai the sixte, Eliel the seventh, Johanan the eighth, Elisabath the ninth, Jeremiah the tenth, and Hachbanaai the eleventh. These were of the sonnes of Gad, and were captaynes over the men of warre, the small purged an hundred, and the greates a thousand. These are they that went over Jordan in the first moneth, while he hadde filled over all his banckes. And they put to flyght all them of the holley, both towardes the East and west. And there came of the children of Benjamin and Juda to the holde

unto David. And David went oute to meete them, and answered, and sayd unto them: if ye be come peaceably unto me, to helpe me, myne heart shalbe knit unto you. But and yf you come to betraye me to mine aduersaries, (seeinge there is no wickednesse in myne handes) the God of our fathers looke thereon, and rebuke it. And the spirite came vppon Amasai, whiche was the chiefe amonge thirtie, and he said: Thine are we David, and on thy syde thou sonne of Elai: Peace, peace be unto thee, & peace be to thynne helpers, for thy God is thine helpe. Then David receyved theym, and made theym heades of companies of the men of warre. And there fell some of Manasse to David, when he came with the Philistines against Haul to battell, but they helped them not. For the Lordes of the Philistines toke aduilement, and sent him awaye agayne, sayinge: he will fall to his maker Haul, to the trophye of our heades. As he wente to Bether, there fell to him of Manasse: Adra, Jozabab, Jechiel, Micharil, Jozabab, Galihu and Zithai, heades of the thousandes that were of Manasse. And they holp David agaynst the rouers. For they were all myghtie men of warre, and captaynes in the holle. For at that tyme there came one after to David, daye by daye, to helpe him, until it was a great host, like the host of God. And this is the number of the chief captaynes that were prepared to battell, and came to David to Hebron, to tourne the kingdome of Haul to him, according to the worde of the Lord. The children of Juda that bare shield and speare, were sixe thousande and eight hundred readye prepared to the war. Of the children of Simeon, men of might to warre, seven thousande and one hundred. Of the children of Leui, foure thousand and sixe hundred. And Jehoiada was the chiefe of them of Aaron, and with him thire thousande and seven hundred. And Zadock a yeunge man, strong & valeaunt, and of his fathers

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household, xxij. captaines. And of the children of Ben Jamin the brethren of Saul, three thousand. And a great part of the vid (vnto that time) totow the house of Saul. And of the children of Ephraim, xx. thousande and eight hundred mighty men of warre, and famous men in the householde of their fathers. And of the halfe tribe of Manasse, xviij. thousande, whiche were appoynted by name to come and make Dauid kinge. And of the children of Issachar, whiche were menne that had vnderstandinge in the right spynne, to knowe (howe to commaund) what Israel ought to doo. The heades of them were thousande hundred, and all their brethren were at their will. And of Zabulon that went out to the battaile, and proceeded forth to the warre, with all maner of instrumentes of warre, sixty thousand that were prepared to the warre, withoute anye doubtenesse of hert. And of Naphtali, a thousand captaines, & with the with shield and speare, xxviij. thousande. And of Dan prepared to battaile, xviij. thousande, and syxe hundred. And of Aser, that wente off to the warre, and kepte the forefront of the battaile fourte thousande. And of the other syde of Jordan, of the Rubenites and Gadites, and of the halfe tribe of Manasse, with all maner of instrumentes of warre, an hundred and twentie thousand. All these were men of warre keepinge the forefront of the battaile with perfect heart, and came to Helizon to make Dauid kinge ouer al Israel. And al the rest of Israel was of one accord, to make Dauid kinge. And there they were with Dauid. iij. days eating and drynking: for their brethren had prepared for theym. Moreover, they that were nye them, vntil Issachar, Zabulon and Naphtali, brought bread on asses, camels, mules, and oxen, and meate, flowre, figges, realings, wyne, and oyle, oxen, and sheepe abundantlye. For there was toye in Israel.

The .xij. Chapter,

AND Dauid consulted with all the captaines of thousande and hundredes, and with all the Lozdes, and saide vnto all the congregation of Israel: If it seeme you good and to be of the Lozde our God, we will take and send vnto oure brethren that are left in all the lande of Israel, and with them also, to the Priestes and Levites, whiche are in their Cities and suburbs, to gather theym together vnto vs. And wher we will bringe agayne the Arke of the Lozde to vs: for we regarded it not in the days of Saul. And all the congregation was content that he should do so, for the thing seemed good in the eyes of all the people. So Dauid gathered all Israel together frst wher they were in Egypt, vnto the entering of Henniath, to bringe the Arke of the Lozde frst Mariah Jarim. And Dauid wente by, and all Israel to an hye place towarde Bethlath Jarim, that was in Jude, to sette thence the Arke of the Lozde God, that dwelleth betwene the Cherubens: where his name is called on. And they caried the Arke of God in a newe carte, out of the house of Binadab. And Uzza and his brother gupped the corte. And Dauid and all Israel plaid before the Arke of God w al their might, with singing and harpes, psalteries and timbrels, and from petes. And wher they cam to the thyrtyngs Roope of Chidon, Uzza putte forth his hande to holde the Arke, for the oxen (being a little wilde) stumbled. And the Lozde was wroth with Uzza, & smote him, because he put his hande to the Arke. And there he dyed before God. And Dauid was oute of quier, because the Lozde had rent a rent in Uzza, and he called the name of that place, the rentinge of Uzza vnto this day. And Dauid was afrayd of God that day, saying: How shall I bring the Arke of God home to me? And so Dauid brought not the Arke home to him to the cite of Dauid: But caried it into the house of Obed Edom, a Gethite. And the Arke of God remayned with Obed Edom, euen in his house three

monethes. And the Loyde blessed the house of Obed Edoim, and all that he had.

¶ The.xij. Chapter.

SO Hyam the king of Eire sent messengers to Dauid, and timber of Cedar trees, with masons and carpenters, to build him an house. And Dauid perceiued that the Loyde had confirmed him king vpon Israel, and that his kingdom was set vp on his, because of his people Israel. And Dauid tooke yet moe wyues at Jerusalem, and begat moe sonnes and daughters. These are the names of his children which were boyns vnto him at Jerusalem: Samua, Sobab, Nathan and Salomon, Ithbar, Eliab, and Eliphale, Hoga, Nepheg, & Iaphia, Elisama, Beeliada, and Eliphalet. And when the Philistines herd that Dauid was anointed king vpon all Israel, all the Philistines went vp to the Dauid. And Dauid hearde of it, and went out agaynst them. And the Philistines came in, and prauised through the valley of Gephaim. And Dauid asked counsaile at God, saying: that I go agaynst the Philistines, and wile thou deliuer them into mine hand? And the Loyde sayde vnto him: go vp, for I wile deliuer them into thyne hand. And so they came vp to Baal Perazim, and Dauid smote the there. And Dauid saide: God hath deuised mine enemies with mine hand, as a man would deuise water. And therefore they called the name of that place Baal Perazim. And when they had lefte their Goddes there, Dauid gaue a commaundement, & they wile burnt with fire. And the Philistines came together agayne, and rushed into the valley. And Dauid asked agayne at God. And God said to him: go not vp after them, but turne awaye from them, thile thou mayest come vpon them, ouer agaynst the pearctrees. And when thou hearest a sounde god in the toppes of the pearctrees, then goe oute to battaile: for God is gone forth before thee, to smite the hooles of the

Philistines. Dauid therefore did as God commaunded him, & they smote the host of the Philistines, from Gibeon to Gazer. And the name of Dauid went oute into all landes, and the Loyd made all nations feare him.

¶ The.xv. Chapter.

AND Dauid made him houses in the city of Dauid, and prepared a place for the Arke of God, and pitched for it a sente. Then Dauid sayde: The arke of God ought not to be caried but of the Leuites. For them hath the Loyde chosen to beare the Arke of the Loyde, and to minister vnto him for euer. And Dauid gathered all Israel together to Jerusalem, to sette the Arke of the Loyde vnto his place, which he hadde ordayned for it. And Dauid broughte together the children of Aaron and the Leuites. Of the sonnes of Cohath was Elziel the chiefe, and of his brethren there were an hundred and. xx. Of the children of Merari, Alai the chiefe: and of his brethren. ij. hundred and twentye. Of the sonnes of Gerson, Joel the chiefe: and of his brethren an hundred and thirtie. Of the children of Elizaphan, Semmala the chiefe: and of his brethren, two hundred. Of the sonnes of Hebzon, Eliel the chiefe: and of his brethren cxxij. Of the sonnes of Uzziel, Aminadab the chiefe: and of his brethren an. C. and. xij. And Dauid called Zadock and Abisathar the Priests & the Leuites, Uzziel, Alai, Joel, Samala, Eliel, and Aminadab, and said vnto them: Ye that are the principall fathers of the Leuites, see that ye be holy with your brethren that ye may bring in the Arke of the Loyde God of Israel, vnto the place that I haue prepared for it. For because ye were not there at the first, the Loyd our God made a rent among vs, for that we sought him not, as the fashion oughte to be. So the priests and the Leuites sanctified them selues: to sette the Arke of the Loyd GOD of Israel, And the children of the Leuites

tes bare the arke of God upon their shoulders with staves thereon, as Moyses commaunded, accordinge to the woordes of the Lord. And Dauid spake to the chiefe heades of the Levites, that they shoulde appoynte certayne of their brethren to singe with instrumentes of musicke, psalteryes, harpes and limballes that they myght make a sound, and to sing on hys with topfainelles: And the Levites appoynted Herman the sonne of Joel: and (of his brethren) Blaph the sonne of Berechias: And of the sonnes of Merari, and of their brethren, Ethan the sonne of Cusai: And with them their brethren of the seconde degree: Zacharia, Ben Jaaziel, Semiramoth, Jehiel, Ammi, Eliab, Benaiahu, Maasiah, Matathiah, Eliphalehu, Mikniah, Obed EDOM, and Jziel, porters. So Herman, Blaph, and Ethan the singers made a sounde with limballes of brasse. And Zacharia, Jziel, Semiramoth, Jehiel, Ammi, Eliab, Maasiah, and Benaiahu, played with psalteries on an Harp. Matathiah, Eliphalehu, Mikniah, Obed EDOM, Jziel and Azariah played upon harpes, an eyght aboute with courage. And Chenaiahu the chiefe of the Levites, was master of the song for he taughte other to singe, because he was a man of vnderstanding. Berechias and Elcana kepte the doore of the Arke. And Secanaihu, Jeholaphat, Netthaniell, Imalai, Zachariahu, Banaiahu and Elizer the Priests did blowe with trompettes before the Arke of God. And Obed EDOM and Jithai were keepers of the doore of the arke. And Dauid and the elders of Israel, and the captaynes ower thousandes went to set the Arke of the appointment of the Lord out of the house of Obed EDOM with gladnes. And when God helped the Levites that bare the arke of the appointment of the Lord, they offered seven oxen, and seven rammes. And Dauid had on him a linnen garment, like as had also all the Levites that bare the arke, and so had the singers, and Chanania

the ruler of the song, with the singers. And Dauid had upon him an Ephod of linnen. And all they of Israel brought the Arke of the Lordes covenant with shewing, and blowing of shawme, and trompettes, making a noyse with limballes, psalteries and harpes. And as the Arke of the appointment of the Lord came into the Citie of Dauid, Michol the daughter of Saul, looking out at a window, sawe Kinge Dauid dancing and playing, and she despised him in her heart.

The xvi. Chapter.

So they brought in the Arke of God and sette it in the middest of the tente that Dauid pitched for it. And they offered burnt offerings and peace offerings before God. And when Dauid had made an ende of offering the burnt offerings and peace offerings, hee blessed the people in the name of the Lord. And he dealt to all Israel (both man and woman) a crackerell of bread, and a good piece of fleshe, and a slacket of wyne. And he appoynted certayne of the Levites to minister before the Lord, and to repete, and to thanke and playe the Lord God of Israel. And Blaph was the chiefe, and next to him Zacharia, Jziel, Semiramoth, Jehiel, Matathias, Eliab, Benaias, Obed EDOM, and Jziel with psalteries and harpes. But Blaph made a sounde with limballes. Benaiahu & Jehoziel Priests blew with trompettes continually before the Arke of the covenant of God. And that same time Dauid did appoint chieflie to thanke the Lord, by Blaph and his brethren. O geve thanks unto the Lord, call upon his name, make his acts knowne amonge the people. Sing unto him and playe unto him, talke of all his wonderfull dedes. Reioyce in his holie name: let the heartes of them that seeke the Lord be gladd. Seeke the Lord and his strength: Seeke his presence alway. Remember his marvelles which he did, and his wonders, and the iudgements of his mouth.

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The serbes of Israel are his servants: the children of Jacob are his chosen. He is the Lord our God: in all landes are his iudgements. Thinke on his appointmēt for euer, and on the woordes which he commaunded to a thousande generations. Whiche hee made with Abraham, and of his othe to Isaac, which he set before Jacob for a decree, and to Israel for an euerlasting covenant, saying: To thee will I geue the land of Canaan, to be the portion of poure inheritance. When you were fewe and small in number, and sojourners therein. And they walked from nation to nation, and from one kingdome to another people. He suffered no man to do them wrong: but rebuked euen kings for their sakes.

C Touche not mine annoynted, and doo my prophets no harme. Sing vnto the Lord all the earth, and shewe from day to day his saluation. Tell of his glory among the heathen: his wonderful deedes among all nations. For great is the Lord, and woorthie to be prayed exceedingly: he is to be feared aboue all Gods. For all the goddesses of the people are of no value: But the Lord made heauen. Praise and honour are in his presence: strength and gladnes are in his place. Ascribe vnto the Lord ye kindreds of people: Ascribe to the Lord glory and dominion: Ascribe vnto the Lord, the glorie due vnto his name. Bring sacrifices and come before him, and worship the lord with halpe honour. Let all the earth feare him, although he compasseth the earth be so established, that it cannot be moued: let the heauens reioyce, and let the earth be glad, and let men tell among the nations, that the Lord is king. Let the sea thunder, and the faldes thereof: let the fieldes reioyce, and all that is therein. Then shall the trees of the wood reioyce at the presence of the Lord, because he commeth to iudge the earth. O geue thanks vnto the Lord, for he is good, for his mercy endureth euer: and say ye, same be O God of our saluation, gather vs together, and deliuer vs from e-

mong the heathen, that we may geue thanks to thy holpe name, and triumphe in the people of thee. Blessed be the Lord God of Israel for euer and euer, and let all people say Amen. and praise the Lord. And so he left there before the Arke of the Lordes couenante, Asaph and his brethren to minister before the Arke continually, in suche thinges as were to be doone day by day. (and that by their courses.) And Obed Edom and his brethren, the scoze and eght, and Obed Edom the son of Jeduthun, and Hosa were appointed to bee porters. And Zadocke the Priest, and his brethren the priests, were before the tabernacle of the Lord, in the hye place that was at Gibeon, to offer burnte offerings vnto the Lord, vpon the burnt offering aulzar perpetualle, in the morninge and euening, according to all that whiche is written in the lawe of the Lord, whiche he commaunded Israel. And with them were Heman and Jeduthun, and other that were chosen (whose names were expressed) to geue thanks to the lord, that his mercy lasteth euer. And with them did Heman and Jeduthun, singe with the Trompers and Hymballes, making a sweet melody with instruments of musicke and godly songes. And the sonnes of Jeduthun were porters. And all the people departed, euery manne to his house, and David returned to blesse his house.

The .xxij. Chapter.

AND it fortuned that whē David dwelt in his house, he sayd to Nathan the prophēt: loe, I dwell in an house of Cedar tree: but the Arke of the Lordes couenante remaineth vnder curtayns. And Nathan sayde vnto David: doo all that is in thine heart, for God is with thee. And the same night it fortuned, that the woorde of God came to Nathan, sayinge: goo and tell David my seruante, thus sayth the Lord: Thou shalt not buyde me an house

to dwell in. For I have dwelt in no house since the daye that I broughte out the chyldren of Israel, vnto this daye: but haue gone from tent to tent, and from one habitation to another. And wheresoeuer I haue swelched with all Israel, I spake I euer one word to any of the Iudges of Israel, (whom I commaunded to feede my people) saying: Why haue ye not built me an house of Cedar tree? Nowe therfore, thus saith thou say vnto my seruauit Dauid: thus saith the Lord of hostes: I tooke thee out of the pastures when thou wentest after shepe that thou shouldest be captayne ouer my people Israel. And I haue bene with thee whither soeuer thou hast walked, and haue weeded out all thine enemyes out of thy sighte, and haue made thee a name, like the name (of one) of the greatest menne that are in the earth. And I haue ordeined a place for my people Israel, and made it fast: so that nowe they may dwell in theyr place, and moue no more. Neither shall the chyldren of wickednes bere them any more as at the beginninge. And since the time that I commaunded Iudges to be ouer my people Israel, I haue subdued all thyn enemyes, and I tolde thee, that the Lord would buyde thee an house. This also shall come to passe: when thy dayes be expired, that thou muste go vnto thy fathers, I will rase by thy seede after thee, whith shalbe of thy sonnes, and I will prepare for him the kingdome. He shall build me an house, and I will stablish his seate for euer. I will be his father, and he shall be my sonne, and I will not take my mercye away from him, as I toke it fro him that was before thee. But I will set him in mine house and in my kingdome for euer. And his seate shall be sure for euermore. Accordyng to all these wordes, and accordyng to all this vision, did Nathan tell Kinge Dauid. And Dauid the kinge came and sat before the Lord, & sayd: What am I (O Lord God,) and what is myne householde, that thou hast promoted

me thus hight? And yet thou hast litle in thine eyes. O God: But thou hast spoken also of thy seruauit house for a great while to come: and hast looked vpon me as vpon a man of hye degree (O Lord God.) What shall Dauid desire more of thee for the honour of thy seruauits? For thou hast knowen thy seruauit: O Lord, for thy seruauits sake, euen accordyng to thine owne heart hast thou done all this magnificence, to shewe all great thinges. Lord, there is none lyke thee, neither is ther any God save D thou, accordyng to all that we haue hearde with oure eares. Moreover, what nation on the earth is lyke the people Israel, to whom God hath vouchsafed to come and redeeme them to be his owne people, and to make thee a name of excellencye and terribleness, with casting out nations from before the people, whom thou hast deliuered out of Egypt? Thy people of Israel diddest thou make thine owne people for euer, and thou becamest their God. Therefore nowe Lord, let the thing that thou hast spoken concerning thy seruauit, and his house, be true for euer, that thou doo as thou hast sayd: let it come to passe, that thy name may be magnified for euer, that it maye be sayde: the Lord of Hostes is the God of Israel (euen the God of Israel) and the house of Dauid thy seruauit endureth stable before thee. For thou (O my God) hast tolde thy seruauit, that thou wilt buyde him an house. And therefore thy seruauit hath founde in his heart to praye before thee. And nowe Lord, thou art God, and hast promised this goodnes vnto thy seruauit. Nowe therefore, let it be thy pleasure to blesse the house of thy seruauit, that it maye continue before thee for euer. For whome thou blessest (O Lord) the same is blessed for euer.

¶ The xxij. Chapter.

After this it is written, that Dauid smote the Philistines, and subdued the Gittites, and the towncs that longed therto.

out of the handes of the Philistines. And he smote Moab, & the Moabites became Davids seruantes, and payd him tribute. And David smote Hadarezer king of Zobab into Hamath, as he went to stablish his dominion by the river Euphrates. And David tooke from him a thousand charets, and, vij, M. horsmen, and, xx. M. souldiers, and lamed all the charets horses, and reserued of them an. C. charettes. And when the Sirians of Damasco came to helpe Hadarezer king of Zobab, David slue of the Sirians, xxij. M. and David subdued Siria and Damasco: And the Sirians became Davids seruantes, and brought him tribute. And the Lord preserued David in all that he went to. And David tooke the shields of golde that were on the seruantes of Hadarezer, and broughte them to Ierusalem. And from Gebath, and from Chun (cities of Hadarezer) brought David exceeding much blaske. Wherewith Salomon made the
 1. n. 7. b. basen lanostoye: the pillars, and the
 2. s. 2. a. desks of bas. And whē Chon kinge
 C of Hamath, hearde howe David had beaten all the strengthe of Hadarezer king of Zobab, he sente Haduram his sonne to kinge David, to make peace with him, and to blesse him, because he had fought agaynst Hadarezer, and beaten him (for Chon had war with Hadarezer,) and David brought all manner of Jewels of golde, silver, and blaske with him. And king David dedicated them vnto the Lord & with the silver and golde that he brought from all nations, from Edom, from Moab, from the children of Ammon, from the Philistines and from Timalac. And whē the sonne of Jeruiah saw of the Edomites in the salt balley, xviij. M. and sette souldiers in Edom, and all the Edomites became Davids seruantes. Thus the Lord kept David in all that he tooke in hand. And David reigned ouer al Israel, & executed iudgment and righteousness among all his people. And Joab the sonne of Zeruia was ouer the host, and Jehoshaphat the sonne of Achish Recorder,

& Zadock the son of Abitob and Abimelech the sonne of Abiathar were the priestes: and Benaia was scribe, and Banaiah the son of Jehoiada was ouer the Cretchites, & the Phelathites and the eldest sonnes of David were next vnto the king.

The xix. Chapter.

After this, it chaunced, that Nahas the kinge of the children of Ammon died, and his sonne reigned in his steede. And David sayde: I will shewe kindnesse vnto Hanon the sonne of Nahas: because his father dealt kindlye with me. And David sente messengers to comforte him ouer the deathe of his father. And the seruantes of David came into the lande of the children of Ammon to Hanon, to comforte him. But the Lordes of the children of Ammon saide to Hanon: thinkest thou that David doeth honoure thy father in thy sight: that he hath sente comforters vnto thee? Art not his seruantes come to searche, to looke and espye out the land. Wherfore Hanon tooke Davids seruantes, (and polde them) and shamed them, and cut off their coates hard by their buttocks, and sent them away. And there went certaine, & told David, how the men were shamed. And the king sent to mete them (for the men were exceedingly ashamed) and the king said: tary at Jericho, vntill your berd be growen, and then return. And whē the children of Ammon sawe that they stank in the sight of David, Hanon and the children of Ammon sent a. M. talentes of silver to hire them charets and horsmen out of Mesopotamia, and out of Siria, Maacha and out of Zobab. And they hyred, xxxij. M. charets and the king of Maacha and his people, which came and pitched before Heoba. And the children of Ammon gathered them selues together from their cities, and came to battell. And when David hearde of it, he sent Joab and all the hooste of Aronge men. And

And the children of Ammon came out, and putte them selues in aray to battayle before the gate of the Citie. And the kinges that were come, kept them by them selues backe in the fielde.

C When Joab also sawe that the fronte of the battaille was agaynst him before and behinde: he chose oute of all the chosen menne of Israell, and put them in aray agaynst the Sirians. And the rest of the people he deliuered vnto the hand of Abisai his brother, and they putte them selues in aray agaynst the children of Ammon. And he sayde: If the Sirians be so stronge for me, then shalte surcoure me: and yf the children of Ammon preuaile agaynst thee: I will help thee. Plucke by thine hearte, and let vs playe the men: for our peoples sake, and for the cities of our God, and the Lorde shall booke that whiche is good in his owne syghte. So Joab and the people that were with him, dyed we nre before the Sirians vnto the battayle, and they fledde before him. And when the children of Ammon sawe that the Sirians were fled, they ranne away lykewise before Abisai his brother, and gate them into the Citie. And Joab came to Ierusalem. And whē the Sirians sawe that they were put to the worke before Israell, they sent messengers and set out the Sirians that were beyonde the riner, and Hophach the captain of the host of Hadarezer went before them. And it was tolde Dauid: and he gathered all Israell, and went together ouer Iordan, and came and set vppon them. And when Dauid had put him selfe in aray agaynst the Sirians: they fought with him. But the Sirians fled before Israell. And Dauid destroyed of the Sirians seven thousand charets, and .xl. thousande footemen, and killed Hophach the captayne of the hoste. And when the seruants of Hadarezer sawe y they were put to the worke before them of Israell, they made peace with Dauid, and became his seruantes. Neether woulde the Sirians helpe the children of Ammon any moze,

D

The .xx. Chapter.

A And it came to passe, that after y the pere was expired, (about the time that kinges go oute a warrefare:) Joab carped out the armye of the hoste, and destroyed the countrey of the children of Ammon, & cam and besieged Rabba, and destroyed it. But Dauid tarped at Ierusalem, while Joab smote Rabba, & destroyed it. And Dauid toke the crown of their kinge, from off his heade, and founde that it had the waighte of a talent of golde, and there were precious stones in it, and it was ordred for Dauids head. And he brought also exceeding muche spoyle oute of the Citie. And he brought out the people that were in it: and tormented them with sawes and harrowes of yron, and with other sharpe instruments, and so dealt Dauid with all the cities of the children of Ammon. And Dauid and all the people came agayne to Ierusalem. After this it fortuned, there arose warre at Gager with the Philistines. At whiche time Sobaiah the Gushathite drew Happei, that was of the children of Repphaim: and they were subdued. And there was a battaille agayne with the Philistines, and Elhanan the sonne of Jaier, also Lahemi, the brother of Goliath the Gethite, whose speere was like a weavers beame. And there chaunced yet agayne warre at Beth, whereas was a man of a greate stature, with .xxij. fingers and toes, sixe on euery hande, and sixe on euery foote, & was the son of Raphah. But when he defied Israell, Ichonatham the sonne of Shimea, Dauids brother slue him. These were bozne vnder Raphah of Geth, and were overthrowen in the hande of Dauid: and in the hande of his seruantes.

The .xxi. Chapter.

A And Satan stood by agaynst Israell, and provoked Dauid to number Israell. And Dauid sayd to Joab, and to the rulers of the people: Goe and number Israell from Beer Sheba to Dan, and bringe

it to me, that I may knowe the number of them. And Joab answered: the Lord make his people an. C. times so many mo as they be. But my Lord, O kinge, are they not all my Lordes seruantes? why then doth my Lord require this thinge? whye will my Lord be a cause of trespasse to Israel? Nevertheless, the kinges word prevailed agaynst Joab. And Joab departed and walcked throughout all them of Israel, and came to Jerusalem agayne, and gaue the number of þ count of the people vnto Dauid.

And all they of Israel were a thousande thousande, and a hundred thousand men that dyne swerde: and Juda was. cccc. lxx. thousande menne that dyne swerde: But the Leuites & Ben Jamin counted he not amonge them. For the kinges word was abhominable to Joab. And the Lord was displeased with this thinge: and smote Israel. And Dauid sayde vnto God: I haue sinned exceedingly in doinge this thinge. And now (I beseech thee) do away the wickednesse of thy seruunt, for I haue done very foolishly.

And the Lord spake vnto Gad Dauides sear, saying: goo, and tell Dauid, saying: Thus sayeth the Lord: I grue thee the choyce of thre thinges: chose the one of them, that I maye do vnto thee. And Gad came to Dauid, & sayde vnto him: Thus sayeth the Lord: Chose thee, either thre yeres famishment, or thre monthes to be destroyed before thine aduersaries, and that the sword of thine enemies maye ouertake thee, or els the sword of the Lord, and pestilence in the lande thre dayes: and the angell of the Lord destroyinge throughout all the coastes of Israel. And now aduise thy selfe, what word I shall bringe agayne to him that sent me. And Dauid sayde vnto Gad, I am in an exceeding strait: Let me fall now into the hande of the Lord, for passinge greates are his mercyes: but let me not fall into the hande of men. So the Lord sent pestilence vpon Israel, and there were ouerthowen of Israel lxx. thousande men. And God

sent the angell into Jerusalem to destroy in it. And as he was about to destroy, the Lord behelde, and had compassion on the euil, and sayd to the angell that destroyed: it is ynough, lette nowe thine hande cease. And the angell of the Lord stood by the threshinge floze of Ornan the Jebusite. And Dauid lift vp his eyes, and sawe the angell of the Lord stand betwene the earth & heauen, hauing a drawen swerde in his hand, stretched out toward Jerusalem. Then Dauid and the elders of Israel which wer clothed in sacke, fell vpon their faces. And Dauid said vnto God: is it not I that commaunded þ people to be numbred? Is it not I þ haue sinned and done euil in dede, and what haue these shepe done, let thyne hand (O Lord my God) be on me and on my fathers house, but not on thy people, that they shoulde be punished. And the angell of the Lord commaunded Gad to say to Dauid, that Dauid should go vp, and set vp an altar vnto the Lord, in the threshing floze of Ornan the Jebusite. And Dauid wente vp, accordinge to the sayinge of Gad, whiche hee spake in the name of the Lord. And Ornan turned aboute, and sawe the angell, and his foure sonnes were with him, and hid them selves: But Ornan was threshing wheate. And as Dauid came to Ornan, Ornan looked and sawe Dauid, and went out of the threshing floze, and bowed himselfe to Dauid, with his face to the ground. And Dauid said to Ornan geue mee the place of the threshing floze, that I may build an altar there in vnto the Lord. Thou shalt geue it me for as much money as it is worth, þ the plage may cease from the people. And Ornan said vnto Dauid: take it to thee, and let my Lord the kinge do that whiche seemeth good in his eyes. So, I geue thee Oxen also for burnt sacrifices, and the threshing sledges for wood, and wheate for meate offeringe: I geue it all. And kinge Dauid sayde to Ornan: not so, but I will bpe it for as much money as it is worth. For I will not take þ which

is thine for the Lorde, nor offer burnt-offerings without cost. And so David came to Dinan for that place of gold. vi. hundred by wayght. And David built ther an altar vnto the Lorde, and offered burntofferings and peaceofferings, and called vpon the Lorde, and he heard him from heauen in fyre vpon the altar of burnt-offering. And when the Lorde had spoken to the angel, he put vp his sweard agayne into the sheathe of it. At that time when David saw that the Lorde had heard him in the threshinge floore of Dinan the Jebusite, he bled to offer there. For the Tabernacle of the Lorde, which Moses made in the wilderness, and the altar of burnt-offering were at that season in the hill of Gibeon. And David coulde not go before it, to aske counsaile at God, for he was afrayd of the sweard of the anngell of the Lorde.

The. xxij. Chapter.

AND David sayde: this is the house of the Lorde God, and this is the altar for the burnt-offeringe of Israel: And David commaunded to gather together the strangers that wer in the land of Israel, and hee set masons to hewe free stone for the building of the house of God. And David prepared plentye of iron for nailes: and doores of the gates and to toyne withall, and abundance of brasse without waight, and Cedar trees withoute number: For the Sidons and they of Tyre brought muche Cedar woodde to David. And David sayde: Salomon my sonne is ponge and tender, and the house that is to be built for the LORDE must exceede in gretnes, that it may be spoken of and praysed in all lands. I will therefore make ordinaunce for it. And so David prepared manye thinges before his death. And hee called Salomon his sonne, and charged him to builde an house for the Lorde God

of Israel. And David sayde to Sa-

2 Re. 7. b lomon: my son, I thought (as it was
2 Re. 4. a in mine heart) to builde an house vn-

to the name of the Lorde my GOD. But the woorde of the Lorde came to me, sayinge: Thou haste shed muche bloud, and haste made greate battayles: thou shalt therefore not buyde an house vnto my name: for thou haste shed much bloud vpon the earth in my sight. Behold, a sonne is doyme to thee and he shalbe a manne of rest, for I will geue him rest from all his enemies rounde about. For his name is Salomon, and I will sende rest and peace vpon Israel in his dayes. He shall build an house for my name, and he shalbe my sonne, and I will be his father, and will prepare the seats of his kingdome vpon Israel for euer. Nowe therefore my sonne, the Lorde be with thee, and prosper thee, & thou shalt buyde the house to the name of the Lorde thy God, as he hath sayd of thee. And the Lorde shall geue thee wisdome and vnderstandinge, and shall geue thee commandementes for Israel, that ye may keepe the lawe of the Lorde thy God. For then thou shalt prosper, euen when thou takest heede and fulfillest the statutes and lawes, which the Lorde charged Moses with for Israel: Blucke vp thine heart therefore, and be stronge, dreade not, nor be discouraged. Beholde, in myne aduersitye haue I also prepared for the house of the Lorde, an hundred thousande talentes of golde, and a thousande thousande talentes of silver, and as for brasse and yron, it cannot be numbred, for it is verie much. And I haue prepared tymber & stone, and thou mayest provide more thereto. Moreover, thou hast workmen with thee knowe, and masons, and carpenters to woork in stone and timber: and many men that be actiue for euery worke. And of golde, silver, brasse and yron, ther is no number. Up therefore and bee doinge, and the Lorde shalbe with thee. And David commaunded all the Lordes of Israel to helpe Salomon his sonne, sayinge: Is not the Lorde your God with you? and hath he not geuen you rest on euery side? for he hath geuen the inhabitaunt

the hands into my hands, and the hands
is subdued before the Lord, and before
his people. Moreover these set your
breasts & your souls to seek the Lord
your God. And build ye the temple
of the Lord God, to bring the ark
of the covenant of the Lord, and the
holy vessels of God into the house, to
build in the name of the Lord.

The xxij. Chapter.

S When David was old, and
of days, he made Salomon
his sonne, kinge over Israel.
And then he gathered together all the
lordes of Israel, with the Priests,
and the Levites. And the Levites
were numbered from the age of
xx. years and above: and the num-
ber and summe of them was xxxviij.
thousand men. Of whiche xxij.
thousand were sette to further the
worke of the house of the Lord. And
six thousand were officers and Jud-
ges. Four thousand were porters,
and four thousand prayed the Lord
with such instruments, as was made
in precept with all. And so David put
an order amonge them, dividinge
them in parties. Of the children of
Leui: Gerson, Cahath, and Merari.

Of the Gersonites was Laadan and
Semei. The sonnes of Laadan, the
chiefe was Jubiel, Zethan and Joell
thre. The sonnes of Semei: Helo-
mith, Hozai and Haran thre. These
were the ancient fathers of Laadan.
And the sonnes of Semei, were Je-
hath, Jura, Jems and Beria: These
four were the sonnes of Semei. And
Jehath was the chiefe, Jura the se-
cond. But Jems & Beria had not ma-
ny sons, therefore they were in one re-
hning according to their fathers hous-
holde, each of them for one ancient hous-
holde. The sonnes of Cahath: Im-
ron, Japhar, Hothan and Eliel four.

1 Ch. 6. 2. The sonnes of Merari: Baran and
Dathan. And Baran was separated
from the tribe of the holy things in
the place of the holies, he and his sons
Dathan; and to burne incense before
the Lord, and to minister unto him,
and to blowe in his name for ever.

Moses also the man of God, and his
children, were named with the tribes
of Leui. The sonnes of Moses: Ger-
son and Eliezer. Of the sonnes of
Gerson: Sebul was the chiefe. The
sonns of Eliezer: Rehabia the chiefe.
And Eliezer had none other sonnes.
And the sonnes of Rehabia were ve-
ry many. The sonnes of Jzabar, Sa-
lomith the chiefe. The sonnes of He-
bron: Jersahu the firste, Imania the
second, Jabezziel the thirde, and Je-
camean the fourth. The sonnes of Ma-
ziel: Micha the first, and Jesia the se-
cond. The sonnes of Merari: Mahli
and Musi. The sonnes of Mahli:
Eleazar and Cis. And Eleazar dyed,
and had no sonnes, but daughters: and
their brethren the sonnes of Cis toke
them. The sonnes of Musi: Mahli,
Eder, and Jeremoth thre. These are
the children of Leui after the house-
holde of their fathers, even the an-
cients of the fathers, according to
their offices, and after the number and
summe of the names of them that did
the worke in the service of the house
of the Lord, from the age of twentie
yeres and above. And David sayde
The Lord God of Israel hath given
rest unto his people, that they maye
dwell in Jerusalem for ever. That
the Levites also should now no more
beare the Tabernacle and all the ves-
sels for the service thereof: for accord-
ing to all the last wordes of David,
the Levites were numbered from twen-
tye yeres and above, and their office
was under the hands of the sonnes of
Aaron: for the fruits of the house of
the Lord, in the courtes of the celles,
and in the purifyinge of all holy thin-
ges, and in the worke of the service of
the house of God. In the shewbread,
in the fine flour, in the meat offering,
in the waters of swete breade, in the
frying panne, in the gridiron, and in
all manner of measures and life, and to
stande every day in the morninge to
thanke and prayse the Lord, and so
to offer all burnt sacrifices unto the Lord, in the
shewbread, in the new Moones, and

on the feastsfall dayes, by number and course continuallye (as they were commanded) before the Lord. And that they should waite on the tabernacle of witness, and on the holy place, and on the sonnes of Aaron their brethren, in their seruice of the house of the Lord.

The xxliij. Chapter.

These are deuisions of the sons of Aaron. The sonnes of Aaron, Nadab, Abihu, Eleazar, and Ithamar. • Nadab also, and Abihu died before their father, and had no children. But Eleazar and Ithamar executed the priestes office. And David ordered them in this manner: Sadoc of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar were according to their offices in their ministation. And there were no vniuersall men founde amonge the sonnes of Eleazar, then the sons of Ithamar. And thus were they ordered together among the sonnes of Eleazar, ther were xviij. rulers according to the household of their fathers; & egypt among the sons of Ithamar, according to the household of their fathers. And thus were they put in order by lotte, the one sorte from the other: and so were these rulers in the sanctuary, and Lordes before God, as well of the sonnes of Ithamar, as of the sonnes of Eleazar. And Himeia the sonne of Athanai the Scribe, of the kindred of the Levites: wrote them before the Kinge and the Lordes, and before Sadoc the Priest, and Ahimelech the sonne of Abiathar, and before the ancient fathers, before the priestes and the Levites, one principall household beinge reserved for Eleazar, & one for Ithamar. And the first lot fell to Jehoiarib, and the second to Jedai. The thirde to Harin, and the fourth to Sehoiim: The fift to Melchias, and the sixte to Ithamin. The seventh to Jakon, and the eighth to Abia. The ninth to Jesai, and the tenth to Shecaniah. The eleventh to Abishai, and the twelfth to Gadai. The thirteenth to Japha, and the fourteenth to Isebad. The fif-

teenth to Bilga, & the sixteenth to Immer. The seventeenth to Hezir, and the eighteenth to Haphez. The nineteenth to Ishai, and the xx. to Jehohai. The xxi. to Jachin, and the xxij. to Gamal. The xxij. to Delaihu, and the xxij. to Masiahu. These are the ordinaunces of them in their offices, when they came into the house of the Lord, according to their manner vnder Aaron their father, as the Lord God of Israel had commanded him. The rest of the sonnes of Levi are these: Of the sonnes of Huram, Shubael: of the sonnes of Shubael, Shubael. Of the sonnes of Kehath the fiftie Iefia. Of the Iezabababes Shelomoth: Of the sonnes also of Shelomoth, Jehath. His sonnes Jeriah the fiftie, Amarith the seconde, Jehaziel the thirde, and Jehampai the fourth. Of the sonnes of Uzziel, Micha. Of the sonnes of Micha, Samir. The brother of Samir was Ithia. Of the sonnes also of Ithia: Jacharihu. The sons of Merari were Mahli and Musi. The sonnes of Jacharihu, Beno. The sonnes of Merari by Jacharihu, Beno, Hohem, Salur, and Jai. Of Mahli came Eleazar, and he hadde no sonnes. Of Musi the sonnes of Ithia Jerahmell. The sonnes of Musi, Mahli, Gadi, and Jerimoth. These are the children of the Levites after the household of their fathers. And these caste lottes next to their brethren the sonnes of Aaron, in the presence of David the Kinge, and Sadoc and Ahimelech, and the ancient fathers, the priestes, and Levites, euen the principall fathers before the younger brethren. The lot was cast by distribution amonge them all, in the presence of David.

The xxv. Chapter.

And so David, & the captains of the hoste appointed them to seruice to the sonnes of Asaph, Heman, and Jedaihu. And they did according to the word of the Lord. And there was a multitude of the men that were appointed to the seruice and ministation. Of the sonnes of

Blaph: Jathir, Joseph, Nathania, and Zebadiah: waied on Blaph, which prophesied by the kinge. Of Jedutham: the sonnes of Jedutham, Gedaliahu, Zeri, Zebadiah, Zababiah, and Zabathiah, sixe, vnder the handes of their father Jedutha which he prophesied with a harpe, soz to geue thankes and prayles vnto the Lord. Of Heman: the sonnes of Heman, Bukiah, Mathaniah, Uzziel, Zebai, Jeremoth, Hanania, Hanani, Eliath, Gedaltai, Shomathi, Ezer, Zebekiah, Malothi, Mothir, and Mahaziah. All these were the sonnes of Heman which was the kinge fear in the wordes of God to lift vp the hope of the regal dignitie. And God gaue to Heman. xiiij. sonnes, and thre daughters. All these were at the hande of thre father singinge in the house of the Lord with tymballes, psalteries and harpes, when Blaph, Jedutham, and Heman created the service in the house of God, at the kinges hande. And the multitude of them with their brethren that were instructed in the songs of the Lord, euen all that were cunning, wer two hundred, foure score and eyght. And they cast lottes among them seiers (how they should waite) of wel for the small as for great, for scholar, as well as for schoolmaster. And the first lot in Blaph fell to Joseph. The seconde to Gedaliahu (with his brethren and sonnes) which men were twelue. The thirde fell to Zaccur with his sonnes and brethren, beynge twelue personnes. The fourth, to Zeri with his sonnes & brethren, twelue persons. The fift to Nathaniahu with his sonnes and brethren, twelue persons. The sixt to Bukiah with his sonnes and brethren, twelue personnes. The seventh to Zebadiah with his sonnes and brethren, twelue persons. The eight to Zebadiah with his sonnes and brethren, twelue personnes. The ninth to Zebadiah with his sonnes and brethren, twelue personnes. The tenth to Heman with his sonnes and brethren, twelue personnes. The

eleuenth to Zebadiah with his sonnes and brethren, twelue personnes. The tweluth to Zababiah with his sonnes and brethren, twelue personnes. The thirtenth to Zababiah with his sonnes and brethren, twelue personnes. The fourtenth to Zabathiah with his sonnes and brethren twelue personnes. The fiftenth to Jeremoth with his sonnes and brethren, twelue persons. The sixtenth to Hananiahu with his sonnes and brethren, twelue personnes. The seuententh to Zebekiah with his sonnes and brethren. xij. personnes. The eightenth to Hanani with his sonnes and brethren twelue persons. The. xix. to Malothi with his sonnes and brethren. xij. persons. The. xx. to Eliath with his sonnes and brethren, twelue personnes. The. xxi. to Mothir with his sonnes and brethren, twelue persons. The. xxij. to Gedaltai with his sonnes and brethren, twelue persons. The. xxij. to Zababiah with his sonnes and brethren. xij. persons. The. xxij. to Zebadiah, Zeri with his sonnes and brethren twelue persons.

The xxvi. Chapter.

These are the deuisions of the porters. Amonge the Zephathites. Zephathiah: the sonne of Boze of the childzen of Blaph. And 3 sonnes of Zephathiah were these: Zachariah the eldest, Zebadiah the second, Zebadiah the third, and Jehuiah the fourth, Elam the fift, Zebadiah the sixt, and Zebadiah the seuenth. The sonnes of Obed Edom, Hemeia the eldest, Zephathiah the seconde, Boze the thirde, Zebadiah the fourth, and Zephathiah the fift, Amiel the sixt, Zebadiah the seuenth, Zebadiah the eyght, for God blessed him. And vnto Hemeia his soon were sonnes bozne, that ruled in the house of their father, for they wer me of might. The sons of Hemeia: Othni, Raphael, Obed & Elzabad and his brethren wer strong me, Elihu & Zephathiah. All these wer of the childzen of Obed Edom, they and their childzen: and their brethren actiue me of strength

to do seruice, euen. lxxij. of Obed E-
dom. And Helimiah had sonnes and
brethren, actiue men. xviij. The soon-
nes of Hosa, of the children of Merari,
Simri the chiefe, and thoughte hee
was not the eldest, yet his father sette
him in the chiefest place. Helkiah the
second. Eballiah the thirde, and Je-
chariah the fourth: al the sonnes and
brethren of Hosa were. xiiij. Amonge
these was deuised the office of the por-
tership, that they shoulde be ancient
men, to wait with their brethren whē
they ministred in the house of the
Lorde. And they cast lottes betwene
the greate and small after the house-
holde of theyr fathers for euery gate.
And the lot on the Eastsyde fell vpon
Helemiah. And for Zachariah
his sonne (whiche was a wise coun-
sayler) the y caste lottes, and his lotte
came out toward the North. And O-
bed Edoms lot fel to the South. And
for his sonnes fel the houses of Assu-
pim. For Suphim and Hosa toward
the west, with the gate that standeth
toward the higher waye, one watche
beinge ouer agaynst another. In the
east were sixe Leuites, and towarde
the North. liij. a day, and toward the
South. liij. a day, and toward Assu-
pim two and two. In Dharbar to-
ward the west two at the goings by,
and two in Dharbar. These are the
deuisions of the porters amonge the
sonnes of Moyses, and amonge the son-
nes of Merari. And of the Leuites:
Thiah had the ouerspyght of the trea-
sure of the house of God, and of the
treasure of the dedicate thinges. As
concerning the sons of Laadan, whiche
were the children of the Gersonites.
Of Laadan came ancient fathers:
Euen of Laadan there came Gersumi
and Jehieli. The sonnes of Jehieli:
Jethan and Joel his brother, which
were ouer the treasures of the house of
the Lorde. Of the Amramites also, and
Izharites, Hebzonites and Ozie-
lites, was Sabuel the sonne of Ger-
son the sonne of Moyse, a ruler ouer
the treasures. And of his brethren the
sonnes of Eliezer, was Rahabiah,

whose sonne was Hiah, whose
sonne was Joaz, whose sonne was
Zichri, whose sonne was Helomith.
Whiche Helomith and his brethren
were ouer all the treasures of the de-
cate thinges which Dauid the king
and the ancient fathers, the capta-
nes ouer thousandes and hundredes,
and the captaines of the hoste, had de-
dicated oute of the spoiles wonne in
battayles: they did dedicate them to
maintayne the house of the Lorde, and
all that Samuel the sear, and Dauid
the sonne of Cis, and Abner, the son
of Ner, and Joab the sonne of Jer-
emia had dedicated, and whosoener had
dedicate any thinge, it was vnder the
hand of Helomith and of his brethren.
Of the Izharites was Chenania:
hui and his sonnes appoynted to the
busynesse without forth ouer Israel:
for they were officers and iudges. And
of the Hebzonites, Asabiah and his
brethren, men of actiue a thousande
and seuen hundred were officers a-
mong them of Israel beyonde Jo-
dan westward, in all busynesse be-
longing to God, and seruice of the kinge.
Amonge the Hebzonites was Jedon
the chiefest, euen a prince amonge the
Hebzonites and fathers of his kin-
red. And in the fourtye yeare of the
kingdom of Dauid, they were sought
for. And there were founde amonge
them men of actiue at Jazer in Silo-
ad: And his brethren were men of ac-
tiue euen two thousande and seuen
hundred, aunciente fathers whom
kinge Dauid made rulers ouer the
Rubenytes, Gadites, and ouer the
halfe tribe of Manasse, for euery mat-
ter pertainyng to God, and for the
kinges busynesse.

Chapter. xxviij.

The children of Israel, after the
number of them, the auncient
heads and capitaines of thou-
sandes and hundredes, and their offi-
cers that serued the kinge by their
courses which came in and went out,
moneth by moneth, throughout all the
monethes of the yere. And in every
course were, xxiiij. thousande. One

1. Ch. 11.
1. Ch. 11.

the first course for the first moneth, was Jachobson the sonne of Zabdiel. And in his course were four & twenty thousande. Was the chiefe of all the captaynes of the host, for the first moneth was of the children of Pharez. Over the course of the seconde month was Dodai an Ephraite, and in his course was Hichai a ruler, (his helper.) And in the course were .xxij. thousande. The chiefe captaine of the third host for the thirde moneth was Banaiahu, the son of Jehoiada the hie Priest, and in his course were .xxij. thousande. This is that Banaiahu, which was nooke myghtye among thistle, and abduke thirte. And in his part was Amizabad his son. The fourth captayne for the fourthe month was Asael, the brother of Joab, and Zabadaia his soon after him. And in his course were .xxij. thousande. The fifth captayne for the fifth moneth was Samhu the Jezrahite: and in his course were .xxij. thousande. The sixth captayne for the sixth moneth, was Ira the sonne of Ithra a Cherite, and in his course were .xxij. thousande. The seventh captayne for the seventh moneth was Helez the Elomite, of the childre of Ephraim: and in his course were .xxij. thousande. The eight captayne for the eight moneth, was Sibechai an Husathite of the kindred of Zebai, and in his course were .xxij. thousande. The ninth captayne for the ninth moneth was Abiezer an Anathothite of the sonnes of Benjamin, and in his course were .xxij. thousande. The tenth captayne for the tenth moneth was Adinai the Mesopotamite of the Zarathites, and in his course were .xxij. thousande. The eleventh for the eleventh moneth was Banai a Pirathonite of the childre of Ephraim: and in his course were .xxij. thousande. The twelfth captayne for the twelfth moneth, was Halwai the Ramothite, with Othomer, and in his course were .xxij. thousande. And the rulers over the tribes of Israel were these: Amonge the Rubenites was Eliezer the sonne of Zi-

chi. Amonge the Simeonites also, was Baphathiahu the sonne of Macha. Amonge the Levites: Hasabiah the sonne of Kemuel. Amonge the Manassites: Jadoch. Amonge them of Juda, Elihu of the brethren of David. Amonge them of Issachar, Omri the sonne of Michael. Amonge them of Zabulon, Ismaiah the sonne of Obadiah. Amonge them of Jephthah, Jerimoth the soon of Azriel. Amonge the children of Ephraim: Hoses the sonne of Azariah. In the halfe tribe also of Manasse: Joel the son of Pedaiahu. Of the halfe tribe of Manasse in Gilead: Jiddo the sonne of Zachariah. Amonge them of Beniamin: Jaaziel the sonne of Abner. Amonge them of Dan: Azarel the sonne of Jehoram. These are the lordes of the Tribes of Israel. But David tooke not the number of them under .xx. yeare: because the Worde sayde: hee would increase Israel like unto the flocks of the skye. And Joab the sonne of Zaruia began to number: but he finished it not, because that they fell to wrath for it against Israel, nevertheless was the number put into the Chronicles of king David. Over the treasures was Azmoneh the son of Badael. And over the treasures of the fields, in the cities and villages, and castles, was Jehonathan the sonne of Azabai. And over the woodmen in the fields that filled the ground, was Eri the sonne of Chelub. And the oversight of the vineyardes had Sermei the Ramathite. Over the increase also of the vineyardes, and over the winecellers was Sadoi the Hattuphite. And over the olive trees and mulberry trees that were in the valleys, was Baal Hanan the Gederyte. And over the treasure of oyle was Joas. Over the oxen that fed in Sharon, was Seitai the Sharonite. And over the oxen that were in the valleys was Saphat the son of Adai. Over the camellies, Obithe Ismaelite. And over the asses was Jehadiah the Meronothite. Over the sheepe was Jazea the Hagarite. All

1 Pa. 21. 6

these were the rulers of the substance of king David. And Jehonathan Davids uncle, a manne of counsell, and of vnderstanding was a Scribe: and Achiel, the sonne of Bachmany was with the kinges soons (instruc- ting them.) And Abithophell was of the kinges counsell. And Husai the Archite was the kinges companion. And next to Abithophell was Ichoi- da, the soune of Banaiahu, and Abia- thar. And the captayne of the kinges warre was Joab.

The xxviij. Chapter.

AND David gathered toge- ther all the Lordes of Israel: the lordes of the Tribes, the lordes of the companies, that miti- stred to the kinge by course, the Cap- taines ouer Thousandes, and ouer hundredes, and the Lordes that hadde the oversight ouer all the substance and possession of David, his sonnes with the chamberlains: all the mightie and valiant, and all active men vnto Jerusalem. And king David stode by vpon his seate, and sayde: Heare me my chyliden and my people. • I had in mine heart to builde an house of rest for the Arke of the conuente of the Lord, and for the foote stole of our God, and had made ready for the buildinge: But God saide vnto me: • Thou shalt not builde an house for my name, because thou hast ben a man of war, & hast shed blood. Whereouer the Lord God of Israel, • chose me before all the house of my father to be kinge ouer Israel for ever: for in Iuda would he choise a captayne; and of the householde of Iuda is the house of my father, and amonge the sonnes of my father, he hadde a luste to me, to make me kinge ouer all Israel. And of all my sonnes, (for the Lord hath gouerned me many sonnes) he hath chosen Salomon my sonne, to sit vpon the seate of the kingdome of the Lord in Israel. And he sayde vnto me: • Salomon thy sonne, hee shall builde me an house and courtes, I haue chosen him to be my sonne,

and I will be his father. I will stablish his kingdome for ever. It shal be strange to doo my commandementes, and my lawes, as it hath this day. Nowe therefore, in the sight of all Israel the congregation of the Lord, and in the audience of oure God: keepe and seeke for all the commandementes of the Lord your God, that ye may enioye a good land, and leaue inheritance for your chyliden after you for ever. And thou Salomon my sonne, know thou the God of thy father, and serue him with a pure heart, and with a sweet courage.

• For the Lord searcheth all heartes, and vnderstandeth all the ymaginations of thoughtes. And yf thou seeke him, he will be founde of thee: But yf thou forsake him, he will cast thee off for ever. • Take heede now, for the Lord hath chosen thee, to builde him an house of a Sanctuary. Be stronge therefore, and play the man. And David gaue Salomon his sonne the pattern of the porche (of the temple also) and of the houses that longed thereto, of the store houses, vpper chambers, inner parlours, and of the house of the mercy sear: and the example of al that he had in his mynde; for the courts of the house of the Lord, and for all the cellen rounde about, for the treasures of the house of God, and for the treasures of the vberate thinges, and for the deuotions of the quierles & acutes that wayped by course, and for all the woorkmanship, that shoulde serue for the house of the Lord, & for all the vessels that shoulde serue in the house of the Lord. For gold, and for the waight of gold, for all vessels of sundry ministrations: for all maner of vessels of silver in waight, and for all vessels, what so ever purpose they serued vnto. • The waight of gold for the candlestickes, and the gold for their lamps, with the waight for euery candlesticke, and for the lamps therof. And for the candlestickes of silver by waight, with the candlesticke, & also for their lamps according to the diuersitie of the use of euery candlesticke. And by waight

2pa. 17. a

2. pa. 6. d.

Phil. 7

(he gaue) gold for the tables of breadd, euen for euery table: and lyke wyse siluer for the tables of silver. And golde for archbokes, cypres, and drinkeing pottes. And pure golde in wyghte for basons, euen for euery bason. And likewise siluer by wyghte for euery bason of silver. And for the altar of incense, pure gold by wyghte. And golde for the patterne of the charret of the Cherubs that stretched out their wings, and covered the Ark of the covenant of the Loyde. All (saide he) was geuen me by wyrring of the hande of the Loyde, whiche made me vnderstande all the workemanshippe of the patterne. And Dauid sayde to Salomon his sonne: be stronge, and be manfull, feare not, nor be faynte hearted. For the Loyde God, euen my God, is with thee, and he shall not faile thee, nor forsake thee, vntill thou haue finished all the worke that must be done for the house of the Loyde. Because the prestes and leuites are deuyded in compaignes, for all maner of seruice that pertaineth to the house of God: they are with thee for all maner of workemanshippe, and so are all that excell in wisdom for anye maner of seruice. Thou hast also the lordes, and all the people for euery thing that thou shalt neede of.

The xix. Chapter.

AND Dauid the kinge sayde vnto all the congregaſſon: God hath speciall choſen Salomon my ſon which is yet yonge and tender, and the worke is great: for the house shall not be for man, but for the Lord GOD. Wherof I haue prepared with all my might, for the house of God, golde for vessels of golde, silver for them of silver, brasse for things of brasse, yron for things of yron, & wood for things of wood, and onyx stones, and stones to be set, glistering stones and of diuerſe colours, and all manner of precious stones, and marble stones in great abundance. And because I haue

luste to the house of my God: I haue of mine owne proper good, of golde and silver whiche I haue leuallie geuen to the house of my God, besyde all that I haue prepared for the house, euen three thousande talentes of golde, of Ophir, and seuen thousande talentes of tryed silver to ouerlape the walles of the house with: all the golde for things of golde, silver for things of silver, and for all manner of worke by the handes of artificers. And whosoever is willinge, may this day consecrate his hande vnto the Loyde. And so the eunckent fathers, and the lordes of the tribes of Israel, the capſaynes of thousandes and hundredes, with the lordes that were rulers ouer the kinges woorkes, were willinge, and gaue for the seruice of the house of God, fyue thousande talentes of golde, and ten thousande pieces of gold, and ten thousand talentes of silver, and. xliij. thousand talentes of brasse, and one hundred thousande talentes of yron. And they with whome precious stones were founde, gaue them to the treasure of the house of the Loyde, by the hande of Jehiel the Gersonite. And the people reioysed, when they were so willinge to geue the goodes, & with a perfect heart they offered vnto the Loyd. And Dauid the kinge reioysed with great gladnes. And Dauid blessed the Loyd before all the congregaſſon, and sayde: Blessed be thou Loyde God of Israel our father from euer, and for euer. Thyne (O Loyde) is greatnesse, and power, glory, victorie, and prayſe: for all that is in heauen and in earth is thine, and thine is the kingdome (O Loyde) and thou excellest aboue all, euen as the heade of all. And richesse, and honoure come of thee, and thou regnest ouer all, and in thine hande is power and strength, and in thine hand it is to make greates, and to geue strength vnto al. And nowe our God, we thanke thee, & prayſe thy glorious name. But who am I? & what is my people? We should enforce our selues to geue these things so willinglye:

D But all things come of thee, and of
Ge. 47. b that which we receiued at thine hand,
Pl. 39. c. we haue giuen thee. For we bee but
Heb. 11. c. strangers before thee, and sojourners,
as were all our fathers. Our dayes
in the earth also are but as a shadow,
and there is none abiding. O Lord
our God, all this stuffe that we haue
prepared to build thee an house for thy
holpe name cometh of thine hand,
and is at thine. I (wot also my God)
that thou tryest the heartes, and haste
pleasure in vnfaynednesse. And in the
vnfaynednesse of my hearte, I haue
willingly offered all these things. And
nowe haue I seene the people, which
are found here, to offer vnto thee wil-
lingly, and with gladnesse. O Lord
God of Abraham, Ishac, and of Is-
raell our fathers, keepe this for ever,
as the beginning of the thoughtes of
the hearte of the people, and prepare
their heartes vnto thee. And geue vn-
to Salomon my sonne a perfect heart,
to keepe thy commandementes, thy
testimonies and thy statutes, and to
do all, and to builde the house, for the
whiche I haue made prouision. And
David sayde to all the congregation:
Howe bleste the Lord your God. And
at the congregation blessed the Lord
God of their fathers, and bowed
downe their heades, and worshipped
the Lord, and the king. And they of-
fered offerings vnto the Lord. And
on the morowe after the sayde daye,
they offered burnt offerings vnto the
Lord, euen a thousande yonge oxen, a
thousande rammes, and a thousande
sheepe, with their drinke offerings.

Many sacrifices offered they for all
Israel, and did eate and drinke before
the Lord the same day: with grei glad-
nes. And they made Salomon the son of
David kinge, the seconde time, and
annoynted him prince before the Lord,
and Sadock to be the hie priest. And
Salomon sat on the seate of the Lord,
and was king in stede of David his fa-
ther, and prospered, and all they of Is-
raell obeyed him. And all the lordes
and men of power, and all the sonnes
of king David, submitted theym sel-
ues, and were vnder king Salomon.
And the Lord magnified Salomon
in dignitie, in the sight of all them of
Israel, and gaue him so glorious a
kingdome, as no kinge had before him
in Israel. And so David the sonne of
Isai reigned ouer all Israel. And the
space that he reigned ouer Israel, was
forty yere: seuen yere reigned hee in
Hebron, and xxxij. yere reigned he in
Ierusalem. And he died in a good age,
full of dayes, riches, and honours.
And Salomon his sonne reigned in
his stede. The Actes of David the
king, first and last: Beholde, they are
written in the booke of Samuell the
Sear, and in the booke of Nathan the
Prophete, and in the booke of Gad
the Sear, with all his kingdome,
power, and times that went
ouer him, and ouer all Is-
raell, and ouer all the
kingdomes of
the earth.

**The ende of the fyfthe Booke of the Chro-
nicles: Otherwiscalled the fyfthe Booke
of Paralipomenon.**

The seconde booke of the
Chronicles: which in the Hebrue
is one with the first

The firste Chapter.



AND Salomon the
son of David wax-
ed stronge in his
kingdome: and the
Lorde his God was
with him, and mag-
nified him in the dig-
nitye. And Salomon spake vnto all
Israel, to the captains ouer thousan-
des, and to the captaynes ouer hun-
dredes, and to the Iudges, and to euery
officer in all Israel, and to the aun-
cients fathers. And so Salomon and
all the congregation with him. Went
to the hye place that was at Gibeon:
for there was the tabernacle of wit-
nesse of God. which Moyses the ser-
uaunt of the Lorde made in the wil-
dernes. But the Ark of God. had
David brought from Kirjath Jear-
im, into the place whiche David had
prepared therfore. For he had pitched
a tent for it at Jerusalem. Whereouer,
the brasen altar. that Bezalell the
sonne of Uri, the sonne of Hur had
made was there, before the tabernacle
of the Lorde. And Salomon and the
congregation wente to visite it. And
Salomon gate by there before the
Lorde to the brasen altar, that was
before the tabernacle of witnessse, and
offered a thousande burnt sacrifices
vpon it. And the same night did God
appere vnto Salomon, and sayde vn-
to him: Aske what I shall geue thee.
And Salomon sayde vnto God: thou
hast shewed great merce vnto Da-
uid my father, and hast made me to
reigne in his seede. Nowe therfore,
O Lorde God, let thy promise which
thou madest vnto David my father,
be true. For thou hast made men
thyngs ouer a people, whiche is lyke
the dust of the earth in multitude:
wherefore, geue me nowe wisdomme
and knowledge, that I maye be able

to go in and oute before this people:
for who els (woudhelpe) can iudge
this people that is so greates. And
God sayd to Salomon: Because this
was in thine heart, and because thou
hast not asked treasure and richesse,
and honoure, and the lynes of thyne
enemys, neyther yet longe lyfe: but
hast asked wisdome and knowledge
for thy selfe, to iudge my people, ouer
whiche I haue made thee kinge: wis-
dome and knowledge is graunted
vnto thee, and I will geue thee trea-
sure and richesse, and gloxy: so that a-
monge the kinges that haue bene be-
fore thee, or after thee, none was or
shall be lyke thee. And so Salomon
came from the hilautar (that was at
Gibeon) to Jerusalem, from the ta-
bernacle of witnessse, and reigned ouer
Israel. And Salomon gathered
charettes and horsemen: and he had a
thousande and foure hundred charets:
and twelue thousande horsemenne,
whom he bestowed in the charer Ci-
ties, and with the kinge at Jerusa-
lem. And the kinge made silver and
golde at Jerusalem as plenteous as
stones: and Cedar trees made he as
plentye as the mulberye trees, that
growe in the balleyes. And the hor-
ses whiche Salomon hadde, were
brought him out of Egypte by the
kinges marchauntes, that were to-
gether, whiche beinge of one compa-
nye, tooke them out at a price. They
came also and brought out of Egypte
a charer for sixe hundred pecies of sil-
uer: euen an hoise for an hundred and
fiftye. And so brought they horses for
all the kinges of the Hethites, and for
the kinges of Siria, by theyr owne
hande.

The ii. Chapter.

AND Salomon determined to
bualde an house for the name of
the Lorde, and an house for his
kingdome: And Salomon tolde oute
threescore and tenne thousande men to
beare burthens, and foure score thou-
sande men to hew stones in the moun-
tayne.

3 Reg. 5a tapne: and thye thousand and sic hundred to ouersee them. And Salomon sent to Hiram the kinge of Tyre, saying: As thou diddest deale with Dauid my father, and diddest sende him Cedar wood, to build him an house to dwell in, euen so deale with me. For I am about to build an house for the name of the Lord my God, to offer vnto him holpe things, and to burne sweete incense, and to set the two beade before him continually: to offer burnt sacrifice of the morninge and eveninge, on the Sabbath dayes, in the first day of every newe moone, and in the solempne feastes of the Lord our God: for it is an ordinance to be continually kept of Israel. And the house which I build, shalbe great: for great is our God aboue all Goddes. But whor is able to build him an house? When that heauen, and heauen aboue all heauens is not able to receiue him? What am I then that I should build him an house? nay, but euen to burne sacrifice before him, shall this building be: send me nowe therfore a cunning man, that can worke in gold and siluer, in brasse and yron, in purple crimolyn and ycalowre silke, and that can skil to graue, with the cunning men, that are with me in Iuda and Ierusalem, whom Dauid my father bidde prepare. Sende me also Cedar trees, Wyne trees, and Myunge trees, out of Libanon. For I wotte that thy seruantes can skil to hewe tember in Libanon. And beholde my men shalbe with thine, that they may prepare me ymber ynough. For the house which I am determined to build, shalbe wonderfull great. And beholde, for the vse of thy seruants, the cutters, and hewers of timber: I haue geuen .xx. thousande quarters of beaten wheate, and .xx. thousande quarters of barley, and .xx. thousande bates of wyne, and .xx. thousande bates of oyle. And Hiram the king of Tyre answered in writinge, whiche hee sent to Salomon: Because the Lord hath loued his people, therfore hath he made the kinge ener them. And Hiram sayde mores:

And Hiram sayde mores: blessed be the Lord God of Israel, whiche made heauen and earth, and that hath geuen Dauid the kinge a wise sonne, and one that hath discretion, prudence and vnderstandinge, to build an house for the Lord, and a palace for himselfe. And nowe I haue sent a wise man, and a man of vnderstandinge (whom my father Hiram did vse). the sonne of a woman of the daughters of Dan, and his father was a man of Tyre, and he can skil to worke in golde and siluer, in brasse and yron, in stone and timber, in purple, and ycalowre silke, in fyne whyte and crimolyn, and can graue sundrye manner of gravinges, and to finde out diuerse manner of subtil worke that shalbe set before him, with thy cunning men, and with cunning men of my Lord Dauid thy father. Nowe therfore, the wheate, the barley, oyle, and wyne, which my Lord hath spoken of, let him sende vnto his seruantes. And we will cut wood in Libanon, as much as thou shalt neede, and we wil bring it to thee, in ships by sea to Iapho from whence thou mayest carge them to Ierusalem. And Salomon numbred all the strangers that were in the land of Israel, after the number of theyn, whom his father Dauid had numbred. And they were found an hundred and thye and fiftye thousande and sixe hundred. And he set lxx. thousande of them to bear burthen, and lxxx. thousande to hewe stones, in the mountaine: and thye thousande and sixe hundred officers, to sette the people a worke.

3 Re. 8. b And Salomon began to build the house of the Lord at Ierusalem in mount Mozen. Where (the Lord) appeared vnto Dauid his father, euen in the place that Dauid prepared in the threshinge floore of Achan the Gethaitite. And he began to build in the seconde daye of the second month the fourth yere of his regyne, And these are the passages

uer: blessed be the Lord God of Israel, whiche made heauen and earth, and that hath geuen Dauid the kinge a wise sonne, and one that hath discretion, prudence and vnderstandinge, to build an house for the Lord, and a palace for himselfe. And nowe I haue sent a wise man, and a man of vnderstandinge (whom my father Hiram did vse). the sonne of a woman of the daughters of Dan, and his father was a man of Tyre, and he can skil to worke in golde and siluer, in brasse and yron, in stone and timber, in purple, and ycalowre silke, in fyne whyte and crimolyn, and can graue sundrye manner of gravinges, and to finde out diuerse manner of subtil worke that shalbe set before him, with thy cunning men, and with cunning men of my Lord Dauid thy father. Nowe therfore, the wheate, the barley, oyle, and wyne, which my Lord hath spoken of, let him sende vnto his seruantes. And we will cut wood in Libanon, as much as thou shalt neede, and we wil bring it to thee, in ships by sea to Iapho from whence thou mayest carge them to Ierusalem. And Salomon numbred all the strangers that were in the land of Israel, after the number of theyn, whom his father Dauid had numbred. And they were found an hundred and thye and fiftye thousande and sixe hundred. And he set lxx. thousande of them to bear burthen, and lxxx. thousande to hewe stones, in the mountaine: and thye thousande and sixe hundred officers, to sette the people a worke.

The .iij. Chapter.

And Salomon began to build the house of the Lord at Ierusalem in mount Mozen. Where (the Lord) appeared vnto Dauid his father, euen in the place that Dauid prepared in the threshinge floore of Achan the Gethaitite. And he began to build in the seconde daye of the second month the fourth yere of his regyne, And these are the passages

whereby Salomon was instructe to
haile the house of God. The length
was three scope cubites after the olde
mesure, and the breadth. xx. cubites.
The porche, that was in headthe as
large as the temple, hadde. xx. cubites:
and the height was an hundred and
xx. cubites: And he overlaid it on the
inner side with pure golde. And the
greater house he sieled with firsse tree,
which he overlaid with the best gold,
and graued thereto Palme trees and
chaynes. And he overlaid the house
with precious stone beautifulle. And
the gold was gold of Paruaim. The
house (I saye) the beames, pooles,
welles and doyes thereof, overlaid he
with golde, and made grauen woozke
vpon the walles. And he made the
house more holpe, whose length was
twentie cubites, like to the headthe
of the house, and the breadth thereof,
was also twentie cubites. And he o-
verlaid it with good golde, euen with
bi. hundred talenics. And the waight
of the naples of golde was fiftie sil-
cles. And he overlaid the vpper cham-
bers with golde. And in the house
more haly, he made two Cherubins
of ymage wozke, like children, and o-
verlaid them with golde. And the
wings of the Cherubs were. xx. cu-
bites long. The one winge was fyue
cubites, reachinge to the wall of the
house, and the other winge was like-
wise fyue cubites reaching to the wing
of the other Cherub. And euen so the
one winge of the other Cherub was
fyue cubites, reaching to the wall of
the house, and the other winge was
fyue cubites also, and reached to the
winge of the other Cherub. So that
the winges of the sayde Cherubes
were stretched oute twenty cubites.
And they stood on theyr feet, and lo-
ked inwarden. And hee made foze
hangings of yelowe silke, purple, cre-
masin, and fine white, and caused the
pictures of Cherubs to be broudered
theron. And he made before the house
two Pillers of. xxx. cubites. highe.
And the heade that was aboue on the
toppe of every one of them was fyue

cubites, and he made chaynes of woze
then woozke for the queere, and putte
them on the heades of the pillars, and
made an hundred pomegranates, and
put them on the chaynes. And he re-
ared by the pillars before the Temple:
one on the right hande, and the other
on the left: and called the right Iachin
and the left, Boaz.

The. iij. Chapter.

And he made an altar of brafse
xx. cubites long, and. xx. cubi-
tes broude, and. xiiii. cubites
hie. And he caste a brasen Lauatozpe
of ten cubits from bym to bym, round
in compasse, and fyue cubites hie: and
a line of thirty cubits did compasse it
rounde aboute. And vnder it was the
fashion of Oxen which did compasse
it round about: with ten cubits did
they compasse the Lauatozpe rounde
about, and there were. ii. rowes of ox-
en whiche were caste of lyke molten
wozke. And it stode also vpon twelue
oxen: thre looked towarde the North,
thre towarde the West, thre towarde
the South, and thre toward the East:
and the Lauatozpe was set vpon them,
and all their backes were toward the
Lauatozpe. And the thickest of it was
an hand breadth, and the bym lyke the
bym of a cuppe with floures of lilies.
And it receyued and held thre thou-
sand bates. And he made ten lauers,
and put fyue on the ryghte hande, and
fyue on the lefte, to washe and clesse
in them, suche thinges as they offered
for a burnt offering. But the great La-
uatozpe was for the priestes to washe
in. And he made ten candlesticks of
gold (according to the pattern that was
geuen of them) and putte them in the
temple: fyue on the right hand, .v. on
the lefte. And he made also. x. tables, &
put them in the temple. .v. on the right
side, and fyue on the lefte. And he made
an. C. basens of golde. And he made
the court of the priestes, and the great
court and doyes to it, and overlaid the
doores of them with brafse. And he set
the great lauatozpe on the right side of
the

C the East end, ouer agaynst the South. And Hiram made pottes, shouelles, and basens, and finished the woork that hee was appointed to make, for king Salomon in the house of God. The two pillers, the coueringes, of two heades, on the toppe of the pillers: and the two swatches to couer the two scalpes of heades that were on the toppes of the pillers: and foure hundred pomegranates on the two swatches, two rowes of pomegranats on one swatche, to couer the two tops, of heades that were on the pillers. And hee made two bottomes, and lavers made he hypon the bottomes: the greates Lauatoyre, and twelue Oren vnder it. Pottes also and shouelles, fleshookes, and all these vessels did Hiram (his father) make to king Salomon for the house of the Lorde of bryghte brasse. In the playne of Jordan did the king caste them, euen in the clay ground that is betwene Socoth and Jaredatha. And Salomon made all these vessels in greates boundaunce, for the weyght of brasse could not be reckened. And Salomon made all the vessels that were for the house of God: the golden altara also & the tables to set the shewbread vpon. Moreover, the Candlestickes with their lampes (to burne after the manner befoze the queere) and that of precious golde: and the floures and the lampes, and the snuffers made hee of golde, and that perfecte golde: and the dressinge knyues, basens, spones, and scencers of pure golde. And (he made) the dooze of the temple, and the inner doores within the place mooste holpe, and the inner doores of the temple wer gilted. And so was all the woork that Salomon made for the house of the Lorde finished.

The. v. Chapter.

A And so al the woork that Salomon made in the house of the Lorde was finished, and 3. Reg. 7. Salomon brought in all the things that Dauid his father had dedicated,

with the silver and golde, and all the iewels, and put them among the treasures of the house of God. Then Salomon gathered the elders of Israel together, and al the heades of the tribes and auncient fathers of the children of Israel, vnto Ierusalem: to bringe the Arke of the couenante of the Lorde out of the cite of Dauid: whiche is in Zion. Wherefoze, all the men of Israel resorted vnto the king in the feast, euen in the seventh moneth. And all the elders of Israel came, and the Leuites tooke vpp the Arke. And the priestes and the Leuites broughte awayne the Arke and the tabernacle of witnesse, and all the holpe vessels that were in the tabernacle, and they bare them. And king Salomon, and all the congregation of Israel that were assembled vnto him befoze the Arke, offered thepe and Oren, so manpe that they couide not be tolde nor numbred for multitude. And the priestes brought the Arke of the appointment of the Lorde vnto his place, euen into the queere of the Temple, within the place mooste holpe, and set it vnder the wings of the Cherubs, that the Cherubs stretched out thepe wings ouer the place of the arke, and the Cherubs covered bothe the Arke and her barres about on hye. And the barres of the Arke were so longe, that the heades of the barres were scene without the Arke within the queere, but not without. And there the Arke remayned vnto this day. But there was nothinge in the Arke, - saue the two Tables, whiche Moses put therein at Horeb, when the Lorde made a couenante with the children of Israel, after they were come out of Egypt. And it fortuned, that when the priestes were come out of the holpe place (the sanctuarie was filled with smoke) for all the Priuelles that were present, were sanctified, and dyd not then waite by course, that bothe the Leuytes, and the singers vnder Heman and Jeduthun, were appointed to sundre offices, with their cith-

children and brethren, and were arrayed in fine robes, hauinge Drumme, psalteries, and harpes, and stood at the East end of the altar: and by the an hundred and twentie puffed blowinge with Trompettes. And the trumpet blowers and the singers agreed, that it seemed but one voyce in playinge and chancinge the voyce. And when they lyfte by their voyce with the Trompettes, drummes, and other Instrumentes of musike: and when they praised & laude (and sayd:) by what he is good, and that his mercies lasteth ever: the house of God was filled with a cloude, so that the priestes could not endure to minister, by the reason of the cloude. For the waterspe of the voyce hadde filled the house of God.

The. vi. Chapter.

Then Salomon sayd: the Lord hath spoken, he saith that he will dwell in the cloude. And I have built an habitation for thee, & a place for thy dwellinge for ever. And the kinge turned his face, and blessed the whole congregation of Israel, and all the congregation of Israel stood. And he sayd: blessed be the Lord God of Israel, which hath with his handes fulfilled it, that he spake with his mouth to my father David, sayinge:
 1. n. 7. a. Since the daye that I brought my
 3. n. 13 b. people out of the lande of Egypte, I
 chose none amonge all the tribes of
 Israel to build an house in, that my
 name might be there, neither chose I
 any man to be a ruler over my people
 Israel, sayinge that I have chosen
 1. n. 7. b. Jerusalem, that my name might be
 1. n. 12 b. there, and have chosen David to be so:
 1. n. 7. a. amonge people Israel. And when it
 3. n. 8. b. was in the heart of David my father,
 1. n. 12 b. to build an house for the name of the
 Lord God of Israel: the Lord sayde
 to David my father: forasmuch as it
 is thine heart to build an house for
 my name, thou dost well: for
 thou hast thought to do this thinge:
 forasmuch as thou hast not builded
 the house, but the sonne which is to

ceded out of thy loynes, he shall build
 an house for my name. The Lord ther-
 fore hath made good his sayinge that
 he hath spoken, and I am risen by in
 the rowme of David my father, and
 am sette on the seate of Israel, as the
 Lord promised, and have builded an
 house for the name of the Lord God
 of Israel. And in is here I putte the
 Ark, wherein is the covenante of
 the Lord that he made with the chil-
 dren of Israel. And the kinge stood
 before the altar of the Lord, in the
 presence of all the congregation of Is-
 rael, and stretched out his handes. For
 now Salomon hadde made a braise
 pulpit of fine cubites longe, and fyve
 cubites broad, and thye of heigth, and
 had sette it in the middes of the grasse
 court, and upon it he stood and kneled
 downe upon his knees before all the
 congregation of Israel, and stretched
 out his handes toward heaven, and
 sayd: O Lord God of Israel, there
 is no God like thee in heven & in erth
 which keepeth covenante, and shew-
 est mercye vnto thy seruantes that
 walk before thee with all their hertes:
 Thou which hast kept with thy ser-
 uant David my father, the thinges
 which thou promisedst him: thou saydest it
 with thy mouth, and hast fulfilled it
 with thine handes, as it is to see this
 day. And now Lord God of Israel,
 keepe with thy seruante David my
 father, the thinges that thou promi-
 sedst him, sayinge: thou shalt in my
 3. re. 2. a. fighte, not be without a manne: that
 and. 9. b. shall sit vpon the seate of Israel, so
 2. pa. 7. b. that thy children take heede to thy
 wayes, to walke in my lawe, as thou
 hast watched before me. And now
 Lord God of Israel, let thy sayinge
 be true which thou spakest vnto thy
 seruante David. And will God in
 very deede, dwell with men on earth?
 Beholde, heauen and heauen aboue
 3. reg. 8. c. at heuens do not containe thee: howe
 1. sa. 66. a. muche lesse the house which I have
 builded: yet is it thy pleasure there-
 fore to tourne to the prayer of thy ser-
 uant, and to his supplication (O
 Lord my God) to hearken vnto the
 voyce

C
3. re. 8. c.3. re. 2. a.
and. 9. b.
2. pa. 7. b.3. reg. 8. c.
1. sa. 66. a.
1. Act. 7.

boyes and prayer: which the seruante
prayeth befoze thee, and let thine eyes
be open towarde thy house: daye and
nyght ouer this place, wherein thou
hast saide, that thou wouldest put thy
name, to haue vnto the prayer which

D thy seruante prayeth in this place:
herken vnto the prayers of thy ser-
uaunte, and of thy people: Israel,
whiche they praye in this place: heare
thou, (I saie) out of thy dwellinge
place, euen out of heauen: heare, and

3 Re. 8. d be mercifull. If a man sinne agaynst
his neyghboure, and take an othe a-
gaynst him, and make him to sweare,
and they both come befoze thine au-
thority in this house, then heare thou frō
heauen, and worke, and iudge thy ser-
uautes; that thou rewarde the vn-
godly, and recompense him his woyle
vpon his head, and iustifie the righ-
teous, and geue him accordinge to
his righteousness. And yf thy people
Israel be put to the worse befoze the
enemye, because they haue synned a-
gaynst thee: Yet yf they tourne and
geue thanks vnto thy name, and make
intercession, and praye befoze thee in
this house, then heare thou from hea-
uen, and be mercifull vnto the sinne of
thy people Israel, and bringe them
agayne vnto the lande whiche thou
gauest to thyra and to their fathers.

E When heuen is thus vp, and there be
no rayne, because they haue synned a-
gaynst thee: yet yf they praye in this
place, and confesse thy name, and re-
pent from theyr sinne, for the whiche
thou chastenest them: then heare thou
in heauen, and be mercifull vnto the
sinne of thy seruantes, and of thy peo-
ple Israel, and gyde thou them in
to the good waye, to walke in, and
sende rayne vpon thy lande, whiche
thou hast geuen vnto thy people, for
an inheritance. And yf there be
dearth in the lande, or pestilence, cor-
ruption, or blastynges of coyle, greffe,
hoppers, or caterpillers, or what they
enemies besiege them, or the enemye
of their lande, and distresse the coun-
treys, or what soeuer plague or sicknes
it be: Then what supplications and

prayers shalste thou heare of any
manne, and of all thy people Israel,
whiche shall knowe to reuerce man his
owne foyle, and his owne griefe, and
shall stretch out their hands towarde
this house, thou shalt heare from hea-
uen, euen from thy dwellinge place,
and shalt be mercifull, and geue every
man accordinge vnto all his wayes,
euen as thou doest knowe every
manne hearte: for thou only knowest
the heartes of the chyldren of
men: that they maye feare thee, and
walke in thy wayes as longe as they
lyue in the lande, whiche thou gauest
vnto our fathers. **De. 10. d** **3 Re. 11**
A stranger whiche is not of thy people: **3 Re. 11**
Israel, yf he come from a farre lande **3 Re. 11**
for thy greates names sake, and thy
myghty hande, and thy stretched out
arme: If they come (I saie) and pray
in this house: thou shalt heare from
heauen, euen from thy dwellinge
place, and shalt doe accordinge to all
that the stranger callet to thee for.

What all people of the earth maye
knowe thy name, and feare thee, as
doeth thy people Israel: and that
they maye knowe, howe that in this
house whiche I haue builde, thy name
is called vpon. If thy people go oute
to warre agaynst theyr enemyes, by
the waye that thou shalt sende them,
and they pray to thee, in the waye to-
warde this Citie, whiche thou hast
chofen, turn toward the house whiche
I haue builde for thy name: then heare
thou from heauen their supplication
and prayer, and helpe them in their
right. If they synne agaynst thee, as
there is no man but he doeth synne, **3 Re. 11**
and thou be angrye with them, and **3 Re. 11**
deliuer them over befoze theyr ene-
myes, and they take them, and leade
them awaye vnto a lande farre of, **3 Re. 11**
yet yf they repent in their heart in the **3 Re. 11**
lande where they be in captiuitie, and **3 Re. 11**
tourne, and praye, and shewen in the **3 Re. 11**
lande of theyr captiuitie, sayinge: we **3 Re. 11**
haue synned, we haue done euill, and **3 Re. 11**
we haue done wickedlye, and turne againe to thee **3 Re. 11**
with all their heart, and all their soules, **3 Re. 11**
in the lande of their captiuitie: then

they kept theyn in bondage, and so
came to ward the lande whiche thou
gavest unto their fathers, and toward
the cite which thou hast chosen, and
toward the house whiche I have built
in thy name: Then heare thou from
heaven, men from the dwelling place
thine habitation: and they praye,
and judge their cause, and be mercifull
unto the people which have sinned: as
gavest thou. For we thy God have sinned
even he open, and thynne eares attende
unto the prayer that is made in this
place. Nowe by. O Lord God into
the dwelling place: thou and thy arke
of thy strength. O Lord God, let thy
sanctuarie be clothed with health: and
let thy sanctuarie rejoyce in goodnesse.
O Lord God turne not away the
face of thine anointed: Remember
the mercyes which thou hast promi-
sed to David thy servant.

The .ij. Chapter.

AND when Salomon had
made an end of praying, ther
came downe from heaven,
and consumed the burnt offering, and
the sacrifices. And the house was fill-
ed with the glory of the Lord, and
the priests could not stand unto the
house of the Lord: because the glory
of the Lord had filled the house.
And when all the children of
Israel saw how the spirit, and the
glory of the Lord came downe upon
the house, they fell downe flatte upon
their faces to the earth upon the pane-
ments, and worshipped, and confessed
unto the Lord that he is gracious;
and he hath mercy lasteth ever. And
the king and all the people offered sa-
crifices before the Lord. And king
Salomon offered a sacrifice of .xxij.
thousand bullockes, and threentie
thousand sheepe. And so the king and all
the people worshiped the house of God.
And the priests stood on their offi-
cing, and the Levites had the instru-
ment of praise of the Lord, which
king David had made to confesse un-
to the Lord: and his mercy lasteth ever.

playing a psalm of David with their
bande. And the priests blew with
trumpets before them: and all they of
Israel stood. Moreover, Salomon
went into the middle of the court, that
was before the Lord: for ther he offered
burnt offerings, & the fat of the peace
offerings, because of the golden altar which
David had made, was not habile to
receive the burnt offerings, & the meat-
offerings & the fat. So at the same time
Salomon kept a feast of seven dayes
and all they of Israel with him, an
exceedinge greates congregation, even
from the entering in of Hamath, unto
the river of Egypt. And in the eighth
day they made a gathering. For they
kept the dedication of the altar seven
dayes, and the feast seven dayes. And
the .xiiij. day of the seventh moneth,
he lette the people departe, into they
several glades and merve in heart: for the
goodnesse that the Lord had shewed
to David and to Salomon, and to Is-
rael his people. And so Salomon
finished the house of the Lord, and
the kings house: and all that came in
his heart to make in the house of the
Lord, and in his owne house, wente
prosperously forwarde. And the
Lord appeared to Salomon by night
and sayd unto him: I have hearde thy
petition, and have chosen this place
for my selfe to be an house of sacri-
fice. If I shut up heauen that there
bee no raine: or if I commaunde the
locusts to devour the lande: or if
I sende pestilence amonge my peo-
ple: And if they that are of my people,
amonge whom my name is called
upon, doe humble theym selves,
and make intercession, and seeke my
presence, and turne from their wic-
ked wayes: then will I heare from
heaven, and be mercifull unto they
synne, and will heale they lande.
And from henceforth mine eyes shall
be open, and myne eares attende unto
the prayer that is made in this place.
And therefore nowe: I have cho-
sen and sanctified this house, that
my name maye bee there for ever:
and mine eyes, and mine heart shall
there

1. Mac. 3

3. re. 9. a.
2. pa. 6. a.

2. pa. 6. a

these perpetually. And if thou wilt
walk before me, as David thy father
walked, to do all that I have coman-
ded thee, and shalt observe my statu-
tes and my lawes, then will I stablish
the seate of thy kingdome, accordinge
as I made the covenant with David
thy father, saying: • Thou shalt not
be without a man to be kinge in Is-
rael. And if thou turne away, and
forseake my statutes, and my comma-
ndementes which I have sette before
you, and shall goo, and serue other
goddess, and worshippye them: then
will I plucke them by hye the rootes,
out of my lande, which I have geuen
them, and this house which I have
sanctified for my name, will I cast out
of my sight, and will make it to be a
prouerbe and a jest among al nations.
And every one that passeth by, shall be
astonied at this house, which belon-
ged to the most hye God, and shall say:
• Why hath the Lord dealt of this fa-
shion with this lande, and with this
house? And they shall answer: be-
cause they forlooke the Lord God
of their fathers, which brought them
out of the land of Egypt, and caughte
holde on other gods, and worshipped
them, and serued them: even therefore
hath he brought all this euill vpon
them.

Deu. 29. d
3 Re. 9. b
Ac. 22. c.

The biij. Chapter.

3. reg. 9. b

And it fortuned, that after
twentie yere when Salomon
had built the house of the lord
and his owne house, he builde the Ci-
ties that Hiram gaue him, and put of
the children of Israel therein. And
Salomon went to Hamath zoba, and
strengthened it. And he builde Chad-
moz in the wilderness, and repayed
all the stoye cities which were in Ha-
math. And he builde Bethhozon the
upper, and Bethhozon the nether.
Stronge cities, hauing walles, gates,
and barres. And Baplah, and all the
stoye cities that Salomon had, and all
the charet cities, and the cities of the
hoysemen, and every plesant place
that Salomon hadde lust to builde in
Ierusalem and Libanon, and thogh-

out all the land of his dominion. And
all the people that were left of the He-
breites, Amozites, Cherethites, Hittites
and Jebusites, which were not of
the children of Israel: but were the
children of them which were left
after them in the lands, and were not
conquered of the children of Israel,
them did Salomon make to paye tri-
bute, until this day. But of the chil-
dren of Israel did Salomon make no
bondmen for his worke: but they were
men of warre, and rulers, and great
lordes with him, and captaines ouer
his charets and hoysmen. And kinge
Salomons officers that courted and
ruled the people, were thow hundred
and fifty. And Salomon bought the
daughter of Pharaon out of the Citye
of David, into the house that he had
builded for her. For he sayd: my wife
shall not dwell in the house of David
king of Israel, for it is holpe: because
that the ark of the Lord is come vnto
it. Then Salomon offered burnt offer-
inges vnto the Lord, on the altare
of the Lord, which he had built be-
fore the porche, doinge euerye thing in
his due time, and offering accordinge
to the commandment of Moyses, in
the shabbethes, newe Moones, and
solempne feastes, thre tymes in the
yeare, that is to saye: in the feast of
soure bread, in the feast of weekes, and
in the feast of Tabernacles. And Sa-
lomon set the soyes of priests to their
offices, as David his father had orde-
red them, & the Levites in their wa-
ches, for to praye and minister before
the priestes day by day, and the peo-
ple by course at euery gate. For he
had David the man of God comen-
ded. And they omitted not the com-
mandementes of the kinge: vnto the
priestes and the Levites, concerning
any manner of things, and concerning
the treasures. For Salomon made
provision for the charges, from the
first daye that the foundation of the
house of the Lord was layed: until it
was finished; that the house of the
Lord was perfect. Then Salomon
Salomon to Hiram Tyer, and to

Cloth at the red sea spide in the lande of Edom. And Hiram sente him by the handes of his seruantes, shippes, and seruantes that had knowledge of the sea: and they camme with the seruantes of Salomon to Ophir, and caried thence foure hundred and fiftie talentes of Golde, and broughte it to king Salomon.

The ix. Chapter.

AD. When the Queene of Saba herd of the fame of Salomon, she came to proue him in hard questions at Jerusalem, with a very greate compaign, with camels that bare spices and plentie of golde, and precious stones. And when she was come to Salomon, she communed with him of all that she had in her heart. And Salomon soyled her all her questions, and there was not one woide hid from Salomon, whiche he tolde her not. And when the Queene of Saba had sene the wisdom of Salomon: and the house that he had built: and the meate of his table, the sitting of his seruantes, and the standing of his wayters, their apparell, his butlers, their apparell, his going by, by the whiche he went into the house of the Lorde, there was no moze spirite in her. And she said to þe king: the saying, whiche I heard in mine owne lande, of thine actes, and of thy wisdom, is true. I beleued not the wordes of them, untill I came, and mine eyes had sene it. And beholde, the one halfe of thy wisdom was not tolde me: for thou exceedest the same that I hard. Happte are thy men, and happte are these thy seruantes which stande before thee alway, and heare thy wisdom. Blessed be the Lorde thy God, which had iust to thee, to set the king on his seate, that thou mightest be king, ordeyned by the Lorde thy God: Because thy God loneth Israel, and hath delite to make them continue etern: therefore made he thee king ouer them, to do righte and equitie. And he gaue the king an hundred and. xx. talentes of golde, and of spices excea-

ding great abundaunce, and precious stones: neither was there any moze such spice as the queene of Saba gaue king Salomon. And the seruantes of Hiram and the seruantes of Salomon which broughte golde from Ophir broughte also almus wood and precious stones. And the king made of the almudge wood steyres in the house of the Lorde, and in the kinges palace, and harpes and psalteryes for singers. And there was no such wood sene before in the lande of Iuda. And kinge Salomon gaue to the Queene of Saba gery pleasaunte thinge that she asked, but not soo muche as she brought vnto the kinge. And so she tournd and went away to her owne land with her seruants. The weight of golde that came to Salomon in one yere, was syxe hundred. lxvi. talentes of golde, besydes that which chappemen and marchauntes brought, and all the kinges of Arabia, and rulers of that countrey brought gold and siluer to Salomon. And kinge Salomon made two hundred bucklers of beaten golde, and syxe hundred scies of beaten golde were spente vppon one buckeler, and thzee hundred shieldes made he of beaten golde, and one shield cost thzee hundred peces of golde: and the kinge put them in the house that was in the forest of Libanon. And the kinge made a great seate of Iuoype: and overlapyd it with pure golde. And there were syxe steyres to the seate, wyth a fote stole of golde fastened to the seate: and pommelies on eche side of the sitting place, and two Lyons standing by the pommels. And twelue lions stoode on the one side and on the other vpon the sixe steyres, soo that there was no suche woork made in any kyngdome. And all the byrnyng vessels of kinge Salomon were of gold, and all the vessels of the house that was in the forest of Libanon were of precious gold: for siluer was counted nothing worth, in the dayes of Salomon. For the kinges shippes wente to Charlis with the seruantes of Hiram: euerye thzee yeres

3. **Re. 10** once came the shippes to Charlis, and brought gold, silver, Ivory, and apes, and peacocks. And king Salomon

passed all the kinges of the earth, in riches and wisdom. And all the Kinges of the earth sought the presence of Salomon, to heare his wisdom that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, rayment, harnesses, spices, horses & mules, and whatsoever might be gotten yere by yere. And Salomon had foure thou-

3. **Re. 40** sand stables for horses, and charettes, and twelue thousand horsemen, whom he bestowed in the charret cities, and some were with the king at Jerusalem.

2. **Re. 10** And he repyned ouer all the kinges that were from Euphrates vnto the lande of the Philistines: and to the border of Egypte. And the kinge

made situer in Jerusalem as plentiful as stones, and Cedar trees as plentiful as the mulberry trees that grow in the balles: and they brought vnto Salomon horses out of Egypte,

3. **Re. 11** and out of all landes. The reste of the actes of king Salomon firste and laste, are they not written in the sayings of Nathan the prophete, and in the prophetic of Ihuah the Silonite, and in the visions of Iddo the fear of visions agaynst Jeroboam the son of Nabat: And Salomon repyned in Jerusalem vpon all Israel fourte yeres. And Salomon slept with his fathers, and they buried him in the cite of Dauid his father: and Rehoboam his sonne reigned in his stede.

The .x. Chapter.

3. **Re. 12** **A**D • Rehoboam wente to Sichem, for to Sichem were all Israel come together to make him kinge. And when Jeroboam the sonne of Nabat (which was fled into Egypte from the presence of Salomon the kinge) hearde it, he returned out of Egypte. And they sente and called him. And so Jeroboam and all they of Israel came and communed with Rehoboam, saying: Thy father layd a greuous yoke vpon vs, now we therfore reinit thou somewhat of the

greuous service of thy father, and of his heavy yoke that he put vpon vs: and we will serue thee. And he sayde to them: come agayne vnto me after three dayes. And the people departed. And Kinge Rehoboam counsailed with the elders that had stande before Salomon his father, why he yet liued, and he sayde: what counsaile geue ye me, to answere this people agayne. And they tolde him saying: If thou be kinde to this people, and shewe thy selfe lowely to them, and speake lowe uoices to them, they will be thy seruantes for euer. But he leste the counsaile whiche the elders gaue him, and toke counsaile with the yonge men that were growen vp with him, and that rode in his presence. And he sayd vnto them: what aduise geue ye, that we maye aunswere this people, which haue communed with me, saying: What somewhat of y yoke which thy father did put vpon vs. And the younge men that were growen vnto with hym, spake vnto hym, saying: Thus shalt thou aunswere the people that spake to thee, saying: Thy father made oure yoke heauy: but make thou it somewhat lighter for vs. Thus shalt thou saye vnto them: my little finger shall be heavier then my fathers loynes. For where my father putte a heauy yoke vpon you, I will putte more to your yoke: my father chastised you with whippes, but I will chastise you with scorpions. And so Jeroboam and all the people came to Rehoboam the thirde daye, as the kinge hadde, saying: Comme agayne to me the thirde daye. And the kinge answered them cruelly: and Kinge Rehoboam leste the counsaile of the aged menne, and answered them after the aduise of the yonge menne, saying: My father made your yoke greuous, and I will adde thereto: my father chastised you with whippes, but I will chastise you with scorpions. And so the kinge harkened not vnto the people, but the occasion came of God, that the Lorde might make good

his sayinge, • whiche he spake, by the hande of Shia the Silonite to Jeroboam the sonne of Nebat. And when all they of Israell sawe that the king would not agre vnto them, the people answered the king, saying: what part haue we with Dauid, or inheritance with the sonne of Isai? let euery man of Israell go to his tent. • And nowe Dauid, see to thine house. And so all Israel gat them to their tents, so that Rehoboam reigned ouer no mo of the childzen of Israell, then dwelle in the cities of Iuda. Then kinge Rehoboam also sent Haduram that was ruler ouer the tribute, and the childzen of Israel stoned him with stones that he died. But kinge Rehoboam made speede to get him vp to his charret, to flee to Ierusalem. And they of Israel rebelled againste the house of Dauid vnto this daye.

The .xi. Chapter.

AND when Rehoboam was come to Ierusalem • he gathered of the house of Iuda and Ben Iamin, nine scoze ch. chosen me of warre to fight against Israell, and to bring the kingdome againe to Rehoboam. And the woord of the Lorde came to Semetiah the man of God, sayinge: speake vnto Rehoboam the son of Salomon, kinge of Iuda, and to all them of Israell that are in Iuda and Ben Iamin, and say: thus sayeth the Lorde: Ye shall not goe vp nor fight against your brethren: retourne euery man to his house, for this thing is doone of me. And they obeyed the wordes of the Lorde, and returned fro goinge agaynste Jeroboam. And Rehoboam dwelt in Ierusalem, & builde strong cities in Iuda. He builded vp Bethlehem, and Etham, and Cheko: Bethzan, Bocho, and Adullam: Gath & Maresha, and Ziph, Aduraim, Lachis and Ascha: Zorea, Tialon, & Hebron, which is in Iuda and Ben Iamin, stronge Cities, And he repayred the stronge holdes, and put captaynes in them, and scoze of bitaile, and wyne

and oyle. And in all Cities he putte shieldes and speares, and made thym exceeding stronge, hauinge Iuda and Ben Iamin on his side. And the priestes and the Leuites that were in all Israell, resorted to him out of all their coastes. For the Leuites left their suburbs and their possession, and came to Iuda and Ierusalem: • for Jeroboam and his sonnes had caste them out from ministering vnto the Lord. • And he ordeyned him Priestes for the hill anitares, for the Deuilles, and for the calves whiche he had made, and after the Leuites there went of al the tribes of Israell, suche as submitted theyr hearts to seke the Lord God of Israell, and came to Ierusalem, to offer vnto the Lorde God of their fathers. And so they strengthened the kingdome of Iuda, and made Rehoboam the sonne of Salomon, mighty thre yere longe, for thre yere they walked in the waye of Dauid and Salomon.

And Rehoboam toke him Mahalath the daughter of Jerimoth, the son of Dauid to wife, & Abiahil the daughter of Eliab the sonne of Isai, which bare him childzen Iesus, Samaria, & zaha. And after her he tooke Maaca, the daughter of Absalon, which bare him Abia, Arthat, Ziza, and Shelomith. And Rehoboam loued Maacah the daughter of Absalon aboue al his wiues and concubines, for he tooke xviij. wiues and thre scoze concubins, and begate .xxviii. Sonnes, and thre scoze daughters. And Rehoboam made Abiah the sonne of Maacah the chiefe ruler amonge his brethrenne, and to haue the oversight of the kingdome. And he played wiselpe, and scattered all his childzen throughout all the Countreies of Iuda, and Ben Iamin vnto euery stronge citie. And he gaue them aboundaunce of bitaile, and obteyned manye wiues.

The .xij. Chapter.

AND it came to passe, that when Rehoboam had stablished the kingdome, & became mighty,

3. Ke. 13

he forsoke the lawe of the Lord, and all Israel with him. And it fortuned, that in the fifth yere of King Rehoboam, Sefac the king of Egypt came bp agaynste Jerusalem, because they had trasgressed agaynst the Lord with .xii. C. charets, and .lx. M. horsemen. And the people were withoute number, that came with him oute of Egypte, Lubim, Sukkim, and the blackmozes. And they toke the strong cities in Iuda, and came to Ierusalē. Then came Semeia the Prophete to Rehoboam, and to the lordes of Iuda, that were gathered together within

B Jerusalem for Sefac, and sayde vnto them: thus sayth the Lord: ye haue left me, and therefore haue I also left you in the hands of Sefac. Whereupon the lordes of Israel, and the king humbled them selues, and sayd: the Lord is righteous. And when the Lord sawe that they submitted theim selues, the worde of the Lord came to Semeia, saying: They submit the selues, therefore I will not destroy them. But I will deliuer them somewhat, and my wrath shall not burne vpon Ierusalē by the hands of Sefac. Neuertheles, they shalbe his seruantes, to knowe what differēce is betwene my seruice and the seruice of the kingdome of the world. And so Sefac king of Egypt came to Jerusalem, & tooke awaye the treasures of the house of the Lord, and the treasures of the kinges house: he tooke euen all. And he caried awaye the shields of gold, which Salomon made. In steade of which, king Rehoboam made shields of brasse, & committed them to the handes of the captaines which had the oversight of the sotemen, and that kept the entraunce of the kinges house. And it came to passe, that when the king entred into the house of the Lord, the garde came and fet them, and brought them agayne vnto the garde chamber. And when he humbled him selfe, the wrath of the Lord turned from him, that he woulde not destroye altogether. And in Iuda all was well. And so king Rehoboam waxed mighty, and reyg-

3. Ke. 10b

D

ned in Jerusalem. And Rehoboam was .xii. yere olde, when he began to reygne, and he reygned .xviij. yeres in Jerusalem, the Citie which the Lord had chosen out of al the tribes of Israel to put his name there. And his mothers name was Naama an Ammonitelle. And he did euill, because he prepared not his heart to seeke the Lord. The actes also of Rehoboam, firste and last, are they not written in the sayinge of Semeia the prophet, & Iddo the sear whiche noted the genealogie: and ther was warre alwaye betwene Rehoboam & Ieroboam. And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and Abia his sonne reygned in his stead.

The .xiiij. Chapter.

The .xiiij. yere of kinge Ieroboam: beganne Abia to reygne ouer Iuda, and he reygned thre yere in Ierusalē. His mothers name also was Michaiaba, the daughter of Artell of Gibeā. And there was war betwene Abia & Ieroboam. And Abia made prouision for & war, hauing balaunt and expert men of warre, euen foure hundred thousande chosen men. And Ieroboam set him selfe in aray to fight against him, with eght hundred thousand pickt men which were strong and men of armes. And Abia rode bp vpon Zemaraim an hill which is in mount Ephraim, and sayd: heare me thou Ieroboam and all Israel: Do not you knowe howe that the Lord God of Israel gaue the kingdome, ouer them of Israel, to Dauid for euer, euen to him and to his sons with a salted coneuant? And Ieroboam the sonne of Nebat the seruante of Salomon, the sonne of Dauid is risen bp, and hath rebelled against his Lord. And there gathered to him lewde men, the childezen of Betanai, and pretapled agaynste Rehoboam the sonne of Salomon when Rehoboam was yonge and tender hearted, and coulde not stande before them. And now ye see, that ye be able to

2. Ch. 12.
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prynciple agaynst the kingdome of the
Lozde, which is in the hand of the son-
nes of Dauid, and ye be a great mul-
titude, and haue the golden calves
• which Jeroboam made you for gods
And haue ye not cast out the priestes
of the Lozde, the sonnes of Aaron, and
the Leuites, and haue made you prie-
sters after the maner of the nations of
other landes? so that whosoener com-
meth and consecrateth his hand with
a younge ox, and seuen rammes, the
same maye be a prieste of them that
are no goddes. But we belong vnto
the Lozde our God, whom we haue
not forsaken, and the priestes are the
sonnes of Aaron which minister vn-
to the Lozde, and the Leuites waite
vpon their office. They burne vnto
the Lozde euerye morning and eue-
ninge, burne sacrifices and sweete
encense: the shewebreade set they in
order vpon a pure table: and prepare
the candlesticke of golde with the
lamps of the same, to burne euer at
euen. And truly we kepe the watche
of the Lozde our God, but ye haue
forsaken him. And beholde, God him-
selfe is our captayne, and his priestes
blow with the trompettes, and crye
alarm agaynst you. O ye children
of Israel, fight not agaynst the Lozd
God of your fathers: for it will not
prosper with you. But for all that,
Jeroboam conuayed men priuelye a-
bout, to come behynd them, and so they
were besyde Juda, and the spers in
weite were behinde them. And when
they of Juda looked about: behold the
battell was besyde and behinde, and
they cryed vnto the Lozde, and the
priestes blewe with the trompettes,
and the men of Juda gaue a shoute.
And as the men of Juda shoute, it
came to passe, that God smote Jero-
boam, and all Israel besyde Abia and
Juda. And the children of Israel fled
besyde Juda, and God deliuered them
into their hande. And Abia and hys
people slew a great slaughter of them:
there fell downe wounded of Israel
three hundred thousande chosen men.
And so the children of Israel were

brought vnder at that time, and the
children of Juda pryncipled: because
they leaned vnto the Lozde God of
their fathers. And Abia folowed after
Jeroboam and toke cities from him:
Bethel, with the towynes belonging
thereto. Iesana with the towynes that
belonged thereto, and Ephraim with
her towynes. And Jeroboam recou-
red no strength agayne in the dayes
of Abia. And the Lozde plagued him,
and he dyed. But Abia waxed migh-
tye, and marped. xiiij. wyues, and be-
got. xxiij. sonnes, and. xbi. daughters.
The reste of the actes of Abia, his cus-
tomes and sayinges are written in
the booke of the prophete Iddo.

The. xiiij. Chapter.

SO Abia slepte with his fathers, and
they buryed him in the citee of
Dauid, and • Asa hys sonne
reigned in his stead. In whose daies
the lande was in quietnes ten yere.
And • Asa dyd that was good and
right in the eyes of the Lozd his God:
for he tooke awaye strange alters,
and the hylalters, and brake downe
the images, and cut downe the groues,
and commaunded Juda to feke the
Lozde God of their fathers, and to do
according to the lawe and comman-
dement. And he put awaye out of all
the cities of Juda the hylalters and
the ymages: and the kingdome was
quiet besyde hym. And he built strong
cities in Juda: because the lande was
in reste, and he had no warre in those
yeres. For the Lozd had geuen him
reste. Therefore he sayde vnto Juda:
let vs build these ctytes, and make a-
bout them walles, towres, gates, and
barres, for the lande is yet in reste be-
syde vs, because we haue soughte the
Lozde our God: we haue sought him,
and he hath geuen vs reste on euerye
syde: and so they build, and it pros-
pered with them. And Asa had an ar-
mye of menne that bare sheldes and
speares, oute of Juda, three hundred
thousande: and oute of Ben Iamin
that bare sheldes, and dyne bowes,

Mat. 1. 1

two hundred and foure score thousand
all these were ballaunt men. And these
cam out against them Zarah, the black
E Moorian, with an hooſte of. x. hun-
2. pa. 16 c. dred thousande, and three hundred cha-
rettes, and came as farre as Mareſa.
And Aſa went out beſore him, & they
ioyned the battell in the valley of Ze-
phata beſyde Mareſa. And Aſa cried
vnto the Lord his God, and ſaid: Lord
I. ra. 14 b. It is no harde thinge with thee to
helpe, eyther many, or them that haue
no power, helpe vs therfore, O Lord
our God, for we truſte in thee, and in
thy name we go agaynſt this multi-
tude. Thou art the Lord our God, &
no man ſhall preuaile agaynſte thee.

So the Lord ſmote the blacke Moo-
res beſore Aſa and Iuda, & the blacke
Moores fled. And Aſa and the peo-
ple that was with him, folowed af-
ter them vnto Gerar. And the blacke
Moores hoſt was overthrowen, that
there was none of them left, but were
deſtroyed beſore the Lord, and beſore
his hooſte. And they carped away a
mightie great praye. And they ſmote
all the cities round about Gerar. For
the feare of the Lord came vpon them.
And they ſpoiled all the cities, and
ther was exceeding much ſpoile in the.
They ſmote alſo the tentes of cattell,
and carped away plentie of ſhepe and
camels, and returned to Ieruſalem.

The. xv. Chapter.

As the ſpirite of God cam on
Azaria the ſonne of Obed.
A And he went out to mete Aſa
and ſayde vnto him: Heare me Aſa,
and all Iuda, and Ben Iamin. The
Lord is with you, whyle ye be with
him, and when ye ſecke him, he will
be ſoude of you: and agayne when
ye forſake him, he alſo will forſake
you. And truly for a longe ſeaſon in
Iſrael no man ſought the true God,
no man regarded the prieſt that taught
them, no man cared for the lawe. And
when anye man in his trouble didde
turne vnto the Lord God of Iſrael;
and ſought him, he was found of them.
And in that time there was no peace

to him, that didde go out and in: but
great ſedition was there amonge all
the inhabitants of the earth. And na-
tion was deſtroyed of nation, and ci-
tie of citie: for God did moue all ad-
uerſitie among them. Playe therfore
the men, and let not your hands ſlacke
for your ſwoorde ſhall be rewarded.
And when Aſa hearde theſe wordes,
and the prophecy of Azaria the ſonne
of Obed the Prophet, he tooke cou-
rage, and put awaye the abhominable
pooles out of all the lande of Iuda
and Ben Iamin, and out of the ci-
ties whiche he wanne in mounte E-
phraim, and renued the altar of the
Lord, that was beſore the porche of
the Lord. And he gathered all Iuda
and Ben Iamin, and the ſtrangers
with them out of Ephraim, Ma-
naſſe, and Simeon. For there ſelle
manye to him out of Iſrael, when
they ſawe that the Lord his God
was with him. So they aſſembled
at Ieruſalem the thirde moneth, the
ſyſtente yeare of the regne of Aſa.
And they offered vnto the Lord the
ſame tyme of the ſpoyle whiche they
had brought. vii. hundred oxen, and vii.
thouſande ſhepe. And they made a
conſtaunt to ſeke the Lord God of
their fathers, with all their heart, and
all they ſoule. And who ſoo euer
would not ſeke the Lord God of Iſ-
rael ſhould dye for it, whether he were
ſmall or greate, man or woman. And
they ſware vnto the Lord with a
loude voyce, ſhoutinge and blowinge
with trumpets and ſhaulmes. And all
they in Iuda reioyled at the othe, for
they had ſwoyne vnto the Lord with
all their heart, and ſoughte him with
all their luſte, and he was ſoude of
them. And the Lord gaue them reſte
rounde aboute on euerye ſyde. And
kinge Aſa put Maacha his mother
out of auctoritie, becauſe ſhe had made
an abhominable ydol (of ſyluer) in
agroue: and Aſa brake downe her y-
dole, and ſtamped it, and burnt it at
the bwooke Cedron. But all the al-
tars were not taken awaye out of
Iſrael, though the heart of Aſa was

Jm. 3. b

perfect all his dayes. And he brought into the house of God, the things that his father had dedicate, and that hee himselfe hadde dedicate: euen siluer, and gold, and Jewels. And there was no more warre vnto the. .xxv. yere of the reygne of Ala.

¶ The .xxvi. Chapter.

Jm. 5. c

In the .xxvi. yere of the reygne of Ala, came . Baasa kinge of Israel by agaynst Iuda, and builde Rama, to that intente he woulde lette none passe oute or in (safely) to Ala kinge of Iuda. And Ala set out golde and siluer out of the treasures of the house of the Lord, and of the kinges house, and sent to Benhadad kinge of Siria that dwelte at Damesec, and said: There is a consideration betwene me and thee, betwene my father and thine. Beholde I haue sente thee siluer and golde, that thou wilt come and breake thine appointmente with Baasa kinge of Israel, that he maye departe from mee. And Benhadad graunted vnto kinge Ala, and sente to the captaynes of his armye to the cities of Israel. And they smot Tion, Dan and Belmain, and the strong cities of Ephraim. And when Baasa hearde this, he lefte buildinge at Rama, and lette his wooper crale. And then Ala the kinge tooke all Iuda, and caried awaye the stones and timber of Rama wherewith Baasa was a buildinge, and he built therewith Geba & Mizpa. At that time, Hanani the sear came to Ala king of Iuda, and sayde vnto him: Because thou haste trusted in the king of Siria, and not rather put thy trust in the Lord thy God, therefore is the hoste of the kinge of Siria escaped out of thine hande. . Had not the blake Mozes and Rubian exceedinge greates hoste, with manye charrettes and horsemen? And yet because thou trustedst in the Lord, he deliuered them into thine hande. For the eyes of the Lord beholde all the earth to strenghten them that are of per-

fecte heart towarde him. . Herin Gen. 3. 10 thou haste done foolishly, and therefore 1. re. 13. c from henceforth thou shalt haue war. And Ala was wroth with the sear, and put him into a prison house, for he was displeased with him, because of this thing. And Ala destroyed certayne of the people the same season. And beholde these dedes of Ala, firste and laste, are written in the booke of the kinges of Iuda and Israel. And Ala in the .xxix. yere of his reygne fell sicke in his feete, and that his disease continued very long. And in his sickness he sought not the Lord, but phisitions. And Ala slepte with his fathers, and died in the .xli. yere of his reygne. And they buried him in his owne sepulchre, whiche he had made for him selfe in the Citie of David, and laied him in the bed whiche he had filled with diuerse kindes of spices and sweete odours, made by the crafte of the poticaries. And they burnt verye much spice about him.

¶ The .xxvij. Chapter.

Ad . Jehosaphat his son reigned in his stead, and puenailed Mat. 1. b agaynst Israel. And he put souldiers in all the stronge Cities of Iuda, & set rulers in the lande of Iuda, and in the cities of Ephraim, whiche Ala his father had wonne. And the Lord was with Jehosaphat, because he walked in the olde wayes of his father David, & sought not Baalim. But sought the Lord God of his father, and walked in his commandementes: and not after the doings of Israel. And the Lord established the kingdome in his hande, and all they that were in Iuda brought him presentes, so that he had abondaunce of riches and honour. And he lift by his heart vnto the wayes of the Lord, and he put downe yet moze of the highaltars and groves out of Iuda. In the thirde yere of his reygne he sent to his lordes, euen to Benhail, Obadia, Zacharia, Nathanel, & to Michaahu that they should teach in the cities of Iuda, and with the he sent Leuites, euen Semetiahu, Petthaniah, Zabadihu,

Isaell, Semiramoth, Jehonathan, Adoniah, Tobiah, and Tabadonia and with them Elishamah and Jehoram priests. And they taught in Juda, and hadde the booke of the lawe of God with them, and wente aboute throughout all the cities of Juda, and taughte the people. And the feare of the Lord feil vpon all the kingdoms of the landes that were rounde about Juda, and they fought not against Jehosaphat. And some of the Philistines brought Jehosaphat giftes, and tribute siluer, and thereto the Arabians brought him cattell: euen. vij. M. and vij. hundred rammes, and. vij. M. and vij. hundred he gotes. And so Jehosaphat prospered and grewe vp an hye. And hee builde in Juda, castelles and strong cities: & he had great substance in the Cities of Juda, but the menne of armes and strongest souldiers wer in Jerusalem. And these are the officers of them in the houses of theyr father, the captaynes ouer the thousandes in Juda. Bana the captayne, and with him of fighting men. iij. C. M. And nexte to his hande was Jehohanan a captaine, and with him. ii. c. and lxxx. M. And next him was Amazia the sonne of Zichri, which of his own good will offered him selfe vnto the Lord, and with him. ij. C. M. mighty men of warre. And of the children of Ben Jamin, Eliadas a man of might and had with him armed men with bowe and shilde. ij. C. M. And nexte him was Jehosabab, and with him an. C. and. lxxx. M. that wer prepared for the warre. These wayted on the king, besides those which the king put in the strong Cities throughout all Juda.

The. xviij. Chapter.

AND Jehosaphat had abundance of riches and honour, and ioyned affinitye with Bhab. And after certain yeres he went down to Bhab to Samaria, and Bhab shewe many shepe and oxen for him, and for the people that hee had with him, and entreated him to go by with him

vnto Ramoth in Gilead. And Bhab kinge of Israell sayde vnto Jehosaphat Kinge of Juda: wylte thou goe with me to Ramoth in Gilead? And he answered him: I will be as thou, and my people shall bee as thine, and we will go with thee to the war. And Jehosaphat said vnto the king of Israell: aske counsell I praye thee, at the wooorde of the Lord, this same day. Wherefore the king of Israell gathered together of prophetes. iiii. C. men and sayde vnto them: shall we goe to Ramoth in Gilead to fight, or should I cease? And they sayde: goe vp, and God shall deliuer it into the kinges hande. But Jehosaphat said: is there yet here neuer a prophete more of the Lordes that we might aske of him? And the king of Israell said vnto Jehosaphat: there is yet one manne, by whom we maye aske the Lord. But I hate him: for he neuer prophetieth me good, but alway euill, and the same is Michea the son of Jimla. And Jehosaphat sayde: let not the kinge saye so. And the king of Israell called one of his chamberlaines, and said: ffithe hither quickly Michea the sonne of Jimla. And the kinge of Israell and Jehosaphat kinge of Juda sat either of them on his seate in their apparill, in a threshinge flooze beside the gate of Samaria, and all the prophetes propheticied before them. And one Zebekia the sonne of Chanana had made him hornes of yron, and sayde: thus sayth the Lord: with these shalt thou ouerthrowe Siria, vntill they bee brought to naught. And all the prophetes propheticied euen soo, sayinge: Go vp to Ramoth in Gilead, and it shall prosper with thee: for the Lord shall deliuer it into the hande of the king. And the messenger that wente to call Michea, spake to him, sayinge: beholde, the wordes of the prophetes spake good to the Kinge with one assent, let thy wordes therfore be like one of theirs, that thou speake that which is pleasaunte. And Michea sayd: as truly as the Lord liueth, enfe what my god saith, that will I speake.

chap

And when he was come to the king, the king sayde vnto him: Michas, shall wee goo to Ramoth in Gilead to fighte, or leaue off? And he saide: go by, and all shalbe wel: and they shalbe deliuered into youre hande. And the king sayde to him: How and so manye times do I charge thee that thou saye nothinge but the trueth to me, in the name of the Lord. Then he said: I did see all them of Israel scattered in the mountaynes, as sheepe that haue no shepheard. And the Lord sayde: these haue no master, let them returne euery manne therfore to his house in peace. And the king of Israel said vnto Jehosaphat: did not I tell thee, that hee woulde not prophesy good vnto me, but euill? But he saide agayne: therfore heare ye the word of the Lord, I saw the Lord sit vpon his seate, and all the company of heauen stood on his right hande, and on his left.

And the Lord sayd: who shall deceyue Ahab king of Israel, that he maye go by and be ouerthrowen at Ramoth in Gilead? And he sayde: one sayth this, another that. And there came oute a spirite, and stood before the Lord, and said: I wil deceyue him. And the Lord sayd vnto him: wherine? And he sayd: I wil go out, and be a lying spirite in the mouth of all his Prophetes. And the Lord said: thou shalt deceyue him, and shalt p[er]suade, go out, and do euen so.

And now therfore, beholde, the Lord hath put a lyinge spirite in the mouthes of all these thy Prophets, & the Lord hath spoken euill agaynst thee. And Zedekia the sonne of Chanaan went to, and smote Michas vpon the cheke, and sayd: by what way went the spirite of the Lord from me, to speke with thee? And Michas said: thou shalt see the day when thou shalt goo from chambze to chambze, for to hide thy self. And the king of Israel said: take ye Michas, and bringe him to Imon the gouernour of the citie, and to Iosab the kinges sonne, and ye shal say, thus sayeth the king: put this felow in the prison house, and feede him with breade of affliction, and water.

of trouble, vntill I come agayne in peace. And Michas sayd: if thou come agayne in peace, then hath not the Lord spokē vnto me. And he said: ha: he to, ye people euery one of you. And so the king of Israel, and Jehosaphat the king of Iuda went by to Ramoth in Gilead. And the king of Israel sayde vnto Jehosaphat: I muste chaunge me, when I go to the battell: but see that thou haue thine own apparel vpon thee. And the king of Israel chaunged him self, and they came to the bareil. But the king of Syria had commaunded the Captaynes of the charets that were with him, saying: see that ye fight not agaynst the small or great, saue against the king of Israel only. And when the captaynes of the charettes saw Jehosaphat, they saide: It is the king of Israel, and therfore they compassed aboute him to fighte. But Jehosaphat cried oute, and the Lord deliuered him, & God chased the away from him. For it came to passe, that when the captaynes of the charettes perceiued, that it was not the kinge of Israel, they returned backe agayne from him. And a certaine man drew a bowe with all his might, and smote the kinge of Israel betweene the ioyntes of his habergein. And hee sayde to his charret man: tourne thine hande, that thou mayest carie me out of the holle: for I am wounded. And the battell ceased that day. Howe be it the kinge of Israel caused his charret to stand stil against the Syrians vntill enen. And about the time of the Sun goinge downe, he died.

The .xxv. Chapter.

And Jehosaphat the Kinge of Iuda, camme home agayne in peace to Ierusalem. And Jehu the sonne of Hanani the Seer, wente oute to meete him, and sayde to Kinge Jehosaphat. Wouldest thou helpe the vngodlye, and loue them that hate the Lord? Therfore is wrath come downe vpon thee, from before the Lord. Neuerthelesse there are some

good

B good actes found in thee, in that thou haste betweene dooone the Groves oute of the lande, and haste prepared thine hart to seke God. And so Jehosaphat dwelte at Jerusalem: and turned and went out to the people from Beerseba to mounte Ephraim, and broughte them agayne vnto the Lord God of their fathers. And he sette iudges in the land, throughout all the strong cities of Iuda, citie by citie, and sayde to the iudges: take heede what ye doo, for ye execute not the iudgements of man but of God, which is with you in the iudgement. Wherefore now, let the feare of the Lord bee vpon you: and take heede, and be doing the thing that pleaseth him, for there is no vn-

Rom. 2. b good: that he shuld haue any respect of
Act. 10. 2 persons, to take rewardes. Whereouer
Eph. 6. b in Jerusalem did Jehosaphat sette of
Col. 3. d. the Leuites, and of the priestes and of the ancient fathers ouer Israel, in the iudgement and cause of the Lord.

And they returned agayne to Jerusalem. And hee charged them, sayinge: Thus shall ye doo in the feare of the Lord, with the truth and a pure heart: what cause so euer comme to you of your brethren that dwell in their Cities, betwene bloude and bloude, betwene lawe and commaundemente, betwene statutes and ordinances, ye shall swerne theym, that they trespass not agaynst the Lord, and so wrath come vpon you, and your brethren. Thus do, and ye shal not offende. And behold, Amaria the hye priest is among you in all matters of the Lord, and Zetabai the sonne of Ismael, a ruler of the house of Iuda, hee is ouer suche businesse as concerne the kinge: there be officers of the Leuites also before you. Take courage to you therefore, and be doing manfully: and the Lord shall be with such as be good.

D not agaynst the Lord, and so wrath come vpon you, and your brethren. Thus do, and ye shal not offende. And behold, Amaria the hye priest is among you in all matters of the Lord, and Zetabai the sonne of Ismael, a ruler of the house of Iuda, hee is ouer suche businesse as concerne the kinge: there be officers of the Leuites also before you. Take courage to you therefore, and be doing manfully: and the Lord shall be with such as be good.

Ch. xx. Chapter.

After this also it fortuned that the children of Moab and the children of Ammon, and with them other of the Ammonites came against Jehosaphat to battel. And ther

came some that told Jehosaphat, saying: there cometh a great multitude agaynst thee from the other side of the sea, and oute of Siria. And behold, they be in Halason, Chamar, which is Engaddi. And Jehosaphat feared, and set himselfe to seeke the Lord, and proclaimed fastinge throughout all Iuda. And they that were in Iuda, gathered themselves together, to aske counsell of the Lord. And they came oute of all the cities of Iuda, to make intercession to the Lord. And Jehosaphat stood betwene the congregation of Iuda and Jerusalem in the house of the Lord before the newe court, and said: O Lord God of our fathers, art not thou God in heauen, and reignest not thou on all the kingdomes of the Hethen? And in thine hand is power and might, and there is no man that is able to withstand thee. Wite not thou our God, which diddest calle out the inhabitants of this land before thy people Israel, and gauest it to the seede of Abrahā thy louer for euer? And they dwell therein, and haue built thee altyle therin for thy name, saying: He will come vpon vs, as the sworde of iudgement, pestilence or hunger: then, if we stande before this house in thy presence, for thy name is in this house, and crye vnto thee in our tribulation, heare thou and helpe. And now behold, the children of Ammon & Moab, and mount Seir, by whome thou wouldest not let them of Israel goe, when they came out of the land of Egypt: but they departed from them, and destroyed them not. See, how they reward vs, to come for to call vs oute of the possession, which thou hast giuen vs to inherite. O our God, wilt thou not iudge them: for we haue no might against this great company that cometh agaynst vs. Neither wat we what to do: but our eyes be vnto thee. And all Iuda stood before the Lord with their ponge ones, their wines and their children: and there was Jehasiel the sonne of Zacharia the son of Banaiā the sonne of Zebiel, the son of Mathania, a Leuite of the sonne

of Asaph, and vpon him came the spli-
 rite of the Roide, euen in the middes
 of the congregation. And hee sayde,
 herken all Iuda, and yee inhabite-
 rs of Ierusalem, and thou king Jehosa-
 phat: Thus sayth the Lord vnto you:
 be not afraid, nor feare hearted by
 reason of this greate multitude: for
 the battell is not yours but Goddes.
 To morowe go ye downe against the:
 for they come vp at ziz, & ye shall finde
 them at the ende of the brooke before
 the wilderness of Ieruell. Ye shal not
 neede to fighte in this battell: but they
 forth and stand, and beholde the helpe
 of the Lord which is with you: feare
 not, nor let your heartes faile you: O
 ye of Iuda and of Ierusalem. To mo-
 row go out against them: for the Lord
 will bee with you. And Jehosaphat
 bowed his face to the earth, and all
 Iuda and the inhabitants of Ierusa-
 lem fell before the Lord worshipping
 the Lord. And the Levites of the chil-
 drene of the Cohathytes, and of the
 children of the Gersathytes stood vp,
 to prayse the Lord God of Israel
 with a loude voyce on hye. And when
 they arose early in the morning, they
 gat them out vnto the wilderness of
 Ebedon. And as they went oute, Je-
 hosaphat stood and sayd: heare me, O
 Iuda, and yee inhabitants of Ierusa-
 lem. Put your truste in the Lord your
 God, that ye may be founde faythful.
 Geue credence to his prophetes, and
 so shall ye prosper. And hee gaue the
 people counsell, and set some to singe
 vnto the Lord, and to prayse him in
 the bewtie of holynes, and to go oute
 before the armie, as they wente, and
 to say: praise the Lord for his mer-
 cye lastely euer. And what time as they
 beganne to lande and prayse, then the
 Lord stirred vp certayne of the childre
 of Ammon and Moab, whiche layed
 wait for the that were of mount Seir
 which were come against Iuda. And
 they wer ouerthrowne with strokes a-
 mong themselves. For the children of
 Ammon & Moab rose against the in-
 habitants of mount Seir. And they slue
 and destroyed them. And when they

had made an ende of the inhabitants of
 Seir, euery one helped to destrope a-
 nother among them selues. And when
 Iuda came to the edge of the wilder-
 nes, they looked vnto the multitude.
 And behold, they were dead carcases
 fallē to the earth, and none escaped. And
 when Jehosaphat and his people came
 to take away the spoule of them, they
 founde amonge them aboundance of
 goodes, rayment and pleasant iewels,
 which they toke for them selues, more
 then they coulde carpe away: so that
 they were thre dayes in gathering of
 the spoule, it was so muche. And the
 fourth daye they assembled in the bal-
 ley of blessing for there they blessed the
 Lord. And therefore they called the
 name of the same place, the balley of
 blessing vnto this daye. And so all the
 men of Iuda and Ierusalem returned
 with Jehosaphat their heade, for to
 go againe to Ierusalem with glad-
 nesse: for the Lord had made them to
 reioyce ouer their enemies. And they
 came to Ierusalem with psalteries &
 harpes, and shawmes, euen vnto the
 house of the lord. And the feare of god
 fell on the kingdomes of all landes,
 when they had heard that the Lord
 fought against the enemies of Israel.
 And so the reialme of Jehosaphat was
 in tranquillite: and his God gaue
 them rest on euery side. And Jeho-
 saphat raygned vpon Iuda, and was
 xxxv. yere old when he began to raig-
 n, and raygned. xxb. ycare in Ierusalem.
 And his mothers name was Abusa:
 the daughter of Shilhi. And hee wal-
 ked in the waye of Asa his father, and
 bowed not there from, doyng that
 whiche was ryghte in the syghte of
 the Lord. Now be it the hyll auliers
 were not taken away, for the people
 had not yet prepared thei harres vn-
 to the God of their fathers. The res-
 of the actes of Jehosaphat first and
 last: beholde, they are wyrtten among
 the sayinges of Iehu the sonne of Ha-
 nani, whiche noted them in the booke:
 of the Kinges of Israel. After this
 dyd Jehosaphat king of Iuda toyne
 hym selfe with Ahaziah kinge of
 Israel

Israel whose minde was to do wickedly. He coupled him selfe with him, to make ships to goo to Tharsis, and they made the shippes in Ezion Gaber. And Eliezer the sonne of Dodanah of Marela prophesied agaynst Jehosaphat, saying: because thou hast ioyned thy selfe with Thaziabu, the Lozde hath broken thy workes. And the ships were broken that they were not able to go to Tharsis.

The .xxi. Chapter.

Jehosaphat also. slept with his fathers, and was buried with his fathers in the citie of Dauid, and Jehoram his Sonne reigned in his stede: and he had brethren which were the sonnes of Jehosaphat, Azaria, Jehiel, Zacharia, Azaria, Michaeil, and Sephatiahu. All these were the sonnes of Jehosaphat kinge of Iuda. And their father gaue them manye greates giftes of golde, and syluer, and other speciall substance, with strong cities in Iuda, but the kingdome gaue he to Jehoram, for he was the eldest.

And Jehoram roose by agaynst the kingdome of his father, and preuailed and. slew all his brethren with the sword, and diuers of the Lordes of Israel. Jehoram was. xxii. yere olde when he began to reigne, and he reigned. viii. yere in Ierusalem. And he walked in the waye of the kings of Israel, lyke as did the house of Ahab, for he had the daughter of Ahab to wife, and he had wrought euill in the eyes of the Lozde. Howe be it the Lozde would not destroye the house of Dauid, because of the. couenaunt that he had made with Dauid, as he promised to geue a lighte to him, and to his sonnes for ever. In his dayes the Edomites rebelled when they were vnder the dominion of Iuda, & made them selues a kinge. And Jehoram wente forth with his Lordes, and all his charettes were with him: and he rose vpp by night, and smote the Edomites, whiche compassed him in, and the captains of the charets, But

Edom rebelled still, so that they would not be vnder the hande of Iuda vnto this daye. That same time also did Ahaba departe from being vnder his hande, because Jehoram had forsaken the Lozde God of his fathers. Whereouer he made hill altars in the cities of Iuda, and caused the inhabitants of Ierusalem to committe fornication, and prouoked Iuda to ydolatrie. And there came a writinge to him from Elias the prophet, saying: Thus sayth the Lozde God of Dauid thy father: because thou hast not walked in the wayes of Jehosaphat thy father, and in the wayes of Aha kinge of Iuda, but walkedst in the wayes of the kinges of Israel, and hast made Iuda and the dwellers in Ierusalem to goe a whooringe, like to the whoydomes of the house of Ahab, and hast slayne thy brethren, euen thy fathers house, whiche were better then thou: Beholde, with a greate plague will the Lozde smite thy folke, thy chylde, thy wyues, and thy goodes. And thou shalt suffer greates payne: euen a dis-ease of thy bowels, vntill thy guttes fall out by reason of thy sicknesse, daye by day. And so the Lozde spyped by agaynst Jehoram the spyt of the Philistines, and the Arabians that were besyde the blacke Moories: And they came by into Iuda, and walked it, and caried awaye all the substance that was founde in the kinges house, and his sonnes, and his wyues: so that there was neuer a sonne left him, save Jehohabab, which was the youngest among his sonnes. And after all these things, the Lozde smote him in his bowels with an incurable disease: And it came to passe, & in processe of time, and euen after the end of. ii. yeres his guttes fell out in his sicknesse: & so he dyed of very euill diseases. And they made no burninge for him like the burninges of his fathers. When he began to reigne he was. xxii. yere olde, and reigned in Ierusalem. viii. yere, and liued wickedly: howe be it they buried him in the citie of Dauid, but not among the sepulchres of the kinges.

Judi. 9. a

4. reg. 8. e

25

2. Re. 2 a

2. par. 6 c

4. reg. 8. e

The .xxij. Chapter.

4. reg. 8. a

2. p. 11 d

4. reg. 8. b

AND the inhabitants of Ierusalem made Thaziah his yong sonne king in his stead. For the men of warre that came with the hoste of the Arabians, had slayne all his eldest sonnes. And so Thaziah the sonne of Jehoram king of Iuda, was made king. Two and forty yere olde was he, when he began to raigne, and he reigned one yere in Ierusalem: his mothers name was Thaliahu the daughter of Amri. And he walked also in the ways of the house of Shab, for his mother (by her counsell) entysed hym to do wyckedly. Wherefoze he dyd that which was euill in the sight of the Lorde, as did they that were of the house of Shab: for they were hys counsellors after the death of his father to his destruction. And he walked after their counsell, and went with Jehoram & sonne of Shab king of Israel, to fight against Hazael kyng of Siria at Ramoth in Gilead: and the Sirians smot Jehoram. And he returned to be healed in Jezrel, of the woundes whiche were geuen hym at Ramoth when he fought with Hazael king of Siria. And Thaziah the sonne of Jehoram king of Iuda, went downe to see Jehoram the sonne of Shab at Jezrel, because he was diseased. And it came of God, that Thaziah shoulde be dyspised for his coming to Jehoram: for when he was come he went oute with Jehoram agaynst Jehu the sonne of Symisy, whom the Lorde had appoynted to destroye the house of Shab. And so it came to passe that when Jehu was executing iustice vpon the house of Shab, and hadde found the Lordes of Iuda, and the sonnes of the brethren of Thaziah that wepted on Thaziah, he slew them. And he soughte Thaziah, and they caught him where he was hid in Samaria, and brought hym to Jehu, and when they hadde slayne hym, they buried hym: because (sayde they) he is the sonne of Jeholaphat, whiche sought the Lorde with all his hart. And the house of Thaziah

hadde no power to keepe syllyl the kyngdome. But when Thaliahu the mother of Thaziah sawe that her sonne was dead, she arose and destroyed all the kinges seede in the kindred of the house of Iuda. And Jehosabeth the daughter of the king tooke Joas the sonne of Thaziah, and she ale him from amonge the kinges sounes that were slayne, and put hym and hys nurse in a pynne Chamber. And so Jehosabeth the daughter of king Jehoram, the wife of Jehoiada & priest, and the sister of Thaziah hyde hym fro Thaliahu, that he was not slayn. And so he was with them hid in the house of God. vi. yere. And Thaliahu raigned ouer the lande.

The .xxij. Chapter.

AND in the seventh yere Jehoiada being bolde, tooke the captains of hundreth. Azariah the sonne of Jehoram, and Jsmael the sonne of Jehohanan, Azariah the sonne of Obad, Thaziah the son of Obadiah, and Elilaphat the sonne of Sichzi, and made a bond with them. And they wente aboute in Iuda, and gathered the Leuites out of all the cities of Iuda and the ancient fathers of Israel: and they came to Ierusalem. And all the congregation made a bond with the kinge in the house of God. And he sayde vnto them: beholde, the kinges sonne muste raygne, as the Lorde hath sayd of the chyldren of Dauid. This is it therefore that ye shall do: The third part of you shal (on the Sabbath) come to the Priestes, Leuites, and keepers of the porches. And another thirde part shalbe by the kinges house, and another thirde part shal be at the gate of the foundation, and all the people shalbe in the courtres of the house of the Lorde. But there shall none come into the house of the Lorde, save the priestes, and they that minister vnto the Leuites. They shal goe in, for they are holpe: but all the people shal keepe the watche of the Lorde, and the Leuites shal compasse

4. re. 11. d

3. re. 11. a
and. 9. b.
2. ha. 6. c.
7. d. and
21. b

the king round about, and every man shall have his weapon in his hand: and what other man soever doth come into the house of the Lord, he shall be slayne: and let them be with the king, when he cometh in, and when he goeth out. And the Levites and all Juda did according unto all things that Jehoiada the priest had commanded, and took every man his men, that came in on the Sabbath with the that went out on the Sabbath day: neither dyd Jehoiada the prieste lette the captaynes depart. And Jehoiada the priest delivered to the captayns of hundreds, speares, shields, and bucklers that had pertayned to kinge David, and were in the house of God. And he set all the people every man having his weapon in his hand from the ryghte syde of the temple, to the left syde of the temple, alonge by the altar and the temple, rounde aboute the king. And they brought out the kynges sonne, and putte hypon him the crowne, and the testimonie, (and they gave him in his hande, the lawe that was to be kepte) and made hym king. And Jehoiada and his sonnes annoynted him, and sayde: God save the king. When Athaliah heard the noyse of the people, running and praising the kinge, she came to the people into the house of the Lord. And she looked, and beholde, the king stood in his place at the entyrng in, and the Lordes and the trompettes were by the kinge: and all the people of the lande reioysed, blowing with trompetts, and dyd playe with instrumentes of musike, and taught to singe and prayle. But Athaliah rente her clothes, and sayd: Treason, treason. And Jehoiada the priest wente oute to the captayns of hundreds, that were governers of the host, and said unto the: Have her oute withoute the doore of the temple: and who so foloweth her, let hym be slayne with the swerde. For the priest saide, that they shoulde not slea her in the house of the Lord. And they layde handes on her, till she was come to the entyrng of the house

gate, beside the kinges house, & there they slew her. And Jehoiada made a bonde betwene him and all the people and the king, that they shoulde be the Lordes people. And all the people went to the house of Baal, and destroyed it, and brake his altars, and his ymages, and slewe Mathan the priest of Baal before the altars, and Jehoiada put the offices for the house of the Lord under the hand of the priestes and Levites, as David hadde distributed them in the house of the Lord, to offer burnte offerings unto the Lord, as it is written in the lawe of Moses, with reioysing and singing, as it was ordeyned of David. And he set porters by the gates of the house of the Lord, that none whiche was unclean in any thinge shoulde enter in. And he took the captaynes of hundreds, and all the nobles, and the governours of the people, and all the folke of the lande, and caused the king to come downe out of the house of the Lord, and they came throught the hye gate of the kinges house, and set the king upon the seate of the kingdome. And all the people of the lande reioysed: and the cite was in tranquillite, after that they hadde slayne Athaliah with the swerde.

The xxij. Chapter.

Was seven years old when he began to reygne, he reigned fortie years in Jerusalem. His mothers name also was Ziba of Beer Seba. And Joas did that which was right in the sight of the Lord all the dayes of Jehoiada the Priest. And Jehoiada took him two wives, and he begate sonnes and daughters. And it chaunced after this, that Joas was minded to reneue the house of the Lord, and he gathered together the Priestes and the Levites, and said to them: Go out unto the cities of Juda, and gather of all Israell money to repayre the house of your God from yeare to yeare, and see that ye haue the thing: howbeit the Levites were slack. And the kinge called Jehoiada that

Deu. 7. d

D

was the chiefeſt, and ſayde vnto him. why requirſt thou not of the Levites to bring in, out of Iuda and Ieruſalem, • the collection of money, according to the commaundement of Moſes the ſervant of the Lorde, and the congregation of Iſrael ſhoulde offer it for the tabernacle of witneſſe. For Moſes ſaid Iſtaiah and her chyldren brake vp the houſe of God, and all the thinges that were dedycots for the houſe of the Lorde vnto they beſetwixt for Bealim. And at the kinges commaundement, • they made a cheſt, and ſet it without at the gate of the houſe of the Lorde: and made a proclamation throughe Iuda and Ieruſalem, to bryng into the Lorde • the taxation of money, that Moſes the ſervant of God ſet vpon Iſrael in the wyldeſſe. And the Lordes and all the people reioyced, and brought in, and caſt into the cheſt, vntill it was full. And it ſortuned, that the ſame time they brought in the cheſte (vnto them which were in the kinges buſineſſe) by the hand of the Levites. And when they ſaw that ther was much money, the kinges ſcribe (and one appoynted by the hye prieſte) came, and emptyed the cheſte, and toke it, and carped it to his place agayne: thus they did daye by daye, and gathered muche money. And the kinge and Jehoiada gaue it to ſuche as did the labour and worke in the houſe of the Lorde, and hyed maſons and carpenters to repayre the houſe of the Lord, and ſo did they artificers in yron and brasse, to mende the houſe of the Lorde. And ſo the worke men wrought, and the worke mended throughe their handes, and they made the houſe of god as it ought to be, and ſtrengthened it. And when they had finiſhed it, they brought the reſt of the money beſore the king, and Jehoiada: and therewith were made beſelles for the houſe of the Lorde, even beſelles to miniſter withall, and to ſerne for burntofferings, chargers, and ſpores, beſelles of golde and ſyluer. And they offered burntofferings in the houſe of the Lorde continually

all the dayes of Jehoiada. But Jehoiada waxed olde, and dyed full of dayes. For an hundred and thirtie yere olde was he when he dyed. And they buried him in the cite of David amonge the kinges, becauſe he delite well with Iſrael, and with God, and with his houſe. And after the death of Jehoiada, came the Lordes of Iuda, and made obeysaunce to the king. And the kinge harkened vnto them. And ſo they leſte the houſe of the Lorde God of their fathers, and ſerued groves and ydoles. And then came the wrath of God vpon Iuda and Ieruſalem, for this their treſpaſſes ſake. And he ſent prophets to them, to bring them agayne vnto the Lorde: And they teſtified vnto them: but they would not heare. And the ſpirit of God came vpon Zacharia the ſonne of Jehoiada the prieſt, which ſtoode by the people, and ſayde vnto theym: Thus ſayeth God: why tranſgreſſe ye the commaundementes of the Lorde, that ye can not proſper? For becauſe ye haue forſaken the Lorde, he alſo hath forſaken you. • And they conſpired againſt him, and ſtoned him with ſtones at the commaundement of the kinge: euen in the court of the houſe of the Lord. And ſo Joas the kinge remembered not the kindnes which Jehoiada his father had done to him, but ſlue his ſon. And when he died, he ſaide: the Lorde loke vpon it, and require it. And when the yere was out, it ſortuned, that the hoſt of Siria came vpon agaynſt him: & they came againſt Iuda & Ieruſalem, and deſtroyed all the Lordes of the people from amonge the people, and ſente all the ſpoyle of them vnto the kinge to Damasco: for the Sirians came with a ſmall company of men, and the Lord deliuered a very great hoſte into their hand, becauſe they had forſaken God of their fathers. And moreover they ſerued Joas accordinge to his dedes. And when they were departed from him, they leſt him in great diſeaſes: and his owne ſervants conſpired againſt him, for the bloud of the chyldren of Jehoiada the prieſte, and ſlue him.

mat. 23, 1

4. re. 123

him on his bedde, and he dyed, and they buried him in the cite of David: but not in the sepulchres of the kinges. And these are they that conspired agaynst him: Zebah the sonne of Sim'eath an Ammonite, and Jeho-sabab the son of Simrith a Moabite. And his sons, and the summe of the sate that was rayled in his time, and the repaying of the house of God beholde, they are writen in the booke of the kinges. And Amaziah his sonne reigned in his stede.

The .xxv. Chapter.

4. re. 14 b

Amaziah was .xxv. yere olde when he beganne to reggne, and he reigned .xxix. yere in Jerusalem. His mothers name was Jehodaban of Jerusalem. And he didde that whiche is righte in the sighte of the Lord, but not with a perfecte heart. And as soone as he was setteled in the kingdome, he slewe his seruantes that hadde killed the kinge his father. But he slewe not their childzen, because it is writen thus in the lawe and boke of Moyses, where the Lord commaunded, saying: The fathers shall not dye for the childzen, neither shall the childzen dye for the fathers, but euerye man shall dye for his owne sin. And Amaziah gathered Iuda together, and made them captaynes ouer thousandes and ouer hundredes, according to the houses of their fathers, thorooweoute all Iuda and Benjamin. And he numbred them from twentye yere olde, and aboue, and founde among them, thre hundred thousand chosen men able to go to battell, and that could handle spere and shield. He hired also an hundred thousande stronge fighting men out of Israel, for an hundred talents of silver. And there came a man of God to him, and sayd: O king, let not the armye of Israel come with thee, for the Lord is not with Israel, neyther with all the house of Ephraim. But if thou wilt nedes be saythlesse, come on, and take the battell in hand, & god shall make thee fall befoze the enemye, for God hath power to

helpe, and to caste downe. And Amaziah sayd to the man of God: What shall we doo then for the hundred talents, which I haue geuen for the hoost of Israel? The man of God answered: the Lord is able to geue thee muche moze then they be. And Amaziah sented them to the armye that was come to him out of Ephraim to goe home agayne. Wherefoze they were exceedinge wrothe with Iuda, and returned home in greate angre. And Amaziah toke heart, and caried out his people, and wente to the salte balley, and smote of the childzen of Seir ten thousande. And other tenn thousande didde the childzen of Iuda take alyue, and caried them vnto the toppes of a rocke, and cast them downe from the toppes of the rocke, that they all to burst: but the souldiours of the armye whiche Amaziah sent awaye, that they should not go with his people to battayle, fell vpon the Cities of Iuda, from Samaria vnto Bethoron and smote thre thousand of them, and toke muche spoye. And it chaunced, after that Amaziah was come from the slaughter of the Edomites, he brought the Goddesses of the childzen of Seir, and set them vp to be his gods, and bowed him selfe befoze them: and burned incense vnto them. Wherefoze the Lord was wroth with Amaziah, and sente vnto him a Prophet, whiche sayde vnto him: Why haue thou sought the Gods of the people, which were not able to deliuer their owne people out of thine hand? And it chaunced, that as the Prophet talked with him, the kinge sayde vnto him: Haue men made thee of the kinges counsell. Caste, why wilt thou be beate? And the Prophete ceased, and said: I am sure that God is mynede to destroye thee, because thou hast doone this, and agreest not vnto my counsell. Then Amaziah kinge of Iuda tooke aduise, and sente to Iehu the sonne of Jehoahaz, the sonne of Jehu king of Israel, and said: Come that we may see epyther other. And Iehu king of Israel sent to Amaziah,

Deu. 24 c
4. re. 14 b

king of Iuda, saying: a thistle that is in Liban, sent to a Cedar tree of Liban, saying: • geue thy daughter to my sonne to wife. And there camme a wyld beaste of Libanon and troade doſtne the thistle. Thou sayest that thou hast beaten the Edomites, and thine heart maketh thee proud, to glorifie thy selfe. Howe therefore bide at home, whye doest thou promoke vnto euill, that thou maist perishe, both thou and Iuda with thee? But Amaziah would not hearken to him: for it came of God, euen to deliuer them into the hande of their enemies, because they sought counsell at the gods of Edom. And so Joas the king of Israel came by, and they sawe either other, both he and Amaziah king of Iuda at Bethlames whiche is in Iuda. And Iuda was put to the worse before Israel, and they slede every man to his tent. And Joas the king of Israel tooke Amaziah king of Iuda, the sonne of Joahas, the sonne of Jehohahas at Bethlames, and brought him to Jerusalem, and tare the wall of Jerusalem (from the gate of Ephraim vnto the gate that was ouer agaynst it) foure hundred cubites. And he toke away also all the gold and siluer, and all the Jewelles that were found in the house of God with Obed Edom, and the treasures of the kinges house, and the yong wardes, and returned to Samaria. And Amaziah the sonne of Joas king of Iuda, lyued after the death of Joas sonne of Jehohas, king of Israel fyftene yere. The rest of the actes of Amaziah firste and laste, are they not written in the booke of the kinges of Iuda and Israel. And after the time that Amaziah did turne away from the Lorde • they conspired treason agaynst him in Jerusalem, and when he was fled to Lachis, they sent to Lachis after him and Rue him there, and brought him by with horses, and buried him with his fathers in the cite of Iuda.

The xxvi. Chapter.

Then all the people of Iuda toke Azia (whiche was • fyftene

yere olde) and made him kinge in the roume of his father Amaziah. And he built Cloth, and brought it againe to Iuda, after that the king was layd to sleepe with his fathers. Sixtene yere old was Azia when he began to reigne, and he reigned. lvi. yere in Jerusalem. His mothers name also was Tacholia of Jerusalem. And he bidde that whiche was right in the sight of the Lorde, according to all, as did his father Amaziah. And it came to passe that he soughte God in the dayes of Zachariah (whiche maynteyned the fear of God) and as long as he sought the Lorde, God made him to prosper. And he wente to battayle agaynst the Philistines, and brake doſtne the wall of Geth, and the wall of Jabne, and the wall of Asdod, and built cities about Asdod, and amonge the Philistines. And God holpe him agaynst the Philistynes, and agaynst the Arabians that dwelte in Gurbail, and Hammebanim. And the Ammonites gaue tribute to Azia, and his name sprade abroade, euen to the entringe in of Egypt: for he playde the manne exceedinge wise. Wherofore Azia buylte towres in Jerusalem by the corner gate, and by the valleye gate, and at the turning of the wall, and made them stronge. And he buylte towres in the wildernesse, and dyged manye welles: for he had muche cattell in the baylles and playnes, ploewemenne and vine dyssers in the mountaynes, and Charmell, for he loued husbandrie. And Azia hadde an hoolle of fightinge menne that went to warre in the armye, accordinge to the number of their office, vnder the hande of Jeciel the Scribe, and Azasiah the ruler, and vnder the hande of Hananiahu, whiche was one of the kinges lordes. And the whole number of the auncient fathers, and of the menne of mighte were tſwoe thousande and fyve hundredeth: and vnder the hande of theym was the armye of the menne of warre, euen three hundredeth and seven thousande, and fyve hundredeth that made warre with the

power of an army, helping the kinge
 against the enemies. And Uzia pro-
 vided them throughout all the hoste,
 shields, speares, helmettes, haberge-
 gones, bowes and slinges for to calle
 downe. And he made subtiler enginnes
 in Jerusalem, which he inuented and
 layed on the towres and corners, to
 shoote arrowes and great stones with
 all. And his name spread farre abroade,
 because he was helped so excellentlie,
 so that he became very mightie. But
 in his strength, his heart arose to his
 destruction: for he transgressed against
 the Lord his God, and wente into
 the temple of the Lord, to burne cens
 upon the altar of incense. And Asari-
 ah the priest wente in after him, and
 with him foure score priestes of the
 Lord that were valiaunt men. And
 they stood by Uzia the king, and saide
 vnto him: it pertaineth not to thee
 Uzia to burne incense vnto the Lord,
 but to the priestes the children of Aa-
 ron, that are consecrate for to offer in-
 cense. Come therfore out of the sanc-
 tuary, for thou hast trespassed: and it
 is no worship to thee before the Lord

2Ch. 18

3. re. 15

God. And Uzia was wroth, and had
 incense in his hande to burne it: and
 so while he had indignation against
 the priestes, the leprosy sprang in his
 forehead before the priestes in the
 house of the Lord, euen beside the in-
 cense altar. And Asariah the chiefe
 priest with all the other priestes la-
 ked vpon him: and behold he was be-
 come a leper in his forehead, and they
 hexed him thence. And he was fayne
 to go out, because the Lord had smit-
 ten him. And Uzia the kinge conti-
 nued a leper vnto the day of his death,
 and dwelt seuerall in an house, beyng
 a leper, and shut out of the house of the
 Lord. And Jotham his sonne hadde
 the gouernance of the kinges house
 and iudged the people of the lande.
 The rest of the actes of Uzia first and
 last did I saue the prophete the sonne
 of Amos write. And so Uzia slepte
 with his fathers, and they buried
 him with his fathers in the spelde of
 the buriall, which was besyde the se-

pulchres of the kinges, for they sayde
 he is a leper. And Jotham his sonne
 reigned in his stede.

The xxvii. Chapter.

Jotham was fine and twenty yere
 olde, when he began to reigne, and
 he reigned sixtene yere in Jerusa-
 lem. His mothers name also was Je-
 rusa, the daughter of Zadoc. And he did
 that which was righte in the sight
 of the Lord in all poyntes as did his
 father Uzia, save that he came not in
 to the temple of the Lord, and the peo-
 ple did yet wickedlye. He builde the
 hie gate of the temple of the Lord, and
 on the wall (where the house of oppro-
 biance was) he built much. Moreover,
 he built cities in the mountaynes
 of Iuda, and in the wodde countrey,
 he buylte castles and towres. Her
 fought with the kinge of the children
 of Ammon, and preuailed against him.
 And the childrene of Ammon gaue
 him the same yere an hundred talen-
 tes of siluer, and ten thousande quar-
 ters of wheate, and ten thousande of
 barley. So muche did the children of
 Ammon geue him the seconde yere,
 and the thirde also. So Jotham
 became mightie, because he directed
 his waye before the Lord his God.
 The rest of the actes of Jotham, and
 all his warres, and his conuersation,
 so, they are written in the boke of the
 kinges of Israel and Iuda. He was
 xxv. yere old when he began to reigne,
 and reigned. xvi. yere in Jerusalem.
 And Jotham slepte with his fathers,
 and they buried him in the cite of
 David: and Ahaz his sonne reigned
 in his stede.

The xxviii. Chapter.

Ahaz was twentie yere olde
 when he began to reigne, and
 he reigned sixteen yere in Je-
 rusalem, and he didde not that which
 is righte in the sight of the Lord,
 as didde his father David. For he
 walked in the wayes of the kinges
 of Israel, and made molten ymagin
 for Baalim. He offered incense in the

valley of the sonne of Hinnom, and
 Pr. 18. b. burnte his children in fire after the
 4. re. 21. a. abominations of the heathen, whom
 the Lorde caste oute before the children
 of Israel. He offered also and burnte
 incense in hill altares, and on moun-
 taines, and vnder euery greene tree.
 4. re. 16. a. Wherefoze the Lorde his God deli-
 4. re. 7. a. uered him into the hande of the kinge
 of the Sirians, which beat him, and
 caried away a great multitude of his
 captiue, and brought him to Damas-
 con. And he was deliuered into the
 hande of the kinge of Israel, whiche
 smote him with a greate slaughter.
 For Pekah the sonne of Remaliahu
 slue in Iuda an hundred and twenty
 thousande in one daye, which were al
 fightinge men: and that because they
 had forsaken the Lorde God of their
 fathers: And Zichi a mighty man of
 Ephraim slue Maasiah the kinges
 sonne, and Africa the gouernoz of the
 house, and Etana that was next vnto
 the king. And the children of Israel
 tooke prisoners of their brethren, two
 hundred thousande women, sons and
 daughters, and carped awaye muche
 spoile of them, and brought the spoile
 to Samaria. But there was a Pro-
 phet of the Lordes (whose name was
 Obed) and he wente oute before the
 hoste that came to Samaria, and sayde
 vnto them: Behold, because the Lorde
 God of your fathers is wroth with
 Iuda, hee hath deliuered them into
 your hande. And ye haue slayne them
 with cruellnesse, that reacheth vp to
 heauen. And now ye purpose to kepe
 vnder the children of Iuda and Jeru-
 salem, and to make them bondmen and
 bondwomen. And do ye not labe your
 selves with sinne in the sighte of the
 Lord your God? Now hear me ther-
 fore, and deliuer the captiues agayne
 whiche ye haue taken of your brethren:
 for els shall the great wroth of God
 be vpon you. Wherefoze, certaine of the
 breddes of the children of Ephraim, as
 E. Maria the sonne of Jehohanan, Be-
 rechiah the sonne of Beilemoth,
 and Jehoziah the son of Shallum,
 and Imaia the sonne of Iadai, stode

by agaynst them that came from the
 warre, and sayd vnto them: bring not
 in the captiues hither. For whate as
 we haue offended toward God alrea-
 dy, ye intende to adde moze to oure
 sinnes and trespasses. For our trespass
 is great al ready, and there is a scarce
 wraethe agaynst Israel. And vppon
 that, the use of armes lest the captiues
 and the spoyle before the Lordes and
 all the congregation. And the menne
 that were now gathered by name, rose
 vp, and tooke the prisoners, and with
 the spoyle, clothed all that were naked
 among them, and araped them, & shod
 theym, and gaue theym to eate, and to
 drinke, and annoynted them, and cari-
 ed all that were feeble of them vppon
 Asses, and brought them to Jericho,
 (the cite of Palmctrees) to their bre-
 thren: & then they returned to Sama-
 ria againe. At that same time did king
 Ahaz send vnto the kings of Assur, to
 haue help of them. And the Edomites
 came againe, and slewe some of Iuda,
 and carped awaye captiues. And the
 Philistines invaded the Cities in
 the lowe countrey, and towarde the
 south of Iuda: and tooke Bethsames
 and Dialon, and Gedereth, and Socho
 with the townes longing therto, and
 Chimna with the townes of the same:
 Gaiso, and the Townes thereof, and
 dwelt there. For the Lorde broughte
 Iuda lowe, because of Ahaz kinge of
 Iuda, whiche made Iuda naked, and
 transgressed soze against the Lorde.
 And Tilgath Pilneser kinge of the
 Assirians came vppon him, and trou-
 bled him, rather then strengthened him.
 For Ahaz toke away a portion out of
 the house of the Lorde, and oute of the
 kinges house, and oute of the Lordes
 houses, and gaue vnto the kinge of
 the Assirians, and yet it helped him
 not. And in the verye time of his tri-
 bulation did king Ahaz trespassse yet
 moze agaynst the Lorde. For he offer-
 red vnto the Goddess of them of Da-
 masco, whiche bet him, and hee sayde:
 because the Goddess of the kinges of
 Syria helpe them, therfoze wil I of-
 fer to the, that they may helpe me also.

4. re. 16. b

II. II.

But

2. pa. 29 a

2. pa. 31 c

But they were his destruction, and the destruction of all Israel. And he hath gathered together the vessels of the house of God, and brake them, and shut vp the doores of the house of the Lord, and made him altars in every corner of Jerusalem. And in all the cities of Juda he made hill altars to burne incense vnto other goddes, and angered the Lord God of his fathers. The rest of his actes and his workes firste of last: beholde, they are written in the booke of the kinges of Juda and Israel. And he slept with his fathers, and they buried him in the citie of Jerusalem: but brought him not vnto the sepulchres of the kinges of Israel. And Ezekia his sonne reigned in his stead.

The. xxix. Chapter.

3. xx. 10 a

2. pa. 28 b

Ezekia began to reyn, whē he was fine and twenty yere old, and reigned. xxix. yere in Jerusalem. And his mothers name was Abia the daughter of Zachariah. And he did that which was righte in the sight of the Lord, in all payntes as did David his father. He opened the doores of the house of the Lord (in the first yere and first month of his reygne) and repaired them. And he brought in the priests and the Levites, and gathered them together into the East strete, and said vnto them: Here mee ye Levites, and nowe bee sanctified, and halo the house of the Lord God of your fathers, bringe filthynesse oute of the holpe place. For our fathers haue trespassed and doone euil in the eyes of the Lord our God: and haue forsaken him, and touned awaye their faces from the habitation of the Lord, and turned their backs on it. And beside that they haue shutte vp the doores of the porche, and quenched the lampes, and haue nether burnt incense, nor offered burnt offerings in the holpe place vnto the God of Israel. Wherefore the wrath of the Lord fell on Juda and Jerusalem: and hee hath brought them to trouble to bee

wondered on, and to be hissed at, euen as ye see with your eyes. For loe, our fathers were overthowen with the sword, and our sons, our daughters and our wines were caried awaye captiue for the same cause. And nowe it is in my heart, to make a couenaunt with the Lord God of Israel, that he may turne away his heuie indignation from vs. Nowe therfore my sons, be not negligent, for the Lord hath chosen you to stand before him, and for to minister and serue him, and to burn incense. Then the Levites arose: Shaphan the sonne of Amasai, and Joell the sonne of Bariasah, of the children of the Cahathites. And of the sonnes of Merari, Isaiah the sonne of Abdi, and Bariasah the sonne of Zebalel. And of the sonnes of the Gerfonites: Joah the sonne of Shamma, and Eden the sonne of Joah: and of the sonnes of Elizaphan, Samiri and Jehiel. And of the sonnes of Asaph, Zechariah, Mathanias. And of the sonnes of Herman, Jehiel and Shimei. And of the sonnes of Jeduthun, Shemaris and Uzziel. And they gathered their brethren, and purified theym selues, and came accordinge to the commandement of the king and the words of the Lord, for to cleanse the house of the Lord. And the priests went into the inner partes of the house of the Lord to cleanse it, and broughte oute all the uncleynesse that they found in the temple of the Lord into the courte of the house of the Lord. And the Levites toke it, to carpe it out into the brooke Cedron. They began the firste daye of the first month to purify, and the viij. daye of the moneth, came they to the porche of the Lord: & purged the house of the Lord in. viij. daies, & in the xli. daye of the first moneth they made an ende. And they went into Ezekia the king, and said: We haue cleansed all the house of the Lord, the altar of burnt offeringe with all his vessels, and the shewbread table with all his apperell: & all the vessels which king Achaz did cast a side when he reigned and transgressed, theym we haue prepared

sanctified: and beholde, they are before
 the altar of the Lord. And Hezekia &
 king rose early, & gathered the Levites
 of the city, and went up to the house of
 the Lord. And they brought. vii. Ox-
 en, seven rammes, seven shepe, and se-
 ven hee goates, to be a sinne offeringe
 for the kingdome, for the sanctuary, &
 for Juda. And he commaunded the
 priestes the sonnes of Aaron, to offer
 them on the altare of the Lord. And
 they slue the Oxen, and the priestes re-
 ceived the bloude, & sprinkled it vpon
 the altar: likewise, when they hadde
 slaine the rammes, they sprinkled the
 blood vpon the altar: they slue also &
 shepe, and they sprinkled the blood vpon
 the altar. And then they brought
 forth & hee goates for the sinne offering
 before the king and the congregation,
 and put their handes vpon them. And
 the priestes slue them, and with the
 blood of them they censed the altar,
 to make satisfaction for all Israel: for
 the king commaunded that the burnt
 offering, and the sinne offering should
 be made for all Israel. And set the Le-
 uites in the house of the Lord with
 lymbals, psalteries and harpes: accord-
 inge to the commaundement of Da-
 uid, and of God the kinges fear, and
 Nathan the prophet. For so was the
 commaundement of the Lord throught
 the hande of his prophetes. And the
 Levites rode, having the instruments
 of David, and the priestes beate the
 Trompets. And Hezekia commaun-
 ded to offer the burnt offeringe vpon
 the altar. And when the burnt offer-
 ing began, the songe of the Lord be-
 gan also, and the trompettes with the
 instruments that wer ordeyned by the
 hand of David king of Israel. And al
 the congregation worshipped, singing
 a songe, and blowinge with the trom-
 pets, and all this continued, untill the
 burnt offeringe was finished. And
 when they had made an ende of offer-
 ing, the kinge and all that were pre-
 sente with him, bowed them selves,
 and worshipped. And Hezekia the
 kinge, and the Levites spake to the Le-
 uites to playe the LXXX. with

the woordes of David, and of Asaph
 the sear. And the Levites sang praises
 with gladnesse, and the other bowed
 themselves, and worshipped. And He-
 zekia answered, and said: now ye have
 consecrate your handes to the Lord:
 go to therfore, & bring in the sacrifices
 and thankcofferinges into the house
 of the Lord. And the congregation
 brought in the sacrifices and thanks-
 offeringes, and burnt offeringes, as ma-
 ny as were of a free liberal heart. And
 the number of the burnt offeringes
 which the congregation brought, was
 lxx. Oxen, an C. Rammes, and CC.
 sheepe: whiche were all for the burnt
 offering of the Lord. And there were
 dedicated. vii. Oxen, and vii. thousand
 sheepe. And the priestes were to sear,
 to slay all the burnt offeringes: but their
 brethren the Levites did helpe them,
 till they had ended the worke, and un-
 till the priestes were sanctified. For
 the Levites were purer hearted to be
 sanctified then the priestes. And ther-
 to the burnt offeringes were manye,
 with the fatte of the peaceoffringes,
 and the drinke offeringes that belonge
 to the burnt offering. And so the service
 pertayninge to the house of the Lord,
 was finished. And Hezekia reioysed,
 and all the people, that God had made
 the folke so readye, and that the thing
 was so sone done.

The xxx. Chapter.

And Hezekia sent to all Isra-
 ell and Juda, & wrote letters
 to Ephraim & Manasse, that
 they shoulde come to the house of the
 Lord at Jerusalem, and offer Pasce-
 over unto the Lord God of Israel.
 And the king held a counsell with his
 Levites, and all the congregation of
 Jerusalem, to kepe the feaste of pasce-
 over in the seconde moneth. For they
 coulde not kepe it at that time, because
 the priestes were not sanctified suffi-
 ciently, neyther was the people ga-
 thered together at Jerusalem. And the
 thinge pleased the kinge, and all the
 congregation. And they decreed that
 the xxx. should be kept in the
 second moneth.

22.2.6

12.12.11, 12

It shoulde be proclaymed thoroowout all Israel from Berlabeto Dan, that they shoulde come, and holde the feaste of Passouer vnto the Lord God of Israel at Jerusalem: for they had not done it of a great season, as they shold haue done by the lawe. So the postes went with letters of the hande of the king, and of his Lordes thoroowout all Israel and Iuda: and at the commaundement of the king, they sayde: Ye children of Israel, turne agayne vnto the Lord God of Abraham, Isaac and Israel, & let euery one returne to the remnant that are escaped you out of the hand of the kings of Assur. And be not ye like your fathers, and your brethren which trespassed against the Lord God of their fathers, which gaue them vp to be destroyed, as ye see.

B And now be not ye stiffnecked, lyke as were your fathers, but prync your selues vnto the Lord, and enter into his holy place whiche he hath sanctified for euer, and serue the Lord your God: and the fiercenesse of his wrath shall turne away from you. For if ye turne agayne vnto the Lord, then shall your brethren and your children finde compassion in the presence of them that take them captiue, and they shall turne agayne vnto this land: for the Lord your God is gracious and merciful, and will not turne away his face from you, if ye conuert vnto him. And so the postes wente from cite to cite in the land of Ephraim and Manasse, eue vnto Zabulon, but they laughed them to scoyne and mocked them. Nevertheless yet diuers of Assur, Manasse, and of Zabulon submitted them selues, and came to Jerusalem. And the hande of God was in Iuda, so that he gaue them one heart, to doo the commaundement of the kinge and of the rulers, according to the worde of the Lord. And there assembled then in Jerusalem much people, and there was presente a mightie greates congregation, to holde the feast of Sweete bread in the seconde moneth. And they croole, and raimed the altars that were in Jerusalem. And all the vessels of

incense did they away, and caste them into the brooke Cedron. And they kept Passouer the fourtenth daye of the second moneth. And the priestes and Leuites, which were ashamed, sanctified them selues, and broughte in the burnt-offerings into the house of the Lord. And they stode in their office after their manner, and according to the lawe of Moses the man of God. And the priestes sprinkled the blood, which they receyued by the hande of the Leuites. For there were many in the congregation that were not sanctified, and the Leuites did keep Passouer for all that were not cleane, and that mighte not execute the holy worke of the Lord. For many of the people and very many out of Ephraim, Manasse, Issakar and Zabulon were not cleansed, and yet did eate Passouer against the lawe appointed. Wherefore Hezekia prayed for them, and said: the good Lord be mercifull vnto them. For he let his whole heart to secke the Lord God, euen the God of his fathers, but all the other did not so, according to the lawe appointed. And the Lord heard Hezekia, and healed the people. And the children of Israel that were presente at Jerusalem, held the feaste of Sweete bread seven daies with great gladnesse, and the Leuites and the Priestes praied and magnified the power of the Lord day by day, by their instruments. And Hezekia spake harteily vnto all the Leuites that hadde vnderstandinge, and were of a good minde towarde the Lord. And they did eate thoroowout that feaste, seven dayes longe, and offered peace-offerings, and thanked the Lord God of their fathers. And the whole assemble tooke counsell, to do so other seven dayes, and they healde those seven dayes with gladnesse. For Hezekia kinge of Iuda took out (from among his cattell) for the congregation, 30. yonge Oxen, and vii. 100. sheepe. And the Lordes gaue out to the congregation 30. yonge oxen, and ten thousande sheepe. And a great number of the Priestes were sanctified, and all

the congregation of Iuda, with the
priestess and Levites, and all the con-
gregation that came oute of Iſraell,
and the ſtraungers that came oute of
the lande of Iſraell, and that dwelt in
Iuda, reioyced: and there was grente
gladdesse in Ierusalem. For ſince the
time of Salomon the ſonne of Dauid
kinge of Iſraell there was no ſuche
ioye in Ierusalem. And the Priests
and the Levites aroſe, and blessed the
people, and their voyce was heard of
the Lord, and their prayer came by vn-
to heauen, his holy dwelling place.

The xxxi. Chapter.

AND when all these things
wer finished, all they of Iſra-
ell that were present in the ci-
ties of Iuda, went oute and brake the
p. 14. a ymages, and cutte downe the Idols
p. 14. b groves, and al to brake the hye places,
and altars throughout all Iuda
and Ben Iamin, in Ephraim also and
Manasse, untill they had betteripe de-
stroyed them all. And all the children
of Iſraell returned every man to his
possessions, and to their owne cities.
And Hezekia appointed sondry com-
panies of the priestes and Levites af-
ter the diversitey of their ministrations
every man according to his office, both
priests and Levites, for the burnt of-
feringe and peaceofferings, to mini-
ster and to geue thanks and prayse
in the gates of the holte of the Lord.
And the kinges portion of his sub-
stance that he gaue, wer dayly burnt
offerings in the morninge and eue-
ninge, and burnt offeringes for the
Sabboth dayes, new moones, and so-
p. 13. b me feastes, according as it is writ-
ten in the law of the Lord: And he had
the people that dwelt in Ierusalem,
geue the parte to the priestes and Le-
vites, that they mighte substantialy
applaye them selves to the lawe of the
Lord. And as soone as the
kinges commaundementes camme
abroade, the childrene of Iſraell
broughte aboundance of firsse fru-
tes, of Oyle, wyne, Hony,

and of all manner of fruites in the field
and the tithes of all manner of thinges
brought they in plenteouslye, and the
children of Iſraell and Iuda, that
dwelt in the cities of Iuda, they also
broughte in the tythes of Oxen and
shepe, and other holpe thynges whiche
were consecrate vnto the Lord: they
G D D, they did offer and broughte
them all by heapes. In the thirde mo-
neth they began to laye the heapes (in
maner of a foundation) and finished
them in the seventh month. And whē
Hezekia and the lordes came and sawe
the heapes, they blessed the Lord and
his people Iſraell. And Hezekia que-
stioned with the Priests and the Le-
vites concerning the heapes. And Za-
charia the chief priest of the house of Sa-
dock answered him, and saide: Since
the people began to bringe the heave
offerings into the house of the Lord,
we also haue had ynough to eate, there
remayned so muche: for the Lord
hath blessed his people, and this heape
is left. And Hezekia had prepare the
chambres in the house of the Lord.
And they did prepare them, and cari-
ed in the firsse fruites, the tithes and
the dedicate thinges faithfully.ouer
whiche Ethoniah the Levite had
the rule, and Semei his brother next
to him. And Ichiell, Mariah, Ma-
thath, Iſaell, Jerimoth, Josabad, E-
liel, Jesuachiah, Mahath, and Ma-
niah, were ouersers ordeyned by
Ethoniah, and Semei his brother
was an officer of Hezekia the king, &
Zacharia was the ruler of the house of
God (vnto whom all these thinges
belonged.) And Ethon the sonne of
Zemath the Levite, and porter of the
East doore, had the oversighte of the
things that were offered of a freewill
vnto god (& wer geuen in maner ſene-
rally vnto the Lord) and ouer the thin-
ges most holpe. And vnder his hande
were Eden, Maniamin, Iſua, Se-
meiah, Amariah, & Sechaniash, in
the cities of the Priests appointed on
their fidelitie to geue to their brethren
their portions, as wel to the smal as to
the great. Except that to the males & wer
p. 15. a

reckened from thye yere and aboue (amonge all that went into the house of the Lorde) they shoulde geue daye by day, for their ministratiō, and for their geuing attendaunce, and for their diuerse waytinges by course. And to the Priestes and Levites throughout the household of their fathers, from twenty yeres and aboue, to wayte when their courses came. And to the families of all theiſe babes, wines sonnes and daughters throught all the congregation. For vpon the fidelitie of them, were the holpe thinges bestowed. And to the children of Aaron, the priestes, whiche were in the felde and suburbs of their Cities, Citty by citie, the men (whose names were expelſed afore) should geue portions, euen to al the males among the priestes, and to all the Levites, according to their number. And of this maner did Hezekia throughtoute all Iuda, and wrought it that is good, and right, and true befoze the Lorde his God. And in all the woorkes that he beganne for the seruice of the house of God, for the lawe, and for the commaundements, he sought his God, and that did he with all his heart, and prospered.

The xxii. Chapter.

Re. 18 c
Esa. 36 a
Eccl. 48 c

After that these deedes were faithfully done, Sennacherib king of Assur came, and entered into Iuda, and compassed the stronge cities, and thought to winne them for himselfe. And so when Hezekia sawe that Sennacherib was come, and that he was purposed to fight against Ierusalem, he toke counsell with the lordes and men of might, to stop the water of the fountaynes without his Citty: and they did helpe him. For there gathered many of the people together, and stoppt all the welles, and the brooke that ranne throught the middes of the lande, sayinge: Whye shall the kinges of Assur come, and finde muche water? And Hezekia went to wisely, and builde by all the

small where it was broken, and made ordinaunce vpon the towres, and to the other wall without, and repaired Millo in the Citty of David, & made many bartes and shieldes. And he set captaynes of warre ouer the people, and gathered them together to him in the large strete of the gate of the citie, and spake gentelpe to theym, sayinge: Plucke vp your hertes, and be strong: Be not asfayde nor discouraged for the king of Assur, and for all the multitude that he hath with him. For there be no with vs then with him, with him is an arme of fleshe: but with vs is the Lorde our God, for to helpe vs, and to fight oure batayles. And the people toke a roage throught the wordes of Hezekia kinge of Iuda. After this did Sennacherib king of Assur send of his seruants to Ierusalem, (but he him selfe remayned besyde Achis, having all his power with him) vnto Hezekia king of Iuda, and vnto all Iuda, that were at Ierusalem, sayinge: Thus sayth Sennacherib king of Assur: wherein do ye trust, that ye dwell in Ierusalem whiche is besieged? Doeth not Hezekia entise you to geue ouer your selues vnto death, hunger and thirst, sayinge: The Lorde oure God shall ridde vs out of the hande of the kinge of Assur: hath not the same Hezekia put downe his hye places and his altars, and commaunded Iuda and Ierusalem, sayinge: Ye shall worshipsse befoze one altare, and burne incense vpon the same. Knowe ye not what I and my fathers haue done vnto the people of all landes: were the goddes of the people of other landes able of mightye to save their landes out of my hande? Whiche of all the goddes of those nations (that my fathers destroyed) contide deliuer his people out of mine hande? And shall your God be able to deliuer you out of my hande? wherefoze nowe lette not Hezekia deceyue you, nor perswade you of this falsion, nor blame him. For as no God amonge all nations and kingedomes, was able to rid

his people out of my hand, and out of the hande of my fathers: howe much lesse shall your gods be able to keepe you out of my hand: and yet mo thinges did his seruantes speake against the lord God, and against his seruante Ezekia. And Sennacherib also wrote a letter to rayle on the Lord God of Israel, and spake agaynst him, saying: As the gods of the nations of other landes, haue not bene able to deliuer their people out of mine hande: Euen so shall not the god of Ezekia deliuer his people out of mine hande. And they cryed with a loude voyce in the Jewes speache vnto the people of Ierusalem that were on the wall to feare them, and to make them saynt betwixt, and that they mighte so take the citie. And they spake against the god of Ierusalem, as against the gods of the nations of the earth, whiche were the woorkes of the handes of men. But Ezekia the king and the Prophet Iesai, the sonne of Amoz, prayed against that blasphemie, and cried vnto heauen. And the Lord sent an angell, which destroyed all the men of war and the lords and captaynes of host of the kinges of Assur, that he turned his face againe with shame toward his owne land. And when he was come into the house of his God, they that came of his owne body, slue him there with his sword. And so the Lord saued Hezekia, and the inhabitants of Ierusalem, out of the hand of Sennacherib king of Assur, and from the hand of all other, and maynteyned them on every side. And many brought offerings vnto the Lord to Ierusalem; and presented to Hezekia king of Iuda: so that he was magnified in the sight of all nations from thence forth. In those dayes Hezekia was speke vnto the death, and prayed vnto the Lord, which answered him; and shewed him a wonderfull myracle. But Hezekia did not againe vnto God accordinge to it that he had shewed him: for his hearte was not, and there came wrath vpon him, and vpon Iuda and Ierusalem.

Notwithstandinge Hezekia submitted him self (after that his heart was risen vpon) he and the inhabitants of Ierusalem: and the wrath of the Lord came not vpon them in the dayes of Hezekia. And Hezekia had exceedinge muche riches and honoure. And he gate him treasures of silver and gold, precious stones, and spices, sheldes, and of all maner of pleasant Jewels, and made store houses for the fruites of corne, for wine and oyle: and stalles for all manner of beastes, and foldes for shepe. And he made him citie, and had of shepe and oxen great abundance. For God had geuen him substance exceeding much. This same Hezekia stopped the upper water springes of Gihon, and brought the down to the westside of the citie of David. And Hezekia prospered in all his woorkes. And when the Princes of Babilon sent vnto him ambassadors, to enquire of the wonder that chaunced in the lande: God left him to trye him, and that all that was in his hart mighte be knowen. The reste of the dedes of Hezekia, and his goodnesse: Behold, they are written in the vision of Iesai the Prophete, the sonne of Amoz, in the booke of the kings of Iuda and Israel. And Hezekia slepte with his fathers, and they buried him in the most worthy place of the sepulchres of the sonnes of David: and all Iuda, and the inhabitants of Ierusalem did him worshippe at his death. And Manasse his sonne reigned in his stead.

De. 18.5

The xxxij. Chapter.

Manasse was. xii. yeare olde: when he began to reygne: 4. re. 2. 2. a. he reigned. lb. yere in Ierusalem, but did euil in the sight of the Lord, like vnto the abominations of the heathen, whome the Lord cast out before the children of Israel. For he wente to and builde the hill altare: which Hezekia his father had broken downe. And he reared vp altars for Baalim, and made groves, and

18. 1. 2. a.

worshipped all the hoste of heauen,
 and serued them, and he builde altars
 in the house of the Lord, where as the
 Lord yet had said: • in Jerusalem shal
 my name be for euer. And he builded
 altars for all the hoste of heuen in
 the two courtes of the house of the
 Lord. And he burnt his children in
 fire, in the valley of the sonne of Hin-
 non. He was a forcerer: he regarded
 the crying of bydes, used inchant-
 ments and maintained workers with
 spirites, and sears of fortunes: and
 wroughte muche euill in the sight of
 the Lord to anger him withall. And
 he put the harned ymage and an y-
 dol which he had made in the house of
 God. Of which house, God had sayd
 to Dauid and to Salomon his sonne:
 in this house and in Jerusalem, which
 I haue chosen afoze all the trybes of
 Israel, • wyl I put my name for e-
 uer, and will nomore bringe the seate
 of Israel, from the lande whiche I
 haue ordeyned for your fathers. Yf so
 be that they will be diligente, and do
 all that I haue commaunded them in
 all the lawe, and statutes, and ordey-
 nances by the hande of Moyses.
 And so Manasse made Iuda and the
 inhabitants of Jerusalem to erre, and
 to do worse then the Heathen, whom
 the Lord destroyed befoze the chy-
 dren of Israel. And the Lord spake
 to Manasse, and to his people, but
 they would not regard. Wherefoze, the
 Lord broughte vppon them the cap-
 tynnes of the hoste of the king of the
 Assyrians, whiche tooke Manasse in
 holde, and bounde him with cheynes,
 and carped him to Babylon. And whē
 he was in tribulation, he besoughte
 the Lord his God, and humbled him
 selfe exceedingly befoze the God of
 his fathers, and made intercession to
 him, and God was intreated of hym,
 and hearde his prayer, and broughte
 hym agayne to Jerusalem into his
 kingdome. And then Manasse knew,
 that the Lord was God. After this
 he builde a wall without the cite of
 Dauid on the weste syde of Zion in
 the valleie, as they came to the sylve
 gate,

and round about Ophel, and broughte
 it vp of a verye great heighth, and put
 captains of warre in al the strong ci-
 ties of Iuda. And he toke a wal stryde
 goddess, and Images out of the house
 of God, and • all the altars that hee
 had builde in the mount of the house
 of God, & in Jerusalem, and cast them
 out of the cite. And he prepared the
 altar of the Lord and sacrificed there-
 on, peaceofferings and thankes-
 ringes, and charged Iuda to serue the
 Lord God of Israel. Nevertheless
 the people did offer still in the hill
 altars, howbeit vnto the Lord their
 God onely. The rest of the actes of
 Manasse, and his prayer vnto his
 God, and the wordes of the sears, and
 of them that spake to him in the name
 of the Lord God of Israel: behold,
 they are written in the sayings of the
 kinges of Israel. And his prayer,
 and howe that he was hearde, and all
 his synnes, and his trespasse and the
 places where he made hylaltars, and
 set by groves, and ymages (befoze hee
 was mekened) behold, they are writ-
 ten amonge the sayings of the sears.
 And Manasse slepte with his fa-
 thers, and they buried him in his
 owne house: and Amon his sonne
 reigned in his roume. Amon was
 two and twenty yere olde, when he
 beganne to reygne, and reigned two
 yere in Jerusalem. But he did euill
 in the sight of the Lord, like as did
 Manasse his father: for Amon sacri-
 ficed to all the harned images, whiche
 Manasseh his father had made, and
 serued thym, and submitted not him
 selfe befoze the Lord, as Manasseh
 his father had mekened him selfe.
 But Amon trespassed greatly. And
 his owne seruantes conspired against
 him, and slue him in his owne house.
 But the people of the lande slew all
 them that had conspired against kinge
 Amon. And the same people of the
 lande made Josias his sonne kinge in
 his roume.

4. re. 22

Joliah was, bish yere old when he beganne to reygne, • and he reigned in Jerusalem. xxxi. yere, & he did that whiche was righte in the sight of the Lord, and walked in the wayes of Dauid hys father, and bowed nerther to the right hande nor to the lefte. In the eghthe yere of his raigne (when he was yet a childe) he beganne to seeke after the God of Dauid his father. And in the xij. yere, hee began to pource Juda and Jerusalem from hylauiters, gro- ues, herued ymages, and ymages of mettall: and they brake down the alters of Baalim euen in his p- sence: and other ymages that were in greater honour than they, he caused to be destroyed. And the groves, herued y- mages, and images of metal, he brake and made dust of them and strowed it vpon the graves of them, that had of- fered vnto them. And he burnt the bo- nes of the pyckes vpon the alters of them, and cleansed Juda and Jerusa- lem. And euen so vpo he in the cities of Manasse, Ephraim, Simeon, vnto Asaphthali. And in the wildernesses of them round about, he plucked ason- ly the alters and the groves, and did beate them and stamp theim to pou- der, and beate downe all the ymages throughe oute all the lande of Israel: and returned to Jerusalem againe. In the xliij. yere of his raigne when he had pource the land and the tem- ple, • Helente Saphan the sonne of Amasiah, and Maasiah the gover- noure of the cite, and Joah the sonne of Joahaz the recorder, to repayre the house of the Lord his God. And whē they came to Helkiah the hie Prieste, they deliuered theim the money that was broughte into the house of God, which the Leuites that kepte the en- tries, had gathered of the hand of Ma- nasse, and Ephraim, and of al that yet remayned in Israel, & of al Juda and Ben Jamin, and of the inhabitants of Jerusalem. And they putte it in the handes of the woorkemen, that hadde the oversight of the house of the Lord: and they gaue it to the labourers that

wroughte in the house of the Lord, to repayre and amende the house. And to masons and carpenters gaue they it, to get stone and tymber for coupled and for beamers of the houses, whiche the Kinges of Juda hadde destroyed: And the menne did the worke sayth- fullye. And the ouerscers of theim to courage them forwarde, were Jathath and Obadiahu Leuites of the chyl- drenne of Merari and Sercharia, and Meshullam, of the children of the Co- hathites and other of the Leuites: whiche all coulde skpyll of instrumen- tes of musicke. And ouer the bearers of burthen and ouer all that wrought in what soner woorkemanshippe it were, were there Scribes, officers, and porters of the Leuites. And when they broughte oute the money that was broughte into the house of the Lord, Helkiah the Prieste • sounde the Booke of the lawe of the Lord, geuen by Moyses. And Helkiah aunswered and sayde to Saphan the Scribe: I haue founde the Booke of the lawe in the house of the Lord, and Helkiah gaue the booke to Saphan. And Saphan car- ried the Booke to the Kyng, and broughte the Kinge woorde agayne, sayinge: all that was committed to thy seruantes, that do they. And they haue gathered together the money that was founde in the house of the Lord, and haue deliuered it in- to the handes of the ouerscer of the worke, and to the hands of the woork- men. And then Saphan the Scribe shewed the Kyng sayinge: Helkiah the Priest hath geuen me a boke, and Saphan red in it be fore the king. And it fortuneth that when the king hadde heard the wordes of the lawe, he tare hys clothes: and the king commaun- ded Helkiah & Ahikam the son of Sa- phan, and Abidon the sonne of Michah, and Saphan the Scribe, and Asaia: a seruant of the kings, sayinge: go and enquire of the Lord for me, and for them that are lefe in Israel and Ju- da concerning the wordes of the booke.

4. re. 21, 22

that

that is found. For great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the word of the Lord, to do after al that is written in this booke. And Helkias and they that the king had appoynted, went to Hulda a prophetesse, the wife of Shallum: the sonne of Tokhath, the sonne of Haisra keeper of the wardrobe (for she dwelte in Jerusalem within the seconde wall) and so they communed with her. Shee answered them: thus sayeth the Lord God of Israel, tell ye the manne that sent you to me: Euen thus sayth the Lord: beholde, I wil bring euill vpon this place, and vpon the inhabitants thereof (euen all the curses that are written in the boke whiche they haue read before the king of Iuda) because they haue forsaken me, and haue offered burnt offer to other goddes, to anger me with all manner workes of their handes, therefore is my wrath set on fyre against this place: and shall not be quenched. And as for the king of Iuda whiche set you to enquire of the lord, so shal ye say vnto him, thus sayth the Lord god of Israel, concerninge the wordes which thou haste hard: Because thine heart did melt, and thou diddest meke thyselfe before God when thou hearest his wordes against this place, and against the inhabitants thereof, and humbledst thy selfe before me, & tarest thy clothes, & wepest before me, that haue I hearde also, sayeth the Lord. Beholde, I will take thee to thy fathers, and thou shalt be putte in thy graue in peace, and thine eyes shal not see all the mischefe that I will bringe vpon this place, and vpon the inhabitants of the same. And they brought the king worde againe. Then the king sate and gathered together all the elders of Iuda and Jerusalem. And the king wente by into the house of the Lord, and all the men of Iuda, and the inhabitants of Jerusalem, and the priestes and Leuites and all the people great and small: and the king did reade in theyr eares all the wordes of the boke of the couenante that was

founde in the house of the Lord. And the king rode at his standinge, and made a couenante before the Lord, to folowe the Lord and to kepe his commandementes, and his statutes, and his lawes with all his hearte, and with all his soule, and to fulfyll the wordes of the appoyntment written in the sayde boke. And hee sette in theyr roume all them that were found in Jerusalem: and Ben Amm, and the inhabitants of Jerusalem did accordinge to the couenante of the Lord God of theyr fathers. And Josiah putte awaye all manner of abominations oute of all landes that pertayned to the childe of Israel, and broughte in all that were founde in Israel, to worshippe and to serue the Lord their God. And they turned not asyde from after the Lord God of their fathes, as long as hee liued.

The xxxv. Chapter.

AND Josiah helde the feast of Passouer vnto the Lord in Jerusalem, and they kept Passouer in the fourteenth daye of the fyrste moneth. And hee sette the priestes in their Offices: and apoynted them in the seruice of the house of the Lord. And hee sayd vnto the Leuites (that taught all Israel, and were sanctified vnto the Lord:) But the holy Ark in the house, whiche Salomon the sonne of Dauid king of Israel, dyd buyde, there shall no other burnt offe be layde vpon your shoulders. But nowe serue the Lord your God, and his people Israel. And prepare your selues by youruncyente householdes and companyes, accordinge to the writinge of Dauid, Kinge of Israel, and the writinge of Salomon his sonne. And stande in the holpe place, accordinge to the deuision of the annunciate householdes of your brethren, the children of the people: and after the deuision of the annunciate householdes of the Leuites: kill Passouer, and sanctifie, and prepare your brethren, that they maye do accordinge to the writinge of

the Lorde by the bande of Moyſes.
 And Jofia gaue to the people ſheepes
 of ſhepe and kiddeſ, for paſſeouer, and
 for all that were preſent thirtie thou-
 ſand by tale, and thre thouſande oxen,
 and theſe wer euen of the kinges ſub-
 ſtance. And his Lordes gaue willing-
 lye bothe vnto the people, and to the
 prieſtes, and vnto the Leuites. Yet-
 his alſo, Zacharia and Jehiell, rulers
 of the houſe of God, gaue vnto the
 prieſtes for paſſeouer offrings, two
 thouſand and ſixe hundred ſheep, and
 thre hundred oxen. Conania and He-
 miabab and Methanell his brethren,
 and Haſiabab, & Hagel, and Joſabad
 rulers of the Leuites, gaue vnto the
 Leuites paſſeouer offrings, euen ſixe
 thouſand ſheep and ſixe hundred oxen.
 And ſo the ſeruiſe was prepared, and
 the prieſtes ſtoode in their places, and
 the Leuites in their diſtinct compa-
 nies at the kinges commandement.
 And they ſawe paſſeouer, and the Prie-
 ſtes ſprinkled the bloud with theyr
 hande, and the Leuites pulled of the
 ſkinnes of the beaſtes. And they ſet a-
 way the burntofferings, to geue them
 vnto the people that were deuided by
 ancient houſes, and that they ſhould
 offer vnto the Lorde, like as it is
 writtten in the booke of Moyſes. And
 ſo did they with the oxen alſo. And
 they dyſſed the paſſeouer with fire, as
 the maner was. And the other dedi-
 cate beaſtes fodde they in the pottes,
 calderns, and pannes, and deuided the
 among all the people. And afterwarde
 they made ready for them ſelues, and
 for the prieſtes: for the childzen of Aa-
 ron were buſied in offering of burnt-
 offerings, and the ſatte vntill night:
 therfore the Leuites prepared for the
 ſelues and for the prieſtes the ſonnes
 of Aaron. And the ſingers, the chil-
 dren of Aſaph ſtoode in their ſtandinge
 accordinge to the commandemente
 of Dauid, and Aſaph, Heman & Je-
 dutan the kinges ſear: and the por-
 ters wayped at euery gate, and might
 not depart fro their ſeruiſe: for theyr
 brethren the Leuites prepared for
 them. And ſo all the ſeruiſe of the

Lorde was prepared the ſame daye, to
 offer paſſeouer, and to offer burntof-
 ferings vpon the altar of the Lorde
 accordinge to the commandemente of
 kinge Jofia. And ſo the childzen of
 Iſrael that wer preſent offered paſſe-
 ouer the ſame time, and kept the feaſt
 of ſweete bread ſeven dayes. And there
 was no paſſeouer like to that kepte in
 Iſrael from the daies of Samuel the
 prophet: neyther did all the kinges of
 Iſrael holde ſuch a paſſeouer feaſt as
 did Jofia, & the prieſtes, and Leuites,
 and al Iuda and Iſrael that wer pre-
 ſent, and the inhabitants of Ieruſalem
 This paſſeouer was holden in the
 eightene yere of the reygne of Jofia. D
 After al this, when Jofia had pre- 4. re. 22. &
 pared the temple, Necho king of E-
 gypt came by to fight agaynſt Carca-
 miſ beſide Euphrates, & Jofia went
 out againſt him: which ſent meſſen-
 gers to him, and ſaid: what haue I to
 do with thee thou king of Iuda: We
 not thou agaynſt thy ſelfe this daye:
 for my war is agaynſt another houſe,
 and God bad me make haſte. Leane
 therfore, and medle not with God,
 whiche is with me, leaſte he deſtroye
 thee. Neuertheleſſe, Jofia would not
 turne his face from him, but rather
 tooke aduiſe to fight with him, and
 hearkenod not vnto the wordes of Ne-
 cho out of the mouth of God, & came
 to fight in the balcy of Magedo, and
 the ſhuters ſhot darteres at kinge Jo-
 ſia. And the kinge ſayde to his ſer-
 uantes: Carpe me awaye, for I am
 ſore wounded. His ſeruantes ther-
 fore had him out of that charrette: and
 put him (as a kinge) in another cha-
 ret that he had. And when they had
 brought him to Ieruſalem, he dyed,
 and was buryed in the Sepulchre of
 his fathers. And all Iuda and Je-
 ruſalem mourned for Jofia. And Je-
 remia lamented Jofia, and all ſin-
 ginge menne and ſinginge women
 mourned for Jofia in their lamen-
 tations to this daye, and made the
 ſame lamentations an ordinaunce
 in Iſrael: and beholde they are writ-
 ten in the lamentations. The reſte of
 which

Ier. 12. 9

the actes of Josia and his goodnesse which he did, in folowinge the w^{ri}tinge of the lawe of the Lord, and his sayinges, first and last: beholde, they are w^{ri}tten in the boke of the kinges of Israel and Juda.

The xxxvi. Chapter.

4. re. 24. f

AD. the people of the lande tooke Jehoaahaz, the sonne of Josia, and made him kinge in his fathers steade in Jerusalem. And Jehoaahaz was. xxiij. yere olde when he beganne to reygne, and he reygned iij. monethes in Jerusalem. And the king of Egypt put him downe at Jerusalem, and merced the land in an C. talentes of silver, and a talent of gold. And the king of Egypt made Eliakim his brother king upon Juda and Jerusalem, and turned his name Jehoaakin: and Necho tooke Jehoaahaz his brother, and carped him to Egypt. Jehoaakin was. xxb. yere olde when he began to reigne, and he reigned. xi. yere in Jerusalem: and he did euil in the sight of the Lord his God.

4. re. 24. f

Against him came by Nabuchodonosor king of Babilon, and bounde him with two chaynes, to carpe him to Babilon. The kinge. Nabuchodonosor also caried of the vesselles of the house of the Lord to Babilon, and put them in his temple at Babilon. The rest of the actes of Jehoaakin, and his abominations whiche he did, and carued ymages that were layed to his charge: beholde, they are w^{ri}tten in the boke of the kinges of Israel and Juda: and Jehoachin his son reigned in his steade. Jehoachin was eyght yere olde, when he beganne to reygne, and hee reygned thre monethes and ten dayes in Jerusalem: & he did euil in the sight of the Lord. And when the yere was out, kinge Nabuchodonosor sent, and set him to Babilon with the goodly vesselles of the house of the Lord, and made Zedekia (his fathers brother) kinge over Juda and Jerusalem. Zedekia was one and twenty yere olde when he

began to reygne, and reigned. xi. yere in Jerusalem. And he did euil in the sight of the Lord his God, and humbled not him selfe before Jeremia the prophet at the mouth of the Lord. And he rebelled agaynst Nabuchodonosor, which had receyued an oth of him by God. But he was stricken and to hard herted to turne vnto the Lord God of Israel. Whereouer all the rulers, the priestes, and the people trespassed moze: sinning after all maner of abominations of the Heathen, and polluted the house of the Lord, which he had halowed in Jerusalem. And the Lord God of their fathers sente to them by his messengers, rising by betimes and sendinge, for he had compassion on his people, & on his dwelling place. But they mocked the messengers of God, and despised his wordes, and misse bled his prophetes, vntill the wrath of the Lord arose agaynst his people, and till there was no remedye. And so. he broughte vpon them the kinge of Caldey, whiche slewe their yonge men with the swerde in their holpe Temple, and spared neyther younge man, mayden, olde manne, nor him that stouped for age. He gaue them all into his hande. And all the vesselles of the house of God (both great and small) and the treasures of the house of the Lord, and the treasures of the kinge, and of his Lordes: all these carped he to Babilon. And they burnt the house of God and brake downe the wall of Jerusalem, and burnt all the places thereof with fire, and destroyed all the goodly Jeweles thereof. And the residue that had escaped the swerde, carped hie to Babilon, where they were bounde to him and his childzen, vntill the time that Persia had the Empire, to fulfill the worde of the Lord by the mouth of Jeremia, vntill the lande had her pleasure of her Sabbothes: for as longe as shee laye desolate, she kept Sabboth, vntill. lxx. yeres were fulfilled. And the firste yere of Cyrus kinge of Persia (when the worde of the Lord: spoken by the mouth of

Jer. 55. a

3. re. 24. d

Jeremia was finished) the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and that by writing, saying: Thus saith Cyrus king of Persia, all the kingdoms of the earth hath the Lord God of heaven given me, and hath charged me to build him an house in Jerusalem, that is in Juda. Wherefore whosoever is among you of all his people, the Lord his God be with him, and let him go by.

The ende of the second Boke of Chronicles.

The first Boke of Esdras.

The first Chapter.



In the first yere of Cyrus king of Persia (that the word of the Lord spoken by the mouth of Jeremia might be fulfilled) the Lord stirred up by the spirit of Cyrus king of Persia, that he caused to be proclaimed throughout all his empire, and to be written, saying: thus saith Cyrus the king of Persia: The Lord God of heaven hath given me all the kingdoms of the earth, & hath commanded me to build him an house at Jerusalem, which is in Juda, who soever now among you, is of his people, the Lord his God be with him, and let him go by to Jerusalem in Juda, and build the house of the Lord God of Israel. He is the God that is at Jerusalem. And whosoever reproveth yet in any manner of place, where he is a stranger, let the men of that place helpe him, with silver and gold, with good and cattel, beside that which they willingly offer, for the house of God, that is at Jerusalem. Then went by the principal fathers of Juda &

Beniamin, and the Priestes and Levites, and all they whose spirit God had raised to go by, and to build the house of the Lord, which is at Jerusalem. And all they that were about them, strengthened their hands with vessels of silver and gold, with good and cattel, and Jewelles, in so much that every one shewed him selfe liberal. And king Cyrus brought forth the vessels of the house of the Lord, which Nabuchodonosor hadde taken out of Jerusalem, and had put in the house of his God. These did Cyrus the king of Persia bringe forth by the hand of Mithridates the treasurer, and numbered them unto Seibazer, the prince of Juda. And this is the number of them. xxx. chargers of gold, a thousand chargers of silver, xxx. knyves, xxx. basins of golde, and of other silver basins. iij. C. and ten, & of other vessels, a thousand. All the vessels of gold and silver were five thousand and foure hundred. All these did Seibazer carry awaye with them that came by out of the captivitie of Babylon, unto Jerusalem.

2. par. 38
3. re. 25. 8
Dan. 1. 9

The ii. Chapter.

These are the children of the land that went by out of the captivitie (whom Nabuchodonosor the king of Babylon had carryed away unto Babylon) and came againe unto Jerusalem, and into Juda, every one unto his cite. They that came with Jozababell are these, Jesua, Nehemiah, Saraiab, Raelaia, Harbochat, Willan, Mispar, Wignat, Rehum, Baana. This is the number of the men of the people of Israel. The children of Pharez, two thousand, an hundred and two and seenty, the children of Saphatia, three hundred and two and seentie, the children of Brath, seven hundred and syue and seenty, the children of the captayne of Moab, among the children of Jesua and Jozabab, two thousand, eght hundred and twelve: The children of Elam, a thousand, two hundred, and seven and fifty: The children of Sathunins

2. Cl. 2. 3

hundred and fyne and fortye, the child-
 dren of Zaccai, seven hundred and thre
 scoze, the childzen of Baant, sixe hun-
 dred, and twoe and fortye: the childzen
 of Webat, sixe hundred and thre and
 twentye: the childzen of Agab, a thou-
 sand, two hundred and two and twen-
 tie: the childzen of Abaniam, sixe hun-
 dred and sixe and sixtie, the childzen of
 Beguai, two thousande, and sixe and
 fiftie, the childzen of Adin foure hun-
 dred and foure and fiftie, the childzen
 of Iter of Brechia, eyght and nyntie:
 the childzen of Bezai, thre hundred, &
 thre and twentye, the childzen of Jo-
 ra, an hundred and twelue, the childze
 of Hasum two hundred and thre and
 twentye: the childzen of Gebar, fyue
 and ninetie, the childze of Bethlehem,
 an hundred and thre and twentye, the
 men of Metopha, fyne and fiftie, the
 men of Anathoth, an hundred & eight &
 twenty, the childze of Asmaneth, two
 & forty, the childzen of Epyath Jarim
 euen the childzen of Cephira, and Be-
 roth seven hundred and thre and forty,
 the childzen of Barana and Geba, sixe
 hundred and one and twentye, the men
 of Michmas, an hundred and two &
 twentye, the men of Bethell and Hai
 two hundred and thre and twentye,
 the childzen of Bebo, two and fiftie,
 the childzen of Hagbis, an hundred
 and sixe and fiftie, the childzen of the
 other Elam, a thousand and two hun-
 dred and foure and fiftie, the childzen
 of Barim, thre hundred and twenty,
 the childzen of Lohadp and Ono, se-
 ven hundred and fyue and twenty, the
 childzen of Jericho, thre hundred and
 fyue and forty, the childzen of Senaa,
 thre thousand sixe hundred and thirty.
 The Priestes of the childzen of Je-
 daia, of the house of Iesua, nine hun-
 dred and thre and seventy, the childzen
 of Immer, a thousande and two and
 fyftie: The childzenne of Pasgur, a
 thousand, two hundred and seven and
 forty. The childzen of Barim, a thou-
 sand & seuentene. The Levites. The
 childzen of Iesua, and Cadmyell, of
 the childzen of Hodania, foure and se-
 uentie: the syngers, the childzen of A-

saph an hundred and eyght and thren-
 tie. The childzen of the doozekper. &
 The childzen of Hallum, the childzen
 of Iter, the childzen of. Calman, the
 childzen of Akub, the childzen of Ha-
 seta, the childzen of Sobai al together
 an hundred and nine and thirtie. The
 Bethinims, the childzen of Jia, the
 childzen of Asupha, the childzen of
 Cabaoth, the childzen of Ceros, the
 childzen of Sicha, the childzen of Pa-
 don, the childzen of Arbanaa, the chil-
 dzen of Hegaba, the childzen of Akub,
 the childzen of Hagab, the childzen of
 Samlai, the childzen of Hanan, the
 chylderen of Eyddell, the chylderen
 of Gabar, the chylderen of Reia, the
 childzen of Razin, the childzen of He-
 choda, the childzen of Galam, the chil-
 dzen of Usa, the childzen of Palseh:
 the childzen of Bassai, the childzen of
 Asna, the childzen of Mephaim, the
 childzen of Mephallim, the childzen of
 Bacbuc. The childzen of Hacaba, the
 childzen of Harhur, the chyldzen of
 Bazlut, the childzen of Mephira, the
 chylderene of Harla, the chylderene of
 Barcum, the chylderen of Hysara, the
 childzen of Chamah, the chylderen of
 Meziah the childzen of Hatipha. The
 childzen of Salomons seruants, the
 childze of Sotai, the childzen of So-
 phereth, the chylderen of Peruda, the
 chylderene of Jaala, the chylderene of
 Darcon, the chylderene of Eyddell,
 the chyldzene of Sephatiah, the
 chylderene of Battill, the childzen of
 Pohereth Hazbaim, the chylderene of D-
 Ami. All the Bethinims, and the
 childzen of Salomons seruants, were
 all together, thre hundred two and
 ninetie. And these went by fro Che-
 nielah, and from Bethharla, Cherub,
 Addon, and Immer. But they could
 not discern thez fathers house, and
 thez sede: whether they were of Is-
 raell. The childzen of Delaia, the
 childzen of Tobia: the childzene of
 Becoda, fyne hundred and two & fift-
 ye. And the childzen of the priestes.
 The childzen of Bebaia, the chyldzen
 of Haco, the chylderen of Beryan
 whiche toke one of the daughters of

1. M. 178

Esa. 128

Berzalai the Gileadite to wife: and was called after their name: these soughte their euidence amonge them that had the register of birth, and were not founde therein, therefore were they put from their priesthoode. And Bethirsatha said vnto them, that they shoulde not ease of the mooste holpe, till there rose vp a .prieste to sweare Trim and Humim. The whole congregatio together was .xlii. thousande, thre hundred and thre scoze: besyde their seruantes and maydens, of whom there were seven thousand, thre .C. and seven and thirtie. And there were among them two hundred singing men and women. Their hozes were seven .C. and xxxvi. Their mules two .C. and xlv. and their camels foure .C. and xxxv. Their asses six .M. vii. .C. and .xx. And certaine of the chiefe fathers, when they came because of the house of γ Lord at Jerusalem, they offered the selues willing for the house of God, to set it in his place, and gaue golde after their habilitie, vnto the treasurer of the worke, euen one and .xx. .M. peces, & v. .M. pound of silver, and an hundred priestes garments. So the priestes and the Levites, and a certayne of the people, and the syngers, and the porters, and the Methunims dwelt in their cities, and all Israel in their cities.

The .iiij. Chapter.

2. Cl. 1. 8

And when the .seuenth Moneth came, and the children of Israel were now in their cities, the people came together (euen as one man) vnto Jerusalem. And there stode vp Iesua the sonne of Joseder: and his brethren the priestes, and Jozobabell the sonne of Salathiel and his brethren, and buylded the auter of the God of Israel, to offer burntofferings thereon, as it is writen in the lawe of Moyses the man of God, and the auter set they vpon his sochets (for there was a scarcenelle amonge them because of the nations and lands) therefore they offered burnt

the morninge and at euen. And they helde the feaste of tabernacles: as it is writen: and offered burntofferings dayly, accordinge to the number and custome, daye by daye. Afterward they offered dayly burntofferings also, and in the newe moones, and in all the feaste dayes that were consecrate vnto the Lord, and for all them which did (of their owne freewill) offer vnto the Lord. From the first day of the seuenth moneth beganne they to offer burntofferings vnto the Lord: euen when the foundation of the temple of the Lord, was not yet layde. They gaue money also vnto the masons and carpenters, and meate and drinke, and oyle vnto them of Idon and of Tere, to bringe the Cedre timber from Libanus by sea vnto Toppa, accordinge to the graunte that they had of Cyrus the kinge of Persia. In the seconde yere of their comming vnto the place of the house of God at Jerusalem in the seconde moneth, began Jozobabell the sonne of Salathiel, and Iesua the sonne of Joseder, and the remnant of their brethren the Priestes and Levites, and all they that were come out of the captiuitie vnto Jerusalem, and appoynted the Levites from .xx. yere old and aboue, to se, γ the worke of the house of γ Lord went forwarde. And Iesua stode with his sonnes and brethren: and Cadmiell with his sonnes, and the children of Juda, to further the workemen of the house of God, euen the children of Menadab with their children, and their brethren the Levites. And when the builders laied the foundation of the temple of the Lord, the Priestes stode in their arraye, with trompettes. And the Levites the children of Asaph with sunbailles, to prayse the Lord. After the maner of Dauid kinge of Israel. And they sang together, when they gaue prayse and thanckes vnto the Lord, because he is gracious and because his mercye endureth for euer vnto Israel. And all the people shouted loud in prayling the Lord, because the foundation of the house of the

1. pa. 196

Lozde was layde. Many also of the puelkes and Leuites and auncient fathers, whiche had sene the first house (when the foundation of this house was layde befoze they eyes) wepte with a loude voyce. And many shouted with ioye, so that the noyse gaue a great sounde, in so much that the people could not discerne the ioyfull soūd and gladnes, fro the noyse of the weeping amonge the people, for the people shouted with a loude crye, and the noyse was harde farre of.

The .iiij. Chapter.

BUt the aduersaries of Juda and Ben Jamin, hearde that the childerene of the captiuitie buylded the temple vnto the Lozde God of Israel: And they came to Zorobabell, and to the principall fathers, and sayde vnto them: We will buylde with you, for we seeke the Lozde your God lyke as ye do. And we haue done sacrifice vnto him, sence the time of Asor Hadon the kinge of Assur. whiche brought vs vp hither. And Zorobabel, and Iesua, and the other auncient fathers of Israel, sayd vnto them: It can not be that you and we together shoulde buylde the house vnto our God, for we our selues will buylde alone vnto the Lozde our God of Israel, as Cyrus the kinge of Persia hath commaunded vs. And it came to passe that the folke of the land hindred the people of Juda, and troubled them as they were buylding, and byred counsellors against them, to hindre their deuice as long as Cyrus the kinge of Persia lyued, vntill the reygne of Darius kinge of Persia. And in the reygne of Darius (euen in the beginninge of his reygne) wrote they vnto him a complaynte agaynst the inhabitants of Juda and Jerusalem. And in the dayes of Artaxerxes, wrote Mithridath Cabell, and the other of his counsell vnto Artaxerxes the kinge of Persia with saye wordes. And the Scripture of the letter was written in the Syrians speche, and interpreted in the language of the Syrians. Re-

hum the recorder, and Samai the scribe, wrote a letter from Jerusalem to Artaxerxes the kinge, as it followeth. Then Rehum the recorder, and Samai the scribe, and other of their compaigne of Dyna, of Arphasath, of Charpla, of Persia, of Arach, of Babilon, of Susan, of Deha, of Elan, and other of the people. whom the great and noble Snaphar brought ouer, and set in the cities of Samaria, and other, that are nowe on this syde the water. This is the coppe of the letter that they sente vnto kinge Artaxerxes: By seruauntes, and the me that are nowe on this side the water. We it knowen vnto the kinge, that the Iewes which came vp from thee to vs, are come vnto Jerusalem (a citie seditious and frowerde) and buylde the same, and set vp the walles therof, and laye the foundations. We it knowen nowe also vnto the kinge, that if this citie be buylded, and the walles therof made vp agayne: then shall not they geue tolle, tribute, and custome, and the kinges profite shall incurre damage. And nowe in the meane season we haue destroyed the temple, and woulde no longer see the kinges dishonour: Therefore sent we oute also, and certified the kinge, that it maye be sought in the booke of the Chronicles of thy progenitours, and so shalt thou finde in the boke of the Chronicles, and perceaue, that this citie is seditious and noyesome vnto kinges, and landes, and that they cause other also amonge them to rebel of olde, and for the same cause was this citie destroyed. Therefore do we certifye the kinge, that if this citie be buylded agayne, and the walles therof made vp: thou shalt hereafter haue no poztion on this side the water. Then sente the king an answer vnto Rehum the recorder, & Samai the scribe & vnto other of their companions that dwelte in Samaria, & vnto the other that were beyond the water, in Elan and Chebeth. The letter which ye sente vnto vs, hath bene openyd before me, and I haue commaunded

to make searche: and it is founde that this citie of olde hath made insurrection against kinges, and that rebellion and sedition hath bene committed therein. There haue bene mighty kinges also at Ierusalem, whiche haue reigned ouer al countreys beyond the water, and toll, tribute, and custome was gauen vnto them. Geue ye nowe therfore commaundement, that the same men be forbidden, and that the Citie bee not builded againe, till I haue geue an other commaundement. Take heede nowe that ye be not negligent to do this: for why shoulde the king haue harme therthrough. Nowe when the coppe of kinge Artaxerxes letter was red besoye Achum and Samai the scribe, and their companions, they went vp in all the haste to Ierusalem, vnto the Iewes, and forbad them with violence & power. Then ceased the worke of the house of God at Ierusalem, and continued so vnto the seconde yeare of Darius kinge of Persia.

The .v. Chapter.

The prophets, Aggeus and Zachari the son of Iddo, prophesied vnto the Iewes that were in Iuda & Ierusalem, in the name of the God of Israel. • Then gat vp Zorobabel the son of Salathiel, & Iesua the son of Iosedec, and began to build the house of God at Ierusalem, and with them were the prophets of God which helped them. At the same time came to the Cahnai, which was captaine on this side the water, & Scharbazani and their companions, & sayde thus vnto the: who hath commaunded you to build this house, & to make vp these wals: Then tolde we them the names of the men that made this building. But the eyes of their God was vpon the elders of the Iewes, & they could not cause the to cease, till & matter was brought to Darius, and then they answered by letters therunto. This is & copy of & letter, & Cahnai (which was captaine on this side the water, & Scharbazani, & & counsaillers of Apaphlah (which were on this side

the water, set vnto king Darius, and & matter that they sent vnto him, was written thus, within the letter: Vnto Darius the king, at peace: We it knowen vnto the king, that we went into the land of Iewrie, to the house of the great god, which is builded w migh- tie great stones, & beames are layde in the walles, and the worke goeth faste forth, and prospereth in their hands. Then asked we the elders, and sayde vnto them as it foloweth: Who commaunded you to build this house, and to make by the walles therof: We asked their names also, that we mighte certifie thee, and write the names of the men that were their rulers. But they answered vs with these wordes, and sayd: We are the seruantes of him that is God of heauen and earth, and builde the house, that was builded many yeares agoe, • whiche a great kinge of Israel builded, and set vp. But after & our fathers had prouoked the God of heauen vnto wrath, • he gaue them ouer into the hand of Nabuchodonozor the kinge of Babilon, and of the Chaldeis, whiche brake downe this house, and caried the people awaye captiue vnto Babilon: • But in the firste yeare of Cyrus the kinge of Babilon, the same kinge Cyrus gaue commaundement concerninge this house of God, that it shoulde be builded agayne. And & vessels of gold and siluer of the house of God, which Nabuchodonozor tooke cote of the temple that was at Ierusalem, and brought them into the temple at Babilon, those did Cyrus the kinge take out of the temple at Babilon, • & they wer deliuered vnto one Shafbazar by name, whō he made captaine, & said vnto him. Take these vessels, and go thy way, & set the in the temple & is at Ierusalem, & let the house of God be builded in his place. The cam & same Shafbazar, & laid & foundation of the house of God, which is at Ierusalem. Since that time also vntil now hath it ben in building, & yet is it not finished. If it please & king now therfore, let ther be sorch made in & kigs library which is

3. Re. 6. a

1 par. 3. a

4. Re. 24 and. 25

1. Es. 1. a

there at Babylon, whether it haue ben kinge Cyrus commaundemente, that this temple of GOD at Ierusalem should be builded, and let him send vs the kinges mind concerning the same matter.

The. vi. Chapter.

3. Ch. 6. a **T**hen commaunded king Darius, and they made search in the library, euen in the place wher they layed by the treasure at Babylon And there was found in a coffer (in the place that is in y^e land of the Medes) a bolame: and therein was it thus witten, and suche a memoriall: In the first yere of king Cyrus, gauze the same king Cyrus commaundement concerninge the house of God at Ierusalem, that the same house shoulde bee builded in the place wher they offer the sacrifices, and to toyne the walles together of thre scoz cubites height, and thre scoz cubites bredth. The rowes of rough stones, and one rowe of timber, and the expenses shal be geuen of the kinges house. And let the golde, and siluer vessel of the house of GOD, (which Nabuchodonosor tooke out of the temple at Ierusalem, and brought vnto Babylon) be restored and brought againe vnto the temple at Ierusalem to their place in the house of God. Get you far from them therfoze, thou Elnathai captaine beyonde the water, and Starbozanai, and your counsaillers a Spherischei, which are beyond the water, get ye away from them. Let the worke of the house of this God alone, that the captaine of the Jewes and they elders maye builde the house of God in his place. I haue commaunded what shal be doone to the elders of Iuda, for the building of the house of GOD, that there shalbe diligent hede taken of the kinges goodes, euen of the rentes beyonde the water, and geuen vnto the men, that they bee not hindred. And if they haue nede of colours, rammes and Lambes for the burnt offeringe of the God of heauen, wheate, sale, wine and

oyle, after the custome of the Priestes at Ierusalem, lette the same be geuen them dayly without any delaye: that they maye offer sweete savoures vnto the God of heauen, and praye for the kinges life, and for his children. And suche a commaundemente haue I geuen: that what man soeuer he be, that altereth this word, there shal a beame be taken from his house, and sette vp, and he shalbe hanged thereon, and his house shalbe made a donge hill, for the same thinge. And the God that let his name there, destroye all kinges and people that put to their hande to alter, and to breake downe the house of God whiche is at Ierusalem. I Darius haue commaunded: that this be doone with speede. Then Elnathai the captain of the country beyond the water, and Starbozanai with theyr counsaillers (to whom kinge Darius hadde sent) did their diligence: And the Elders of the Jewes builded, and they prospered through the prophesyinge of Aggeus the prophet, and Zacharie the sonne of Iddo: and they builded and layed by the foundation, accordinge to the commaundemente of the God of Israel, and after the commaundemente of Cyrus and Darius, and Artaxerxes kinges of Persia. And the house was finished in the third day of the moneth Adar, euen in the. vi. yere of the reygne of king Darius. And the children of Israel, the priestes, the Levites, and the other children of the captiuitie, helde the dedication of this house of God, with ioye, and offered at the Dedication of this house of GOD, an hundred Oxen, twos hundred Hammes: four hundred goates, and for the reconcilinge of all Israel twelue hee Goates, accordinge to the number of the Tribes of Israel: and let the Priestes in theyr sondre courses, and the Levites in theyr diuers offices to minisler vnto God at Ierusalem: as it is witten in the booke of Moses. And the children of the captiuitie helde Passouer upon the. xiii. day of the first month: in the priestes and Levites were purified.

Esdras

that they were all cleane together, and killed Pasche for all the children of the captiuitie, and for their brethren the priests, and for them selues. And the children of Israel which were come againe out of captiuitie, and all suche as had separated them selues vnto them from the filthinesse of the heathen of the lande, to seeke the Lord God of Israel, did eate, and helde the feasts of vnleuened bread, seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of Assur vnto them, to strengthen their hands in the worke of the house of God, euen the God of Israel.

The. vii. Chapter.

After these actes, there was in the reigne of Artaxerxes king of Persia, one Esdras the son of Saraiah, the sonne of Alaria, the sonne of Helkiah, the sonne of Salum, the sonne of Zadoc, the sonne of Ahitub, the sonne of Amaria, the sonne of Alaria, the sonne of Merathoth, the son of Ieraia, & son of Alsi, the son of Bucki, the sonne of Abisun, the sonne of Phineches, & son of Eleazar, the son of Aaroh the chiefe priest. This Esdras also went by from Babylon, and was a perfecte scribe in the lawe of Moyses, and whiche the Lord God of Israel had geue. And the king gaue him all that he required, because the hande of the Lord his God was bypon him. And there went by certayne of the children of Israel, of the priests, Levites, syngers, porters, and of the brethren vnto Jerusalem, in the seuenth yere of king Artaxerxes. And he came to Jerusalem in the fyfth moneth, euen in the seuenth yere of the king. For vpon the firste daye of the firste moneth, beganne he to go by from Babylon: and on the fyfth daye of the fyfth moneth came he to Jerusalem, because the good hande of God was bypon him. For Esdras prepared his heart to seeke the lawe of the Lord, and to do it, and to teache the people and iudgement in Israel. And

this is the coppe of the letter, that King Artaxerxes gaue vnto Esdras the priest and scribe: whiche was a writer of the wordes and commandements of the Lord, and of his statutes ouer Israel. Artaxerxes a king of kinges: vnto Esdras the priest and scribe of the lawe of the God of heauen, peace and saluation. I haue commaunded that all they of the people of Israel, and of the priests, and Levites in my realme (which are minded of their owne good will to go by to Jerusalem) go with thee: and therfore arte thou sente of the king and of his seuen counsaylers, to visit Iuda and Jerusalem, accordinge to the lawe of thy God, whiche is in thy hande: And that thou shouldest take with thee syluer and golde, which the kinge and his counsaylers offer of their owne good will, vnto the God of Israel (whose habitations is at Jerusalem) and al the siluer and gold that thou canst finde in all the country of Babylon, with it that the people offer of their owne good will, and the priests geue for the house of their God whiche is at Jerusalem. Take thou the same, and by diligentie with the same money, oxen, rammes, and lambes, with their meate offerings and drinke offerings, and thou shalt offer them vpon the altare of the house of your God, whiche is at Jerusalem. And looke what it lyketh thee, and thy brethren to do with the remnaunte of the money, that do after the will of your God. And the vessels that are geuen thee for the ministration in the house of thy God, those deliuer thou before God at Jerusalem. And whatsoeuer thing more shalbe needefull for the house of thy God, which is necessarie for to spend, thou shalt receiue the charges oute of the kinges treasure house. I king Artaxerxes haue commaunded all the treasures beyonde the water, that looke whatsoeuer Esdras the priest and scribe, in the lawe of the God of heauen, requirerth of you, that ye fulfil the same speedelye, vntill an hundred talents,

there at Babylon, whether it haue ben kinge Cyrus commaundemente, that this temple of GOD at Ierusalem should be builded, and let him send vs the kinges mind concerning the same matter.

The. vi. Chapter.

3. El. 6. a

Then commaunded king Darius, and they made search in the libary, euen in the place wher they layed by the treasure at Babylon And there was found in a coffer (in the place that is in y^e land of the Medes) a volume: and therein was it thus w^ritten, and suche a memoriall: In the first yere of kinge Cyrus, gaue the same kinge Cyrus commaundement concerninge the house of God at Ierusalem, that the same house shoulde bee builded in the place wher they offer the sacrifices, and to ioyne the walles together of thre score cubites height, and thre score cubites bredth. Thre rowes of rough stones, and one rowe of timber, and the expenses shal be geuen of the kinges house. And let the golde, and siluer vessel of the house of GOD, (which Nabuchodonosor tooke out of the temple at Ierusalem, and brought vnto Babylon) be restored and brought againe vnto the temple at Ierusalem to their place in the house of God. Get you far from them therfore, thou Elnai captaine beyonde the water, and Starbozanai, and your counsaillers a Sphersechet, which are beyonde the water, get ye away from them. Let the worke of the house of this God alone, that the captaine of the Iewes and they elders maye builde the house of God in his place. I haue commaunded what shal be doone to the elders of Iuda, for the building of the house of GOD, that there shalbe diligent hede taken of the kinges goodes, euen of the rentes beyonde the water, and geuen vnto the men, that they bee not hindred. And if they haue neede of calues, rammes and Lambes for the burnt offeringe of the God of heauen, wheate, salt, wine and

oyle, after the custome of the Priests at Ierusalem, lette the same be geuen them dayly without any delaye: that they maye offer sweete savoures vnto the God of heauen, and praye for the kinges life, and for his childzen. And suche a commaundemente haue I geuen: that what man soeuer he be, that altereth this word, there shal a beame be taken from his house, and sette by, and he shalbe hanged thereon, and his house shalbe made a donge hill, for the same thinge. And the God that set his name there, destroye all kinges and people that put to their hande to alter, and to breake downe the house of God whiche is at Ierusalem. I Darius haue commaunded: that this be doone with speede. Then Elnai the captaine of the country beyonde the water, and Starbozanai with theyr counsaillers (to whom kinge Darius hadde sent) did their diligence: And the Elders of the Iewes builded, and they prospered through the prophesyngs of Aggeus the prophet, and Zacharie the sonne of Iddo: and they builded and layed by the foundation, accordinge to the commaundemente of the God of Israel, and after the commaundemente of Cyrus and Darius, and Artaxerxes kinges of Persia. And the house was finished in the third day of the moneth Adar, euen in the .34. yere of the reygne of king Darius. And the childzen of Israel, the priests, the Levites, and the other childzen of the captiuitie, helde the dedication of this house of God, with ioye, and offered at the Dedication of this house of GOD, an hundred Oxen, two hundred Rammes: four hundred goates, and for the reconcilinge of all Israel twelue hee Goates, accordinge to the number of the Tribes of Israel: and set the Priests in theyr longye courses, and the Levites in theyr diuers offices to minister vnto God at Ierusalem: as it is w^ritten in the booke of Moses. And the childzen of the captiuitie helde Pascoer happen the .xiii. day of the first month: in the yeldest and Levites were purified.

Esdas

that they were all cleane together, and killed Pascheouer for all the children of the captiuitie, and for their brethren the priestes, and for them selues. And the children of Israel which were come againe out of captiuitie, and all suche as had separated them selues vnto them from the filthinesse of the heathen of the lande, to seeke the Lord God of Israel, did eate, and helde the feaste of vntouened bread, seven dayes with ioy: for the Lord had made them glad, and turned the heart of the king of Assur vnto them, to strengthen their hands in the worke of the house of God, euen the God of Israel.

The. vii. Chapter.

After these actes, there was in the reigne of Artaxerxes king of Persia, one Esdras the son of Saramah, the sonne of Asaria, the sonne of Helkiah, the sonne of Salum, the sonne of Zadoc, the sonne of Ahitub, the sonne of Amariah, the sonne of Iariah, the sonne of Seraiah, & son of Alsi, the son of Buchi, the sonne of Abisun, the sonne of Phinebes, & son of Eleazar, the son of Iared the chiefe priest. This Esdras also went by from Babylon, and was a perfect scribe in the lawe of Moyses, and which the Lord God of Israel did geue. And the king gaue him all that he required, because the hande of the Lord his God was vpon him. And there went by certayne of the children of Israel, of the priestes, scribes, singers, porters, and of the Levites vnto Jerusalem, in the seventh yere of king Artaxerxes. And he came to Jerusalem in the fifth moneth, euen in the seventh yere of the king. For vpon the firste daye of the firste moneth, beganne he to go by from Babylon: and on the fyfthe daye of the fyfthe moneth came he to Jerusalem, because the good hande of God was vpon him. For Esdras prepared his heart to seeke the lawe of the Lord, and to do it, and to teache the precept and iudgement in Israel, And

this is the coppe of the letter, that King Artaxerxes gaue vnto Esdras the priest and scribe: whiche was a wynter of the wordes and commaundements of the Lord, and of his statutes ouer Israel. Artaxerxes a kinge of kinges: Vnto Esdras the priest and scribe of the lawe of the God of heauen, peace and saluation. I haue commaunded that all they of the people of Israel, and of the priestes, and Levites in my realme (which are minded of their owne good will to go by to Jerusalem) go with thee: and therfore arte thou sente of the kinge and of his seven counsailers, to visit Iuda and Jerusalem, accordinge to the lawe of thy God, whiche is in thy hande: And that thou shouldest take with thee syluer and golde, which the kinge and his counsailers offer of their owne good will, vnto the God of Israel (whose habitations is at Jerusalem) and al the siluer and gold that thou canst finde in all the countrey of Babylon, with it that the people offer of their owne good will, and the priestes geue for the house of their God whiche is at Jerusalem. Take thou the same, and be diligent with the same money, oxen, rammes, and lambes, with their meate offerings and drinke offerings, and thou shalt offer them vpon the altare of the house of your God, whiche is at Jerusalem. And looke what it lyketh thee, and thy brethren to do with the remnaunte of the money, that do after the will of your God. And the vessels that are given thee for the ministracion in the house of thy God, those deliuer thou before God at Jerusalem. And whatsoeuer thing more shalbe needefull for the house of thy God, which is necessarie for to spend, thou shalt receiue the charges oute of the kinges treasure house. I king Artaxerxes haue commaunded all the treasures beyonde the water, that looke whatsoeuer Esdras the priest and scribe, in the lawe of the God of heauen, requireth of you, that ye fulfil the same speedely, untill an hundred

there at Babilon, whether it haue ben kinge Cyrus commaundemente, that this temple of GOD at Ierusalem should be builded, and let him send vs the kinges mind concerning the same matter.

The. vi. Chapter.

3. El. 6. a

Then commaunded king Darius, and they made search in the library, euen in the place wher they layed by the treasure at Babilon And there was found in a coffer (in the place that is in y^e land of the Medes) a volume: and therein was it thus written, and suche a memoriali: In the first pere of kinge Cyrus, gaue the same kinge Cyrus commaundement concerninge the house of God at Ierusalem, that the same house shoulde bee builded in the place wher they offer the sacrifices, and to toyne the walles together of thre scoz cubites height, and thre scoz cubites bredth. Thye rowes of rough stones, and one rowe of timber, and the expenses shal be geuen of the kinges house. And let the golde, and siluer vessel of the house of GOD, (which Nabuchodonosor tooke out of the temple at Ierusalem, and brought vnto Babilon) be restored and brought againe vnto the temple at Ierusalem to their place in the house of God. Set you far from them theresoze, thou E hahnai captaine beyonde the water, and Starbozanai, and your counsailers A sphersechet, which are beyonde the water, get ye away from them. Let the worke of the house of this God alone, that the captaine of the Iewes and they elders maye builde the house of God in his place. I haue commaunded what shal be doone to the elders of Iuda, for the building of the house of GOD, that there shalbe diligent hede taken of the kinges goodes, euen of the rentes beyonde the water, and geuen vnto the men, that they bee not hindyed. And if they haue nede of calues, rammes and lambs for the burnt offeringe of the God of heaurn, wheate, salt, wine and

oyle, after the custome of the Priestes at Ierusalem, lette the same be giuen them dayly without any delaye: that they maye offer sweete savoures vnto the God of heauen, and praye for the kinges life, and for his children. And suche a commaundemente haue I geuen: that what man soeuer he be, that altereth this word, there shal a beame be taken from his house, and lette by, and he shalbe hanged thereon, and his house shalbe made a donge hill, for the same thinge. And the God that let his name there, destroye all kinges and people that put to their hande to alter, and to breake downe the house of God whiche is at Ierusalem. I Darius haue commaunded: that this be doone with speede. Then E hahnai the captaine of the country beyonde the water, and Starbozanai with theyr counsailers (to whom kinge Darius hadde sent) did their diligence: And the Elders of the Iewes builded, and they prospered through the prophesyinge of Aggeus the prophet, and Zacharie the sonne of Iddo: and they builded and layed by the foundation, accordinge to the commaundemente of the God of Israel, and after the commaundemente of Cyrus and Darius, and Artaxerxes kinges of Persia. And the house was finished in the third day of the moneth Adar, euen in the .34. year of the reygne of king Darius. And the children of Israel, the priestes, the Levites, and the other children of the captiuitie, helde the dedication of this house of God, with ioye, and offered at the Dedication of this house of GOD, an hundred Oxen, two hundred Rammes: four hundred goates, and for the reconcilinge of all Israel twelue hee Goates, accordinge to the number of the Tribes of Israel: and let the Priestes in theyr sonnye courses, and the Levites in theyr diuers offices to minister vnto God at Ierusalem: as it is written in the booke of Moses. And the children of the captiuitie helde Passouer before the xiiii. day of the first month: the priestes and Levites were purified in

that they were all cleane together, and killed Pascheouer for all the chyliden of the captiuitie, and for their brethren the priestes, and for them selues. And the chyliden of Israel which were come againe out of captiuitie, and all suche as had separated theym selues vnto them from the filthynesse of the heathen of the lande, to seeke the Lord God of Israel, did eate, and helde the feaste of vntouened bread, seven dayes with ioy: for the Lord had made them glad, and turned the heart of the king of Assur vnto theym, to strengthen their hands in the worke of the house of God, euen the God of Israel.

The. vii. Chapter.

After these actes, there was in the reigne of Artaxerxes king of Persia, one Esdras the son of Saramah, the sonne of Asaria, the sonne of Helkai, the sonne of Salum, the sonne of Jadoe, the sonne of Ahitob, the sonne of Amaria, the sonne of Asaria, the sonne of Seraioth, the son of Zerai, & son of Alsi, the son of Buchi, the sonne of Abisun, the sonne of Phineches, & son of Eleazar, the son of Aaro the chiefe priest. This Esdras also went vp from Babylon, and was a perfecte scribe in the lawe of Moses, and which the Lord God of Israel did geue. And the king gaue him all that he required, because the hande of the Lord his God was vpon him. And there went vp certayne of the chyliden of Israel, of the priestes, leuites, syngers, porters, and of the Levites vnto Jerusalem, in the seuenthy yere of king Artaxerxes. And he came to Jerusalem in the fifti moneth, euen in the seuenthy yere of the king. For vpon the firste daye of the firste moneth, beganne he to go vp from Babylon: and on the fyrthe daye of the fyrthe moneth came he to Jerusalem, because the good hande of God was vpon him. For Esdras prepared his heart to seeke the lawe of the Lord, and to do it, and to teach the people and iudgement in Israel. And

this is the coppe of the letter, that King Artaxerxes gaue vnto Esdras the prieste and scribe: whiche was a wyter of the wordes and commaundements of the Lord, and of his statutes ouer Israel. Artaxerxes a kinge of kinges: Vnto Esdras the prieste and scribe of the lawe of the God of heauen, peace and saluation. I haue commaunded that all they of the people of Israel, and of the priestes, and Leuites in my realme (which are minded of their owne good will to go by to Jerusalem) go with thee: and therfore arte thou sente of the kinge and of his seven counsaylers, to visit Iuda and Jerusalem, accordinge to the lawe of thy God, whiche is in thy hande: And that thou shouldest take with thee syluer and golde, which the kinge and his counsaylers offer of their owne good will, vnto the God of Israel (whose habitations is at Jerusalem) and al the siluer and gold that thou canste finde in all the countrey of Babylon, with it that the people offer of their owne good will, and the priestes geue for the house of their God whiche is at Jerusalem. Take thou the same, and bye diligentely with the same money, oxen, rammes, and lambes, with their meate offerings and drinke offerings, and thou shalt offer them vpon the altare of the house of your God, whiche is at Jerusalem. And looke what it lyketh thee, and thy brethren to do with the remnaunte of the money, that do after the will of your God. And the vessels that are geuen thee for the ministracion in the house of thy God, those deliuer thou before God at Jerusalem. And whatsoeuer thing more shalbe needefull for the house of thy God, which is necessarie for to spend, thou shalt receyue the charges oute of the kinges treasure house. I king Artaxerxes haue commaunded all the treasures beyonde the water, that looke whatsoeuer Esdras the prieste and scribe, in the lawe of the God of heauen, requereth of you, that ye fulfil the same speedelye, vntill an hundred

3. Re. 7 d

talentes of silver, and till an hundred quarters of wheate, and till an hundred bates of wine, and till an hundred bates of oyle, and salte without measure. Whatsoever also belongeth to the lawe of God of heauen, let the same be done without any delaye for the house of the God of heauen, that he be not worthe agaynst the realme, and agaynst the kinge, and his chyl- dzen. And we certify you, that ye haue no aucthoritie to require taxinge and custome, and yerely rentes vpon any of the priestes, leuites, singers, porters, Bethinims, and ministers in the house of his God . And thou Esd. 8 (after the wisdoms of thy God , that is in thy hande) set iudges and arbiters (by my aucthoritie) to iudge all the people that is beyonde the water, euen all suche as knowe the lawe of thy God : and them that knowe it not, those see that ye teache. And whoso- uer will not fulfill the lawe of thy God , and the kinges lawe, lette him haue his iudgement without delaye, whether it be vnto death, or to be ro- ted oute, and to bee condemned in goodes: or to be put in prison. • Bless- ed be the Lorde God of our fathers, which so hath inspired the kinges hart to garnishe the house of the Lorde , that is at Ierusalem, and hath enclyped his mercye vnto me in the presence of the kinge, and his counsaylers, and before all the kinges hye estates. And I was comforted (euen as the hande of the Lorde my God was vpon me) and so gathered I the heads of Irael together, that they might go by with me.

3. Es. 8. a

The. viij. Chapter.

2. Es. 8. c

These are the principall fathers of them, and this is their regi- ster that wente vypp with me from Babylon, what time as kinge Artaxerxes reygned. Of the children of Ithinehes, Gerson: of the children of Ithamar, Daniell: of the chil- dzenne of David, Hatus: of the chil- dzen of Zechania, amonge the chyl-

dzenne of Pharos, Zachary: and with him were numbred an hundred and fiftie men. Of the children of the cap- tayne of Moab, Elionai, the sonne of Zerahia, and with him two hundred men. Of the children of Zechania the sonne of Iahaziel, and with him three hundred men. Of the children of Adin, Abed the sonne of Jonathan, and with him fiftie men. Of the chyl- dzen of Elam, I say the sonne of Zech- lia, and with him seuentie men. Of the chyl- dzenne of Saphatia, Zebadia the sonne of Michaell, and with him fourre score men. Of the chyl- dzenne of Joab, Obadia the sonne of Ichtiel, and with him two hundred and eigh- tene men. Of the children of Selo- muth the sonne of Josophia, and with him an hundred and thre score men. Of the children of Webai, Zachari the sonne of Webai, and with him eght and twentie men. Of the children of Isgad, Iohanan the sonne of Iha- than, and with him an hundred and ten men. Of the children of Adoniram that were the laste, whose names are these: Eliphelet, Zebiel and Hamai- ah, and with them thre score menne. Of the children of Bignai, Bithai, and Zabud, and with them seuentie men. And I gathered them together by the water that runneth towards Shaua, & there abode we thre dayes. And I looked amonge the people and the Priestes, and founde there none of the chyl- dzenne of Leui. Then sente I to Eliezer, to Arielt, Semai, Elnathan, Jarib, Elnathan, Pa- than, Zacharie: and to Meshullam the rulers, and to Jotari and Elia- E than, whiche were menne of under- standing: and to those gaue I com- mandement, vnto Iddo the chiefe at Casphia, that they should lette vs ministers for the house of our G D : and I tolde them what they should say vnto Iddo, and to his chyl- dzen the Bethinims at Casphia. And (throughe the good hande of our God vppon vs) they broughte vs a iust manne from amonge the chyl- dzen of Iddo, the sonne of Leui, the sonne

of Israel: & Sarabia with his sonns
and his brethren, even eightene. And
Halsab, and with him Isai of the
children of Merari, with his brethren,
and their sonnes twenty. And of the
Aethiopes, whom David and the
princes gave to minister vnto the Le-
uites, two hundred and twenty of
Aethiopes, whiche all were named
by name. And euen ther at the water,
besyde Thana I proclaymed a faste,
that we might humble our selues be-
fore our God, and seeke of him a right
waye for vs, and for our children, and
for all our substance. For I was a-
shamed to require of the king, soldi-
ers and hoysmen, to helpe vs against
the enemy in the way: but we sayde
vnto the king: The hande of our god
is vpon all them that seeke him, in
goodnesse, and (his dominion,) his
holence and wrath, is against all them
that forsake him. So we fasted, and
besought oure God for this, and hee
hearde vs. And I toke our twelue of
the chiefe priests: Sarabia, and Ha-
sabria, and ten of their brethren with
them, and weped them the siluer and
golde, and vessels that were appoy-
ned for the house of our God, whiche
the kinge and his counsaillers, and his
knyghtes, and all Israel that wer there
at hande, had giuen together. And I
weyed vnto their hande sixe hundred
and fifty talentes of siluer, and in si-
luer vessels an hundred talentes, and in
golde an hundred talentes, twentye
basins of golde, of a thousande peces:
and two costelye ornaments of good
brasse as cloure as golde: and I sayde
vnto them: Ye are consecrate vnto the
Lorde, like as the vessels are holy also,
and the golde and siluer are giuen of
a good will vnto the Lorde God of
your fathers. Watche ye, and keepe it,
for ye shall weye it downe before the
chiefe priests and Leuites, and an-
cient fathers of Israel at Jerusalem
in the Treasuries of the house of the
Lorde. Then tooke the Priests and
Leuites the weyed siluer and golde,
and vessel, to bring it to Jerusalem,
vnto the house of oure God. And we

broke bp, from the water of Thana on
the .xii. day of the firste moneth, to go
vnto Jerusalem: and the hande of our
God was vpon vs, and deliuered vs
from the hande of the enemies, and of
such as layd wait for vs by the way.
And we cam to Jerusalem, and abode
there .iiij. dayes. But on the .iiij. daye
was the siluer and golde, and vessel
weyed in the house of our God, by the
hande of Merimoth, the son of Uria
the priest, and with him was Eleazar
the son of Phineches, & with the was
Josabab the son of Iesus, & Hoabia
the sonne of Benoi the Leuites. Ac-
cording to the number and wayght of
euery one, was the weight al wrytten
bp at the same time. And the children
of the captiuitie, which wer come out
of prison, offred burntofferings vnto
the God of Israel, twelue bullockes
for al Israel. xcvi. rammes, seuen and
scuentie lambs, twelue he goates for
a sinneofferinge, all to the burntoffer-
ing of the Lorde. And they deliuered
the kinges commission vnto the kin-
ges officer, and to the captains: & were
on this side the water. And they pro-
moted the people, & the house of God.

The .ix. Chapter.

Uhen these things wer don, &
the rulers came to me, and
sayd: The people of Israel,
and the priests and Leuites
are not separated from the people of
the landes (as touchinge their abho-
minations) namely, of the Cananites,
Hethites, Pherezites, Jebusites, Am-
monites, Moabites, Egyptians, and
Amozites. For they haue taken the
daughters of the same to them selues,
and to their sonnes, and the holy seede
is mixed with the nations in the land,
and the hande of the Princes and ru-
lers hath bene principall in the tres-
passe. And when I hearde this say-
inge, I rente my clothes and my gar-
ments, and pluckte of the heare of my
head, and of my bearde, and sat mou-
ninge. And there reioyced vnto me all
suche as feared the wordes of the

Deu. 7.
Ios. 23.
Jud. 3.

3. Es. 8.

Lorde God of Isræll, because of the transgression of the people of the captivity. And I sate mourning untill the evening sacrifice. And aboute the evening sacrifice, I arose vp fro my brennelle, and rent my clothes and my raiment, and fell vpon my knees, and spredde out my handes vnto the Lorde my God, and saide: My God, I am ashamed, and dare not lifte vpp mine eyes vnto thee my God: for our wickednesses are growen ouer oure heads: and our trespasse is waxed great vnto the heauen. Since the time of our fathers, haue we bene in great trespasse

De. 18. b vnto this daye, and because of oure
2. par. 32 wickednesses haue we and oure kin-
3. re. 24. d ges bene deliuered into the hande of

C into captiuitie, into shame, & into confusion of face: as it is to se this day. And now is ther a little and a sodaine graciousnesse come from the Lorde oure God, in causinge some of vs to escape, and that he may geue vs a naille in his holpe place, and that oure God maye lighte oure eyes, and geue vs a little life to take breathe in oure bondage.

For we are bondemen, and oure God hath not forsaken vs in oure bondage, and hath enclined mercie vnto vs in the sighte of the kinges of Persia, to geue vs life, to set vp the house of our God, and to redresse the desolatiō ther of, and to geue vs a wall in Iuda and Ierusalem. And now, O oure God, what shall we saye after this: for we haue forsaken thy commaundementes, whiche thou hast commaunded by thy seruantes the Prophetes, sayinge: The land vnto whiche ye goo to possesse, it is an vnclene lande, because of the filthinesse of the people of the landes, which with their abominations haue made it full of vnclennesse on e-

Deu. 7. a uery side. Therefore shall ye not geue your Daughters vnto their sonnes, and their daughters shall ye not take vnto your sonnes, nor seke their peace and wealth for euer, that ye maye be strong and enioy the good in the land, and that ye and your childe maye haue the inheritance of it for euer-

more. And after that all these things are come vpon vs (because of our cruelties, and great trespasses) thou oure God hast thrust downe our wickednesses, and hast geue vs a deliuerance, (as it is come to passe this daye.) And if we turne backe againe, to let go the commaundements, and make contract with the people of these abominations, wilt thou not then be wroth at vs (and not without cause) till we be bitterly consumed, so that nothing remaine, and til there be no deliuerance? O Lorde G O D of Isræll, thou art righteous, for we remaine yet escaped as it is to see this day. Behold also, in thy presence are we in our trespasses, and because of it maye we not stande before thee.

The x. Chapter.

A And when Esd. 10. 1. prayed after this manner, and know-
3. 11. ledged, wepte, and laye before the house of God, there resorted vnto him oute of Isræll a very great congregation of men and women, and childen: and the people wepte verie sore. And Sechania the sonne of Jehiel one of the chyldren of Elam, answered, & said vnto Esd. 10. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. We haue trespassed against our G O D, and haue taken strange wyues of the people of the lande. Nowe there is hope yet in Isræll concerning this thing: for nowe we will make a cōuenant with our God, and put awaye all the wyues (and such as are borne of them) accordinge to the Counsaile of the Lorde: and we will be in the feare of the commaundementes of oure God, that we maye doo accordinge to the lawe. Gette thee vp, for this matter belongeth vnto thee: we also will be with thee: be of good comfort therfore, and doo it. Then rose Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Esd. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80.

of Eliaib. And when he came thither, he dyd eat no bread, nor drinke water, for he mourned, because of the transgression of the people that hadde bene in captiuitie. And they caused a proclamation to go thowse oute Iuda and Jerusalem, vnto all the chyldren which hadde bene in captiuitie, that they shoulde gather them selues together vnto Jerusalem. And that who soeuer came not within thre days, according to the denise of the rulers and elders, at his substaunce shuld be forsaite, & he shuld be put out from the congregation of the captiue. Then at the me of Iuda and Ben Jamin, gathered themselves together vnto Jerusalem: within thre days, enen the twentieth day of the ninth moneth: and all the people satte in the streete before the house of God, and trembled because of this matter, and for the rayn. And Esdras the prierke stode vppre, and sayde vnto them: Ye haue transgressed, & haue taken strange wines, to make the trespass of Israel yet moze: confesse now therfore vnto the Lord God of poure fathers, and do his pleasure, and separate your selues from the people of the lande, and from the strange wyues. And all the congregation answered, and sayde with a loude voyce: It shal be so: and we will do as thou haste sayd. But the people are many, and it is a rayne wether, and the people are so fayne to tary without in the streete, neyther is this a worke of one day or two: for we haue offended verp soze in this thing. Let our rulers stand therfore in all the congregation, and let all them whiche haue taken strange wyues in our citie, come at the time appointed: and let the Elders of euery cite, and their Judges be with them, till they haue turned the wrath of our God away from vs, concerning this matter. Then were appointed Josaphat the sonne of Abiel, and Jashub the sonne of Bekua ouer this matter. And Mesulam and Sabai, the Leuites helped theyn. And the chyldren of the captiuitie dyd enen so. And Esdras the prierke and the an-

cient headdes throught the house of their fathers, all men of great fame, separated them selues, and sat theym downe in the first daye of the tenth moneth, to examine the matter. And vntill the first day of the first moneth they were finishinge the businesse, with al þ men that had taken strange wines. And amonge the chyldren of the prierks ther wer men found þ had taken straunge wines, namely among the chyldren of Iesua the sonne of Joseder, and of his byethren Maliah, and Elezer, Jarib and Gebalia, and they gaue their hands therebpon, that they woulde put awaye their wines, and for their trespassse offeringe to geue a ramme for theyr trespass. And among the chyldren of Emur, Honani and Zababia. Among the chyldren of Barim, Saasiah, Elia, Semetiah, Jehiel, and Azia. Amonge the chyldren of Pashur, Elioenai, Malasia, Ismaell, Methanell, Josabad, and Elasa. Among the Leuites, Josabad, Semet, Bealaia (whiche same is Beulahah.) Pathahiah, Iuda and Eleazer. Among the singers also Eliasib. And among the poyers, Shillum, and Etem and Uri. And of Israel amonge the chyldren of Pharohe, Remia, Iesiah, Malchia, Jamin, Eliazar, Malchia, and Baania. Amonge the chyldren of Elam, Mathania, Zacharie, Jehiel, Abdi, Jerimoth, and Galia. Among the chyldren of Jathu Elioenai, Eliasib, Mathania, Jerimoth, Zabab, and Azia. Amonge the chyldren of Weba, Jehohanan, Hanania, Zabab, and Athalia. Among the chyldren of Beni, Mesulam, Maluch, Balaiah, Jashub, Saal, and Jerimoth. Amonge the chyldren of the captayne Moab, Adna, Cholai, Benai, Malasia, Mathania, Bezalel, Benni, & Manasse. Among the chyldre of Harim, Elezer, Iesia, Malchia, Semetia, & Shimeon; Ben Jarim, Maluch, & Samaria. Amonge the chyldren of Barsum, Mathanai, Mathathiah, Zabab, Ediphalec, Jeremie, Moabite, and Sether. Amonge the chyldren of Bani, Madat, Anram, Huell, Banea,

Chelaiht, Badiab, Maniah, Mare-
moth, & Elialib, Mathania, Matha-
nai, Jacti, Bani, Veni, and Semeliah,
Selemia, Natham, Joda, Mach-
nabbabai, Safai, and Sarai, Israell,
Selemiahu, and Samariahu, Sal-
lum, Amaria, and Joseph. Amonge
the children of Rebo, Jehiell, Ma-
thathia, Zabab, Zabina, Jada, Joell,
and Banaia. All these hadde taken
strange wives. And amonge the
same, there were some that had
childzen by their wives.

**The ende of the firste
booke of Esdras.**

**The seconde booke of
Esdras: otherwise called the
booke of Rehemia.**

The firste Chapter.



E The words of Rehe-
mia, the son of Ba-
chalia. It fortuned
in the moneth Chi-
len, in the twentye
yeare that I was in
the castell at Busan:
and Hanani, one of my bryethen came
to certain men of Juda, & I asked the
howe the Jewes did, that were de-
liuered, and escaped from the captiui-
tie, and howe it went at Ierusalem.
And they sayde vnto me: The remi-
naunte of the captiuiete are there in
the lande in greate misfortune and
rebuke. • The wall of Ierusalem
also is broken downe, and the gates
thercof are bzente with fire. It for-
tuned, that when I heard these wo-
des, I latte me downe and wept, and
mourned certayne dayes, and fasted,
and prayed before the **G O D** of hea-
uen, and saide: O Lord God of hea-
uen, thou greate and terrible **G O D**,
• thou that keepst couenaunte and

mercy for theym that loue thee, and
obserue thy Commandementes, let
thine eares hearken, I beseeche thee,
and let thine eares be open, that thou
mayest heare the prayer of thy ser-
uauntes, which I praye now before
thee daye and night, for the childzen
of Israel thy seruantes, and know-
ledge the sinnes of the childzen of
Israel, whiche wee have sinned a-
gaynst thee. I and my fathers house
have sinned: we haue bene bitterly di-
spersed from thy lawe, and haue not
kept thy commandementes, statutes
and lawes, whiche thou commaun-
dest thy seruante Moyses. I be-
seeche thee, call to remembraunce the
woorde that thou commandedst thy
seruaunte Moyses, and saydest: Ye
will transgresse, and • I will scatter
you abroad amonge the nations. But
if ye turne vnto me, and kepe my com-
mandementes, and do them: though
ye were caste oute vnto the uttermost
part of heauen, yet will I gather you
from thence, and will bringe you vnto
the place that I haue choisen, to sette
my name there. They are thy seruaun-
tes and thy people, to whome thou hast
deliuered through thy great power,
and in thy mightye hande. O Lord
I beseeche thee let thine eare hearken
to the prayer of thy seruante, and to
the prayer of thy seruantes, whose
desire is to feare thy name, and let thy
seruaunt prosper this day, and graunt
him mercy in the sighte of this man,
for I was the kinges builder.

The .ij. Chapter.

I It fortuned, that in the Moneth
Nisan, in the twentieth yeare of
king Artaxerxes, the wine stood
before him, and I tooke vp the wine,
and gaue it vnto the kinge. And I
was heauye in his presence. And the
king sayde vnto me: why lokest thou
so sadlye, when thou arte not sick?
is it nothing else, but that thou art he-
uie harted? And I was sore afraid, and
sayde vnto the king: **G O D** save thy
kings life for ever. Howe shuld I not

A. re. 25. b

Ioke said, when the citie and place of my fathers buriall lyeth waste, and the gates thereof are consumed with fyre? And the king sayde vnto me: what is then thy request? I made my prayer also to the God of heauen, and sayde vnto the king: if it please the kynge, and if thy seruauent haue found fauour in thy sighte, sende me vnto Iuda vnto the citie of my fathers buriall that I may buylde it. And the kynge sayd vnto me (the Queene hym self sitting by him) howe longe shal thy journey continue, and when wilt thou come againe? And it pleased the king to sende me: and I sette him a tyme, and sayde vnto the king: Yf it please the king, let hym geue me letters to the captaynes whiche are beyonde the water, that they maye conuey me ouer till I come into Iuda: and letters vnto Asaph the lord of the kinges wood, that he maye geue me timber to make beames for the gates of the place (whiche is harde by the house) & for the walls of the citie, & for the house: I shall enter into. And the king gaue me accordinge to the hande of my God, which was good vpon me. And when I came to the captaynes beyonde the water, I gaue them the kinges letters. And the kynge dyd send captaynes and horsemen with me. Sanablat also the Hozonite, & Tobia a seruauent (the Ammonite) harde of it, and it grieved them sore, that ther was come a man whiche soughte the wealth of the chyldren of Israel. And I came to Jerusalem, and was there thre dayes, and I gatte me vp in the night season, and a fewe men with me, neyther tolde I any man, what God had geuen me in my heart to do in Jerusalem: and there was not one beaste with me, save it that I rode vpon. And I departed in the nighte by the balley porte, before the dragon well, and to the donge porte, and confounded the wallen of Jerusalem, howe they were broken downe, and the portes thereof consumed with the fyre. And I went ouer vnto the well porte, and to the kinges conduct, & there was no

room for the beaste that was vnder me to passe. Then went I on in the night by the broke syde, and confounded the wall, and turned backe and came home againe by the balley porte. And the rulers knew not whither I went or what I did: neyther dyd I as yet tell it vnto the Jewes, to the priestes, to the noble men, to the rulers, and to the other that laboured in the worke. Then sayde I vnto them: ye see the miserie that we are in, howe Jerusalem lieth waste, & howe the gates thereof are burnt with fyre: come therefore, that we may build vpon the wall of Jerusalem, and that we be nomore rebukes. And I told them of the hand of my God, that it was gracious ouer me) and the kinges wordes that he had spoken vnto me. And they sayde: Let vs get vp and build: & they strynghed their hande to good. But when Sanablat the Hozonite, and Tobia the seruauent (an Ammonite) and Gesem the Arabian herd it: they laughed vs to scoone, and mocked vs, and sayde: what is this that ye do? Wyl ye fall awaye from the king? Then answered I them, and said: the God of heauen, he it is that hath graunted vs prosperite, and we be his seruauents. Let vs get vp and build: As for you, ye haue no portion, nor righte, nor inheritance in Jerusalem.

Chc. iij. Chapter.

And Estab the hye priest gat hym vp with his brethren the priestes, and they builded the shepegate. They repayed it, and set vpon the doores of it: euen vnto the towre Dec, repayed they it, and vnto the towre Hananeil. Nexte vnto him also builded the men of Jericho. And besyde him builded Sachur the sonne of Amri. But the sheperde dyd the chyldren of Sanaa builde, whiche also laide the beames thereof, and sette on the doores, lockes and barres of it. And nexte vnto him builded Meraoth, the sonne of Uria, the sonne of Hahoz. And nexte vnto them builded Ierusalem the sonne of Herethia, the sonne of Meshabeck. And nexte vnto

him builded Zadoc the sonne of Basana. And next vnto him builded they of Chekoa. But the greates men that were a monge them, put not their neckes to the worke of their Lord. The olde gate builded Johoiada the sonne of Paseah, and Melulam the sonne of Besodia, they laped the beames therof, and sette on the dozes, lockes and barres of it. Next vnto them builded Melatiah of Gibeon, and Jadon of Merano, menne of Gibeon, and of Mispa where hee that was captayne on this side the water had a mansion. Next vnto him builded Asiel the son of Barhatah the golde smith. Nexte vnto him also builded Hananiah, the sonne of Barakahum, and they repayed Jerusalem vnto the broad wall. Nexte vnto them builded Raphatah the sonne of Hur, the ruler of the halfe parte of Jerusalem. Nexte vnto him builded Jedai the sonne of Harumaph ouer against his house: and next vnto him builded Hatus, the sonne of Hasabni. But Melchia the sonne of Harim and Hasub the sonne of the captaine of Moab builded the other peece, and the towre beside the fornares. Next vnto him builded Hallam a singers sonne, the ruler of the halfe part of Jerusalem, he and his daughters. The bailey gate builded Hasum, and the citizens of Zonoa. They builded it and set on the dozes, lockes and barres therof, and a thousande cubites on the wall vnto the dounge porte. But the dounge porte builded Melchiah, the sonne of Rechab, the ruler of the fourth parte of Bethcharē: he repayed it, and set on the dozes, lockes and bars therof. But the well gate repayed Hallam, the sonne of Chothosah, the ruler of the fourth part of Mispa. He builded it, and laid the beames, and set on the dozes, lockes and barres therof, and the wall vnto the poole Siloah, by the kinges garden, and vnto the steyppes that goe down fro the city of David. And after him builded Shehmiah the sonne of Abok: the ruler of the halfe parte of Bethzur, vntill the other syde ouer

against the sepulchres of David, and to the poole that was repayed, and vnto the house of the mightie. After him builded the Levites, Rehum the sonne of Bani, and nexte vnto hym, builded Hasabia the ruler of the halfe parte of Beth in his quarter. After him builded their byethzenne. Banai the sonne of Benadab, the ruler of the halfe parte of Bethlah: and after him builded Ezer the sonne of Iesua: the ruler of Mispa the other peece, harde ouer against the goinge vnto the house of the ordynaunce that was in the corner. Againe, after him byde forth Baruch the sonne of Zachai of indignation, and repayed the other peece from the turninge corner, vnto the dooze of the house of Elialib the hye priest. After him also builded Meriworth, the sonne of Arpa the sonne of Hacos the other peece from the doze of the house of Elialah, euen as longe as the house of Elialah extended. After him builded the priestes, the men of the playne. After him builded Ben Jamin and Halub, ruler against they house, and after him wrought Maria the sonne of Masia, the sonne of Banania, nexte vnto his house. After him also builded Benni the sonne of Benadab, the other peece from the house of Azaria vnto the tournynge of the wall, and vnto the corner. After him builded Sala the sonne of Asia, ouer against the corners and f high towre, which lyeth out ouer from the Spynge house, that was besyde the courts of the prison. After him Shedan the sonne of Pharthos (as for the priestes they dwelt in the stronge holde vnto the wateregate, toward the east, and to the towre that lyeth ouer.) After him builded they of Chekoa the other peece ouer against the gate courts that lyeth outwarde, vnto the wall of the stronge holde. But from aboue the horsegate forth builded the priestes, euerp one ouer against his house. And after theym builded Zeeck the son of Jamin ouer against his house. After him builded also Benania the keeper of the key.

After him builded Hanania the sonne of Selemia, and Hanan the sonne of Zaphan the sixte, the other perce. And after him builded Mesulam the sonne of Barachia ouer agaynste his shoie house. After him builded Malachias, the golde smithes son, vntill the house of the Pethinims, and of the marchantes ouer against the gate Mathan, and to the parlour of the corner. And betweene the parlour in the corner vnto the shepegate builded the golde smithes, and the marchauntes.

The. iij. Chapter.

BUt whē Hanabablat heard that we builded the wall, hee was wroth in him selfe, and tooke grate indignation, and mocked the Jewes, and layde befoze his brethren and the souldiers of Samaria, what do these impotente Jewes? Will the betwen suffer the? Shall they offer? Shall they performe it in one daye? Shall they make the stones whole agayne, that are broughte to daile and bynter? And Eobiah the Ammonite was beside him, and said: Though they build yet if a force goo by, hee shall breake downe their stony wall: Heare (O thou our God) for we are despised, turne they shame vpon they owne headde, and geue them ouer into the despisinge in the lande of their captiuitie. Couer not their wickednesse, and let not their sinne be put oute in thy presence: for they haue prouoked the builders. And so builded wee the wall, and it was ioynd whole together, vnto the halfe height therof. And the people were minded to labour. And it fortuned that when Hanabablat, and Eobiah and the Arabians, Ammonites, and Moabites hearde, that the walles of Jerusalem were made by, and that the gappes begonne to be stopped, they were verie wroth, and conspired all together to come and fight against Jerusalem, and to make the people an hinderance therein. Nevertheless, we made our prayer vnto our God, and set watchmen by them which builded day and night

ouer agaynst them. And Iuda sayde: the strength of the bearers is to feble: and there is yet muche moze moztur, and wee are not able to builde on the wall. And our aduersaries saide: they shall not knowe, neyther see, till wee come in the mids among them, & slaye them & hinder the worke. But it fortuned y when the Jewes (which dwelt beside theym) came, they tolde vs as good as tenne times: that in all places where ye go vnto, they are appointed to fall vpon vs. Therefore let the people after their kindreds with theyr sweards, speares, and bowes beneath in the lowe places behinde the wall, and I looked, and gat me by: and saide vnto the chiefe menne, to the rulers, and to the other people: be not ye afraid of them: but thinke rather vpon the great loyde, whiche ought to be feared, and fighte for your brethren, your sonnes, your daughters, your wiues, and your houses. Furthermore, it chaunced that when our enemies heard, that we had gotten word of it, God brought their counsell to nought: and we tourned all agayne to the wall, euery one vnto his labour. And from that time forth it came to passe that the halfe parte of the yonge men did the labour: and the other half part of them held the speares, shields, bowes and best plates, and the rulers stood behinde all the house of Iuda, whiche builded on the wall, and bare burthens from those that laded them. With one hand did euerye one worke, and with the other helde he his weapon: And eueryone that builded, had his swearde girde by his thigh, and soo builded they. And the trompette blew beside me. And I saide vnto the principall menne, to the rulers, and to the other people: the worke is great and large, and we are separated vpon the wal one farre from an other. Loke in what place therefore ye heare the noyse of the trompette: resorte ye thither vnto vs, and oure GOD shall fight for vs, and we wil be laboringe in the worke. And the halfe part of the held the speares from the morninge

2. Ezech. 10
and 9. f

Ezech. 10. f

spring: till the starres came forth. And at the same time saide I vnto the people: euery one abide with his seruauant at Jerusalem, that in the night season we maye watche, and labour on the day time. As for me and my brethren, my seruantes, and the menne of the watch (whiche were behinde me) we put neuer of oure clothes, no moze the xij other did their harnessse, saue only because of the water.

The. v. Chapter.

And there arose a greate complaint of the people, and their wotues against their brethren the Jewes. For there were some that sayde: our sonnes and daughters, and we are to many, therfore will we take corne for them, that we maye eate and liue. Some also there were that sayde: let vs set our landes, byneyardes and houses to pledge and take by corne in the dearth. But some there were that said: let vs borrow mony for the kings tribute, and that vpon our landes and byneyardes. Behold our bodie as the bodie of our brethren, and oure children as their children: els shoulde we subdue our sonnes and daughters vnto bondage, and some of our daughters are subdued vnto bondage already, and no strength is there in our hands, and other men haue our landes and vineyards. And when I heard their complaint and suche wordes, it displeased me soze, and I aduised so in my mind, that I rebuked the counsellors, and the rulers, and sayde vnto them: Euerye one of you is to chargeable vnto his brother, and I broughte a greate congregation against them, and sayde vnto them: we (after our habilitie) haue boughte oure brethren the Jewes whiche were solde vnto the heathen. And wil you sel your brethren againe vnto the heathen, after that they haue bene solde vnto vs? Then helde they their peace, and coulde finde nothinge to answer. And Nehemia sayde: It is not good that ye do. Ought ye not to walke in the feare of God, because of the rebuke of the heathen, that are our enemies? I and my brethren, and

my seruantes doo lende them money and corne: but as for vsury, let vs lene it. Therefore, this same daye I praye you se that ye restore them their landes againe, their byneyardes, oyle, gardes, and their houses, and remit the hundred parte of the money of the corne, swine and oyle that ye haue swonne of them. Then sayde they, we will restore them againe, and will requyre nothinge of them: and will doo as thou haste spoken. And I called the priests, and tooke an othe of them, that they should doo so. And I shoke my lappe, and sayde: God shake out euerye man after the same manner from his house and labour, that maintayneth not this swoorde: euen thus bee he shaken out, and voyde. And all the congregation saide: Amen, and prayed the Lord. And the people did so. And from the time forth that (the king) committed vnto me to be a capitaine of them that were in the lande of Iuda, euen from the. xx. yeare vnto the. xxxii. yeare of king Artaxerxes (that is. xii. yeare) I with my brethren liued not of such sustenance, as was geuen to a capitaine. For the olde captaynes that were before me, had bene chargeable vnto the people, and had taken of the breade and wine, and. xl. sicles of siluer: yea, and they seruantes had oppressed the people. But so did not I, and that because of the feare of God. But I laboured also in the worke vppon the wall, and bought no lande. And all my seruantes came thither together vnto the worke. Moreover, there are at my table an. C. and fiftie of the Jewes and rulers, which came vnto me from amonge the heathen, that are about vs. And there was prepared for me daylye an Ox, and six chosen shepe, and birdes, and euer once in ten dayes a great summe of wine. Yet required not I the livinge of a capitaine, for the bondage was greuous vnto the people. • I thinke vpon me my God vnto the best, accordinge to all that I haue done for this people.

The. vi. Chapter.

And when Sanabalat, Tobiah, and Geselem the Arabian, and the other of our enemies heard that I had buyded the wall: and that there were noo moe gappes therein (howbeit at the same time, hadde I not hanged the doores vpon the gates) Sanabalat and Geselem sente vnto me, saying: Come that we may mete and take counsaile together in the villages that are in the playne of the citie. No. Neuerthelesse they thought to doo me euill. And I sent messengers vnto theym, saying: I haue a great businesse to do, and I canne not comine downe. The worke shoulde stande still, if I were negligent, and came downe to you. Howbeit they sente vnto me as good as, iij. times after the same manner. And I gaue them the same answer. Then sent Sanabalat his seruante agayne vnto me the fifti time with an open letter in his hande, wherin was written: It is tolde the heathen, and Geselem hath saide it, that thou and the Jewes thinke to rebel, for the which cause thou buildest the wall that thou maiest be their king in these matters, and haste ordeyned thee prophetes to preach of thee at Ierusalem, and to saye: He is kinge of Iuda. And now we shall thinke come to the Kinges cares: come now therefore, and let vs take oure counsell together. And I sente vnto him, saying: there is no suche thinge doone as thou sayest, for thou saynest them oute of thine owne hearte. For they were all minded to make vs a frayde, saying: they shall withdraue their handes from their worke, that it shall not be finished. Howbeit, I strengthened my hand the more. And I came vnto the house of Semcia the sonne of Delaia, the sonne of Shebtabael, and he had shut him selfe within, and said: let vs come together into the house of God, euen vnto the midst of the temple: and shut the doores of the temple, for they will come to slaye thee: yea, euen in the night will they come to put thee to death. And I said: Would any suche man as I saye: what

is that being as I am, that will go in to the temple, to saue his life? I will not go in. And I perceaued that God had not sent him. Yet spake he prophesie vnto me, neuerthelesse, Tobiah, & Sanabalat, had hired him for money. Therefore tooke he the money that through feare I shoulde so do, and say that they might haue an euill reporte of me, to blaspheme me. By God, thinke thou vpon Tobiah and Sanabalat accordinge vnto these their wordes, & of the prophet Moabias, and of the other prophetes, that would haue put me in feare. And the wall was finished on the .xxv. day of the moneth Elul, in .lii. daies. And when all our enemies heard thereof, all the heathen that were about vs were afraide, and their courage fayled theym. And they perceaued, that this worke came of our God. And at the same time were ther many of the chiefe of Iuda, whose letters went vnto Tobiah: and agayne from Tobiah vnto the (for there were manie in Iuda, that were sworn vnto him, for he was the sonne in lawe of Sechania, the sonne of Arah, and his sonne Ichonathan, had the daughters of Mesallam, the sonne of Barachia, and they spake good of him before me, and told him my wordes, and Tobiah sent letters, to put me in feare.

¶ The .vii. Chapter.

Nowe when the wall was buyded: I hanged on the doores also, and the porters, syngers, and Leuites were appoynted. And I commaunded my brother Hanania, and Hanania the ruler of the castell at Jerusalem: for he was a saythfull man, and feared God more then did many other. And I said vnto them: Let not the gates of Jerusalem be opened vntill the Sunne be whote. And while they were standing in the watch, they shut the doores, and barred them. And we appoynted certayne citizens of Jerusalem, to be watchmen, euerye one to keepe his watche, & euery one to be ouer agaynst his house. As for the city, it was large of roome, & great, but the people were

fewe therein, and the houses were not builded. And God gaue me in my hart that I gathered together the principal men, & the officers, & the people to number them, & I found a register of the number of them, • whiche came vp befoze out of the captiuitie, and found written therein: these are the sonnes of the lande that went vp from the captiuitie of the carping away (whom Nabuchodonosor the kinge of Babylon had brought away) and came agayne to Jerusalem, and Iuda, euery one vn to his citie. They whiche came with Jozobabel are these: Iesua, Nehemia, Sariah, Rasaima, Rahamani, Harbochee, Welsam, Mesperah, Seguai, Nahum, and Baanath. This is the number of the men, of the people of Israel. The children of Pharaos, were two thousand, an hundred and two and seuentie, the children of Sephatiah, iii. hundred and two and seuentie, the children of Arah, sixe C. and two and fiftie, the children of the captaine of Moab, among the children of Iesua, and Joab, two thousand, eyght hundred, and xliii. the children of Elam, a thousand, two C. and fowze and fiftie, the children of Zathua, eight C. and siue and fortye, the children of Zachai, seuen hundred and thye scoze, the children of Wanui, six hundred & eight and fortye, the children of Webat, sixe C. and eight and twenty, the children of Alsau, two thousand, thye hundred and two and twenty, the children of Bonicam, vi. hundred, thye scoze and seuen, the children of Wegoai, two thousand, thye scoze and seuen, the children of Adin, six hundred and siue and fiftie, the children of Iter, of Hezekia eight and nintie. The children of Basom, thye hundred and eight and twenty, the children of Wezat, thye C. and foure and twenty, the children of Hariph, an C. and twelue, the children of Gibeon, ninetie and syue: the men of Bethlechem, and Bethophath, an hundred, fourescoze and eyght, the men of Nathoth, an hundred and eight and twenty: the men of Beth Aisaneth two and fortye, the men of Haripath

Jarim, Cephtah, and Berroth, seuen hundred and thye and fortye, the men of Ramah, and Geba, sixe hundred and one and twenty, the men of Michmas, an hundred and two and twenty, the men of Bethel, and Ai, an hundred and thye and twenty, the men of Bebo, an hundred and two and fiftie, the children of the other Elam a thousand, two hundred and foure and fiftie, the children of Haram, thye hundred and twenty, the children of Jericho, thye hundred, and siue and fortye, the children of Lodhadid and Ono, seuen hundred and one and twenty, the children of Sanai, thye thousand, nine hundred and thirty. The priests, the children of Jedaiah, of the house of Iesua, nine hundred, and thye and seuentie, the children of Immer, a thousand, and two and fiftie, the children of Phathur, a thousand, two hundred and seuen and fortye, the children of Jarim, a thousand and seuentie. The Leuites. The children of Iesua of Cadmiel, and of the children of Hoduah, foure and seuentie. The singers, the children of Asaph, an hundred and eight and fortye. The Porters. The children of Shallum, the children of Ater, the children of Elhamon, the children of Acub, the children of Hatita, the children of Sobai, al together an hundred and eyght and thirtie. The Nethinims. The children of Ziba, the children of Halupha, the children of Ehaboth, the children of Ceros, the children of Sia, the children of Phadon, the children of Lebanah, the children of Hagaba, the children of Hamai, the children of Manan, the children of Gidel, the children of Gaber, the children of Besia, the children of Rezin, the children of Jeecoba, the children of Uia, the children of Phaleah, the children of Besai, the children of Mennum, the children of Mephassim, the children of Bachur, the children of Hacupha, the children of Harhur, the children of Bazith, the children of Hehida, the children of Harlo, the children of Barcos, the children of Sela, the children of Chamah, the children

dyn of Asaiab, the childzen of Bathi-
 pha. The childzen of Salomons ser-
 uantes, the childzen of Sotai, the
 childzen of Sophereth, the childzen of
 Pherida, the childzen of Asaia, the
 childzen of Darcon, the childzen of
 Siddell, the childzen of Saphatiath,
 the childzen of Batill, the childzen of
 Bochered of Zabaini, the childzen of
 Imon. All these pethinims, and the
 childzen of Salomons seruantes, wer
 three hundred, and ninetie, and two.
 And these went vp also of Ehel, Me-
 la, Ehel, Harfa, Cherub, Adon, and
 Immer: but they coule not shewe
 their fathers house, nor their seede,
 and that they were of Israell. The
 childzen of Dalaiab, the childzen of
 Chobia, and the childzen of Mecoda,
 six hundred and two and fortye. And
 of the Priestes the childzen of Haba-
 iah, the childzen of Haros, the childzen
 of Bersilai, whiche toke one of the
 daughters of Bersilai the Gileadite
 to wife, and was named after their
 name. These soughte their writing
 in the register of their generation, but
 they were not founde, therefore they
 were putte from the priesthode. And
 Bathirsata saide vnto them: that they
 shoulde not eate of the moske holy, till
 ther cam vp a priest which shold wear
 Urin & Chumim. And so the whole
 congregation together was two and
 forty thousand, three hundred and thye
 scope: beside the seruantes and may-
 dens, of whom there wer seuen thou-
 sand, thye hundred and seuen and thir-
 ty. And they had two hundred and se-
 uen and fortye singing men and wo-
 men. Their boyes seuen hundred and
 sixe and thirtie, and their moles: two
 hundred and nine and fortye. The Ca-
 melis, foure hundred and nine and thir-
 tie: sixe thousand, seuen hundred and
 twentie asses. And certayne of the
 ancient fathers gaue vnto the woork.
 Bathirsata gaue to the tre: sure a thou-
 sand peces of golde, fifty basins, b. c.
 and xxx. Priestes garments. And some
 of the chese fathers gaue vnto the tre-
 sure of the woork. xx. M. peces of
 gold, and two. M. and two. C. pound

of siluer. And the other people gaue
 xx. M. peces of golde, and two. M.
 pound of siluer, and thye scope and se-
 uen priestes garments. And the prie-
 stes and Leuites, the porters, and the
 syngers, and the other of the people,
 and the pethinims, and all Israell,
 dwelt in their cities. And the seuenth
 moneth came, and the childzen of Is-
 raell were in their cities.

The. viii. Chapter.

AND all the people gathered
 them selues together, as one
 man in the streete, that was
 befoze the watergate, and they sayde
 vnto Esdras the Scribe, that hee
 shoulde fetch. the booke of the lawe
 of Moyses, whiche the LORD
 commaunded to Israell. And Esdras
 the Priest brought the lawe befoze
 the congregation, bothe of men and
 women, and all that coule vnder-
 stande, did hearken vnto it, vpon the
 fyrr day of the seuenth moneth: and
 he red therein, in the streete that was
 befoze the watergate, (from the mo-
 ning vntill the noone daye) befoze
 men and women that did harken to it:
 and the eares of all the people were
 enclined vnto the booke of the lawe.
 And Esdras the scribe stode vppon
 an hye pulpit of wood, whiche they
 hadde made for the preaching, and be-
 syde him stode vyse Matharia, Se-
 ma, Anania, Uriah, Helkai, and Ma-
 seia, on his righte hande: and on his
 lefte hande stode Nedaiia, Malsaiell,
 Malchias, Basum, Halebadana, Zacha-
 ri, and Melulam. And Esdras opened
 the booke befoze all the people, for he
 stode afoze al the people. And when
 he opened it all the people stode vp.
 And Esdras prayed the LORD the
 great God. And all the people aun-
 swered, Amen, Amen, with their
 handes vp, and bowed them selues,
 and worshipped the LORD, fallynge
 down vpon their faces to the ground.
 And Iesua, Baam, Serabiah, Ja-
 min, Acub, Sebatnai, Madaia, Ma-
 sia, Celita, Azaria, Jozabad, Hanan,
 &c. &c. &c.

1. Es. 3. 1

De. 31. 1

3. re. 23. 8

Pelaia: and the Levites caused the people to geue hede vnto the lawe, and the people stode in their place. And they red in the booke of the lawe of god distinctly and playnele, so that men vnderstode the thing that was redde. And Nehemiah (which is Nathirsa-
tha) and Esdras the Priest and scribe, and the Levites, that caused the people to take heede, sayde vnto all the people: this day is holy vnto the Lord your God, be ye not sorre, and weepe not. For all the people wepte, when

congregation of them that were come agayne oute of the captiuitie, made bouthes, and sate vnder the bouthes: for since the time of Iosua the sonne of Nun, vnto this daye, hadde not the children of Israel doone so, and there was very great gladnesse. And euery day from the firste daye vnto the laste, red Esdras in the booke of the lawe of God. And seuen dayes heide they the feaste, and on the eyght daye they gathered together, accordinge to the maner.

They hearde the wordes of the lawe.

1. Es. 9. d And he sayde vnto them: • God your
lawe, and eate the fat, and drinke the
swete, and sende parte vnto them also
that haue not prepared them selues,
for this daye is holpe vnto the Lord,
be not ye sorre therefore, for the hope of
the Lord is your strengthe. And the
Levites stilled all the people, and said:
holde your peace, for the daye is holy,
be ye not ye your selues. And all the
people wente their waye to eate and
drinke, and to sende parte vnto other,
and to make great mirth, because they
had vnderstand the wordes that were
declared vnto them. And on the nexte
daye were gathered together the chiefe
fathers, among all the people, and the
Priestes and Levites, vnto Esdras
the Scribe, that they might vnder-
stande the wordes of the lawe. And
they found written in the lawe (which
the Lord had commanded by Moses)

Leu. 23. f

Ex. 29 b

that the children of Israel shoulde
dwel in bouthes in the feaste of the
vii. month, and that they should cause
it to be declared and proclaymed in all
their Cities, and thorowoute Jeru-
salem, saying: go ye forth vnto the mo-
st and fetch the Olive braunches, Myrre
braunches, Myrre braunches, Salome
braunches, and braunches of thicke
trees, to make bouthes, as it is writ-
ten. And so the people wente forth,
and set them, and made them bouthes,
euery one vpon the rofe of his house,
and in their courtes, and in the cour-
tes of the house of God, and in the
streets by the watergate, and in the
streets by poete Ephraim. And all the

The ix. Chapter.

In the foure and twentie daye of
this monthe came the children of
Israel together agayne, with
fastinge and sackclothes, and earth
vpon them, and they that were of the
seede of Israel, were separated from
all the straunge children, and stode
and knowledged their sinnes, and the
wickednesses of their fathers, and
stode by in their place, and redde in
the booke of the lawe of the Lord
their God, foure times on the daye,
and they knowledged, and worship-
ped the Lord their God foure times
on the daye. And the Levites stode
on hye, namele Iesua, Bani, Cami-
miel, Sabanah, Bani, Serebiah,
Bani, and Chanani, and cried loude
vnto the Lord their God. And the
Levites, Iesua, and Camiell, Bani,
and Sababnia, Serebia, and Hobia,
Serebia, and Phathahia, saide: stand
hye, and prayse the Lord your
God forever, and lette thankes be
geuen vnto the name of the glorye,
which excelleth all the thanks geuing
and prayse. Thou arte Lord alone,
thou haste made heauen, and the hea-
uens of all heauens, with all their
hoste, the earth and all thinges that
are therein, the Sea, and all that is
there in, and thou preseruest them
all, and the hoste of heauen worship-
peth thee. Thou art the Lord our god,
thou hast chosen Abram, and brough-
test him out of Urin in Chaldea, and
calledst him Abraham, & founded his

Ex. 3. d. hearte saythfull befoze thee, and made a covenante with him, to geue vnto his seve^r land of the Cananites, Perhites, Amorites, Pherefiters, Jebusites, and Gergesites, and hast made good thy wordes: for thou art righteous, and hast considered the miserie of our fathers in Egypte, and hearde their complaynte by the red Sea, and shewed tokens and wonders vppon Pharaos and all his seruantes, and on all the people of his land: for thou knewest, that they were presumptuous and cruell against them, and so madest thou thee a name, as it is this daye. And the redde sea diddest thou drye in sunder befoze them, so that they wente thzough the middes of the sea by ffood: and their persecuters thzeuelt thou into the deepe (as a stone) in the mighty waters: and leddest them on the daye time in a cloudy pillar, and on the night season in a pillar of fyze, to shewe them light in the way that they wente. Thou cammest downe also vppon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, true lawes, good commaundementes and statutes, & declaredst vnto them thy holpe Saboth, and commaundedst them preceptes, ordinaunces and lawes, by the hand of Moses thy seruant, and gauest them breade from heauen when they were hungry, & broughtest forth water for them out of the rock when they were thirlyste: and promisedst the, that they shoulde go in and take possession of the lande: ouer which thou haddest lift vp thine hande for to geue them. But they and our fathers were proud and hardnecked: so that they followed not the commaundements: and would not obeie, neither were myndfull of the wonders that thou diddest for them: but became obstinate and heide, in so much that they turned backe to their bondage for their disobedience. And thou my God forganest, and was gracious, mercifull, patient, and of great goodnesse, and forsokest them not. And though they made a monition calle (and said: This is thy Gods

Ex. 16. d. that broughte thee out of the lande of Egypt) and did great blasphemies, yet forsookest thou them not in the wilderness, accordinge to thy greatesse mercy. And the cloudy pillar departed not from them on the daye time to leade them the waye, neyther the pillar of fyze in the night season, to shewe them lighte in the waye that they wente. And thou gauest them thy good spirite, to informe them, and withheldst not thy Hanna from their mouthes, and gauest them water when they were thirlyste. For the yeres longe madest thou provision for them in the wilderness, so that they lacked nothinge, their cloathes waxed not olde, and theyr fete swelled not. And thou gauest them kingedomes and nations, and partedste them accordinge to their portions: so that they possessed the lande of Schon kinge of Hesebon, and the lande of Og, the kinge of Basan. And their childezenne multipliedst thou as the starrs of heauen, and broughtest them into the lande wherof thou hadst spoken vnto their fathers, that they shoulde goe into it, and haue it in possession. And the childezenne wente in, and possessed the lande, and thou subduedst befoze them the inhabitants of the lande, even the Cananites, and gauest them into their hande, with their Kinges and the people of the lande, that they mighte doo with them what they woulde. And they wanne theyr stronge Cities, and a fatte lande, and tooke possession of houses that were full of all manner of gooddes, welles digged oute, vineyardes, oilegardens, and many fruitfull trees, and they did eate, and were filled, and became fat: and lined in wealth thzoughe thy greatesse goodnesse. Furthermore they were disobediente, and rebelled against thee, and caste thy lawe behinde their backes, and slew thy prophets (which exhorted them earnestly, that they might bring them agayne vnto thee) and did great blasphemies.

Ex. 3. d. 2. u. Ther=

Exo. 13. b. parted not from them on the daye time to leade them the waye, neyther the pillar of fyze in the night season, to shewe them lighte in the waye that they wente. And thou gauest them thy good spirite, to informe them, and withheldst not thy Hanna from their mouthes, and gauest them water when they were thirlyste. For the yeres longe madest thou provision for them in the wilderness, so that they lacked nothinge, their cloathes waxed not olde, and theyr fete swelled not. And thou gauest them kingedomes and nations, and partedste them accordinge to their portions: so that they possessed the lande of Schon kinge of Hesebon, and the lande of Og, the kinge of Basan. And their childezenne multipliedst thou as the starrs of heauen, and broughtest them into the lande wherof thou hadst spoken vnto their fathers, that they shoulde goe into it, and haue it in possession. And the childezenne wente in, and possessed the lande, and thou subduedst befoze them the inhabitants of the lande, even the Cananites, and gauest them into their hande, with their Kinges and the people of the lande, that they mighte doo with them what they woulde. And they wanne theyr stronge Cities, and a fatte lande, and tooke possession of houses that were full of all manner of gooddes, welles digged oute, vineyardes, oilegardens, and many fruitfull trees, and they did eate, and were filled, and became fat: and lined in wealth thzoughe thy greatesse goodnesse. Furthermore they were disobediente, and rebelled against thee, and caste thy lawe behinde their backes, and slew thy prophets (which exhorted them earnestly, that they might bring them agayne vnto thee) and did great blasphemies.

Exo. 3. d. 2. u. Ther=

Therefore thou gaueſt them ouer into the hande of their enemies, that vexed them. And in the tyme of their trouble when they cryed vnto thee, thou hearest them from heauen: and through the thy great mercy thou gaueſt them ſauours, which helped them out of the hand of their enemies. But when they came to rest they turned backe againe, to do euill beſore thee: therefore leſteſt thou them in the hande of their enemies, ſo that they had the dominion ouer them. And when they conuerted and cryed vnto thee, thou hearest the from heauen, and manye tymes haſte thou deliuered them according to thy great mercy, and teſtifiedſt vnto them that thou mighteſt bringe theym againe vnto thy lawe. Notwithſtandinge, they were proude, and harkned not vnto thy commaundementes, but ſinned in thy lawes. (which if a man

Leu. 18 a

Ro. 10. a

Gala. 3. b

Eze. 20 b

do, he ſhall liue in them,) and turned the ſhoulder a waye, and were ſtiſſe necked, and would not heare. And manye yeares diddeſt thou ſorbearc them, and teſtifiedſt vnto them through thy ſpirit, euen by the hande of the Prophetes, and yet would they not heare. Therefore gaueſt thou them into the hande of the nations in the landes. And for thy great mercyes ſake, thou haſte not vterly conſumed them, neither ſoſaken them: for thou art a gracious and mercyfull God. • Nowe therefore oure God, thou great God, mightye and terrible, thou that keepeſt couenant and mercy, regard not a little all the trauaple that hath happened vnto vs and oure kinges, oure princes, our prieſtes, our Prophetes, and oure fathers, and all the people, ſence the tyme of the kinges of Aſſur, vnto this day. And truly thou art iuſt in all that thou haſte broughte vppon vs: for thou haſte done righte. As for vs, we haue bene vngodlye, and oure kinges, and our princes, our prieſtes, and oure fathers haue not done after thy lawe, nor regarded thy commaundementes, and thy earneſt exhortations, wherewith thou haſte exhorted them: and they haue not ſerued thee in

2. Cl. 1. b

Exo. 30 a

and. 34. a

E

they, kingedome, and in thy great goodnes that thou gaueſt them, and in the large and plenteous lande which thou gaueſt beſore theym, and haue not conuerted fro their wicked workings. Beholde, we are in bondage this daye: and ſo is the lande that thou gaueſt vnto oure fathers to enioye the fruites and goodnes thereof: beholde, there are we bondemen. And great is the increaſe of it vnto the kinges, whom thou haſte ſet ouer vs, becauſe of our ſinnes, and they haue dominion ouer our bodies and catell (euen as they will them ſelues) and we are in great trouble. And in all this make we a ſure conenaut and wyte it, and oure Princes, Leuites, and Prieſtes, ſeale vnto it.

The .x. Chapter.

The ſcalers were: Nehemiah, (that is) Hathirſatha, the ſon of Hathaliah, and Zedekia, Sarai, Aſariah and Jeremie, Phathur, Amaria, Malchia, Hatus, Serebania, Malluc, Harim, Merimoth, and Obadia, Daniell, Zenthon, and Baruch, Meſulam, Abia, and Mianim, Maſia, Belgai, and Semeia, theſe were Prieſtes. The Leuites were: Jeſua, the ſonne of Azania, Weni amonge the children of Henadab, and Cadmiell. And their brethren: Serchania, Hodia, Celita, Pelcia Haman, Michah, Rehob, and Halebah, Sachur, Serebia, Sabania, Rodia, Sani, and Beninu. The heades of the people were Phares the captayne of Moab, Elam, Zathu, Benoni, Boni, Aſgad, Webat, Adania, Be-goat, Adin, Ater, Hezekia, Aſur, Rodia, Maſum, Beſai, Harip, Anathoth, and Nebai, Magphias, Meſulam, Meſur, Meſelabell, Zadoc, Jaddua, Phalaria, Hanan, Anai, Holi, Serebania, Maſub, Maloth, Malcha, Sobek, Rehun, Aſebna, Maſia, Abia, Haana and Anan, Malluth, Harim, and Baana. And the other people, the prieſtes, Leuites, porters, ſingers, ſcrutinings: & all they that had ſeparate

them selues from the people in the landes vnto the lawe of God, with their wiues, their sonnes, and their daughters, and as many as could vnderstand, and their lordes that had rule of them, receaued it for their brethren. And they came to sweare, and to bind them selues with an othe to walke in Goddes lawe, whiche was geuen by Moyses the seruante of God, and that they woulde obserue and do according vnto all the commandementes, iudgementes, and statutes of the Lord our God: and that we wolde not geue our daughters vnto the people of the lande, neyther to take their daughters for our sonnes. And yf the people of the lande brought ware on the Sabbath, and all manner of viayles to sell, that we would not take it of them on the Sabbath, and on the holpe dayes, and that we would let the senenth yere be free, concerninge all maner of charge. And we decreed a statute vpon our selues to geue per-
 Dm. 7. a
 1. Cl. 14:
 1. Cl. 15. a
 Dm. 15. a
 E
 D
 ce the third parte of a sicke to the ministration in the house of our God, to the shepherde, to the dayly meate-offeringe, to the dayly burnt-offeringe of the Sabbathes, of the new mones and feast dayes, and to the thinges that were sanctified, and to the offeringes of attonemente, to reconcyle Israel withall, and to all the busines in the house of our God. And wee caste the lotte among the priestes, Levites, and the people for the offeringe of the woode to be brought vnto the house of our God, from yere to yere, after the houses of our fathers, that it might be yente at times appoynted, vpon the sulter of the Lord our God, as it is written in the lawe: and to bringe the firstlinges of our land, and the firstlinges of our frutes of all trees, yere by yere vnto the house of the Lord: and the firstlinges of our sonnes and of our cattell, as it is written in the lawe: and the firstlinges of our oxen and of our sheepe, whiche we shoulde bringe to the house of our God, vnto the priestes that minister in the house of our God: and

that we shoulde bringe the firstlinges of oure doughe, and oure heauie offeringes, and the frutes of all maner of trees, of wine also & of oyle, vnto the Priestes, to the chertres of the house of our God. And the tythes of our lande vnto the Levites, that the Levites, myght haue the tithes in all the cyties of oure ministration. And the priestes the sonne of Aaron shal with the Levities haue also of the tythes of the Levites: so that the Levites shal bring vpon the tythes of their tythes vnto the house of our God, to the store houses, and to the treasure houses. For the children of Israel and the children of Levi, shal bring vpon the burnt-offerynges of the corne, wyne, and oyle, vnto the store houses, there as are the vessels of the sanctuary, and the priestes that minister, and the porters and singers, that we forsake not the house of oure God.

The. xi. Chapter.

And the Rulers of the people dwelt at Ierusalem. The other people also caste lottes, that amonge ten, one parte shoulde goo to Ierusalem into the holy citie to dwell and nyne parts to be in the cyties. And the people thanked the men, that were willyng to dwell at Ierusalem. These are the heades of the lande, that dwelte in Ierusalem, and in the cyties of Iuda, every one in his possession, and in theyr cyties: they of Israel, the priestes, Levites, the Rechabims, & the children of Salomons seruantes. And at Ierusalem dwelt certayne of the children of Iuda, and of Ben Jamin. Of the childrenne of Iuda: Athahiah, the sonne of Asa, the sonne of Zachary, the sonne of Amaria, the sonne of Shaphria: the sonne of Mahalaicel, of the children of Phares. And Maasia, the sonne of Baruch, the sonne of Chal, Hosi, the son of Hosaia, the sonne of Iudai, the sonne of Ioiarib, the sonne of zachary, the sonne Hiloni. All these were the children of Phares that dwelt at Ierusalem, euen foure hundred, thre score and eyght valiant men. These
 E. Cl. 15. are

ii. Esdras.

These are the children of Ben Jamin: Salu the sonne of Mesullam, the sonne of Joed; the sonne of Bedaia, the sonne of Calata, the son of Masia; the sonne of Jehiell, the sonne of Isai, and after him Gabai, Seia, nine hundred and eight and twenty. And Joel the sonne of Zichri had the oversight of them: and Juda the sonne of Senua was next ouer the citie. • Of the Priestes: Jedatiah the sonne of Joiarib, Jachin Saratah the sonne of Melkia, the son of Mesullam, the sonne of Zadoc, the sonne of Meraioth, the sonne of Ahitob, was prince in the house of God: and his brethren, that performed the worke in the temple, epghte hundred and two and twenty. And Maia the sonne of Jeroram, the sonne of Palatuel, the sonne of Amzi, the sonne of Zachari, the sonne of Palthur, the sonne of Alchya, and his brethren, these amonge the fathers, two hundred and two and forty. And Anasai the sonne of Arael, the sonne of Ahafu, the son of Moselemoth, the sonne of Immer, and his brethren, were ballant men, an hundred and epghte and twentie. And their ouerscar was zabbetell a son of one of the great men. • Of the Levites, Semeia the sonne of Hasib, the sonne of Halerikam, the sonne of Hasabat, the sonne of Bunni, and Sabathai, and Josabad of the chiefe of the Levites, had the oversight of the outward businesse of the house of God. And Hatharia, the sonne of Micha, the sonne of zabdi, the sonne of Asaph was the principall to begin the thanksgewinge and prayer. And Bakbukia the seconde amonge his brethren, and Abda the sonne of Samua, the sonne of Galail, the sonne of Jeduthan. All the Levites in the holy city wer two hundred, foure score & foure. • And the porters Acub and Calmon, and their brethren that kept the portes, wer an hundred, and two and seuentye. As for the residue of Israhell, the priestes and Levites, they were in all the cities of Juda, euerye one in his inheritance. And the Bethinians dwelt in Opheth and Ziba and Gilpa,

were set ouer the Bethinians. The ouerscar of the Levites at Jerusalem, was Asu, the sonne of Baani, the sonne of Malabia, the sonne of Mithanania, the sonne of Mitha. Of the children of Asaph there were singers about the busines in the house of God, for it was the kinges commandment concerning them, that the singers shoulde deale saythfullie euerye daye as was accordyng. And Bethania the sonne of Mesebabel of the children of Zerab, the sonne of Juda, next the kinge in all matters concerning the people, and their villages, and landes. And some of the children of Juda, that were without in the towynes of their lande dwelt at Bariath Irie, and in the villages thereof, at Didan, and in the villages thereof, and at Jerabzeell, and in the villages thereof, at Ietua, Moladath, Bethphalei in the Towne of Suall, Berriba and in their villages, at Sikeleg, and Meconath, & their villages. And at Eremmon, Sarah, Jerimuth, zonoa, Odoilam, and in their villages, at Achis, and in the fieldes thereof, at Zich, and in the villages thereof: and they worke from Bersabe vnto the valley of Hinnon. The children also of Ben Jamin, of Ieba, dwelte at Machmas, Bia, Bethell, and in their villages. And at Anathoth, Nab, Anath, Hazor, Ramah, Gethaim, Hadid, Zebaim, Manalath, Rod, and Ono, the carpenters valley. And the Levites had possession both in Juda, and in Ben Jamin.

The .xii. Chapter.

These are the Priestes and Levites, that went vp with Zorobabell the sonne of Salathiel, and with Iesua, Sararia, Jeremi, and Elzas, Amaria, Malach, Netan, Sichania, Rehum, Meremoth, Iddo, Genthoi, Abia, Meamin, Maris, Belga, Semeia, and Joiarib, Jadau, Salu, Amob, Melkia, & Jadau. These were the heades among the priestes & their brethren in the daies of Iehoi-

The Leuites were these: Iesua, Ben-
 eni, Cadmeiell, Sarabia, Iuda, and
 Mathania, which was ouer the office
 of thankesgiving: he and his brethren,
 Bactubia and Hymni, and their bre-
 thren were aboute them in the wat-
 ches. Iesua begate Ioachim, Ioachim
 also begate Eliasib, and Eliasib begat
 Joiada, Joiada begat Jonathan, and
 Jonathan begat Iadua. In the dayes
 of Ioachim were these the chief fathers
 amonge the priestes: vnder Saraisa,
 Maraisa, vnder Ieremie, Hanania: vn-
 der Esdras, Mesullam: vnder Ama-
 ria, Jehonnan: vnder Hilico, Jona-
 than: vnder Sebania, Ioseph: vnder
 Harim, Adna: vnder Maraioth, Mel-
 chis: vnder Iodo, zachari: vnder Gen-
 thon, Mesullam: vnder Abia, Zichy:
 vnder Miniamin and Moadaia Hil-
 tai, vnder Belga, Samua, vnder He-
 meia, Jehonathan, vnder Joiarib,
 Werthemia, vnder Iadada, Alsi, vnder
 Belai, Riat, vnder Amos, Cher, vn-
 der Belkai, Hasabia, vnder Iaiada,
 Mathanai. And in the time of Elia-
 sib, Joiada, Iohanan and Iadua wer
 the chiefe fathers amonge the Leuites
 and the priestes, witten vnder the
 rynges of Darius the Persian. The
 children of Leui, the principall fa-
 thers were witten in the Chroni-
 cles, vntill the time of Jonathan the
 sonne of Eliasib. And these were the
 chiefe amonge the Leuites, Hasabia,
 Serobia, and Iesua the son of Cad-
 meiel, and they brethren in their pre-
 sence, to geue prayse and thanckes, ac-
 cordinge as Dauid the man of God
 had ordened it, one watch ouer against
 another, Mathania, Balbubia, Oba-
 dia, Mesullam, Calimon, and Akub,
 wer porters in the watch at the thyr-
 sholdes of the gates. These were in
 the dayes of Ioachim the sonne of Ie-
 sua, the sonne of Iosedec, and in the
 dayes of Nehemia the captayne, and
 of the Priest Esdras the scribe. And
 in the dedication of the wall at Jeru-
 salem, they sought the Leuites out of
 all their places, that they mighte bee
 brought to Ierusalem, to kepe the de-
 dication and gladnesse, with thankes-
 giving, and singing with tymbals,
 flatteries, and harpes. And the chil-
 dren of the singers gathered them
 selues together from euery side out of
 the playne country about Ierusalem,
 and from the villages of Bethphathi
 from the house of Elgal, & out of the
 countreys of Geba, and Ismauth:
 for the singers had builded them vil-
 lages rounde about Ierusalem. And
 the Priestes and Leuites were puri-
 fied, and censed the people, and the
 gates, and the wall. And I broughte
 the princes of Iuda vpon the wall,
 and appoynted two great queres of
 men to geue thanckes, whiche wente
 on the righte hande of the wall to-
 ward the Dongegate, and after them
 went Hasaia, and halfe of the princes
 of Iuda, and Asaria, Esdras, and Me-
 sullam, Iuda, Ben Iamin, Hemia,
 Ieremie, and certayne of the prie-
 sts children with trompettes: name-
 lye zachari the son of Jonathan, the
 sonne of Hemia, the son of Matha-
 nia, the sonne of Machaia, the sonne
 of Saur, the sonne of Asaph, and his
 brethren, Hemeia, Asarai, Melchis,
 Gilalai, Maat, Nathanacil, and Iu-
 da, and Hanani, with the muscral in-
 struments of Dauid the man of god.
 And Esdras the scribe went befoze
 them, and belyde the well gate, they
 went vpon the wall agaynst them vpon the
 keys of the citie of Dauid: at the go-
 ing vpon the wall beyonde the house
 of Dauid, vnto the water gate East-
 ward. The other quere of them that
 gaue thanckes went ouer agaynst the,
 and I after them, and the half part of
 the people vpon the wal, beyonde the
 soznacegate, vntill the brode wall, and
 beyond the port of Ephzaim, & beyond
 the olde gate, beyond the silbe gate,
 and the tower of Hanancil, and the
 tower of Mea, vntill the sheepegate.
 And they stode stil in the pylon gate:
 and so stode the two queres (of them
 that gaue thanckes) in the house of
 God: and I, and the half of the rulers
 with mee, and the Priestes, name-
 lye Eliakim, Maasia, Miniamin, Mi-
 chata, Elioenai, zachari and Hanania,
 with

With trumpets: and Maasia, Semi-
ah, Eliazar, Ussi, Jehohanan, Mel-
chiah, Elam and Ser. And the sin-
gers sange loude, hauinge Ieshiah,
for their overscar. And the same daye,
they offered great sacrifices, and re-
ioyled: for God had geuen them great
gladnesse, so that both the wities and
childzen were ioyfull, and the mirth
of Ierusalem was hearde farre of. At
the same time were their men appoy-
ned ouer the tresure houses (wherein
were the heaucofferinges, the firste-
lings and the tithes) that they should
gather them out of the fieldes aboute
the cities: to distribute them vnto the
Priestes and Leuites accordinge to
the lawe: for Iuda was gladde of the
Priestes and Leuites, and they stood
and wayped vpon the office of their
God, whiche is a pure office. And
the singers and porters stode after the
commandemente of Dauid, and of
Salomon his sonne: . for in the time
of Dauid and Asaph were the chiefe
singers founded, and the Songes of
praise and thankesgeuing vnto God.
In the time of Iozobabel and Nehe-
mias, did all they of Israel geue por-
tions vnto the singers and porters, eue-
ry daye his portion, and they gaue ti-
thes vnto the Leuites, and the Leui-
tes gaue tithes againe vnto the chil-
dren of Aaron.

The .xiiij. Chapter.

And that daye did they reade in
the booke of Moyles, and the
people hearkened therto, and
there was founde writen, that the
Ammonites and Moabites shoulde
neuer come into the congregation of
God, because they mette not the chil-
dren of Israel with bread and wa-
ter, . but hyred Balaam against them
that he shoulde curse them, and oure
God turned the curse into a blessing.
Nowe when they heard the lawe, it
fortuned, that they separated fro Is-
rael euery one that had mixte him
self therein. And before this had the
Priest Eliashb the oversight of the

treasure of the house of oure God, & he
was kinne vnto Tobia: & he had made
him a great chaber: & there had they a
soze time layed the offeringes, frane-
hencence, vessel, and the tithes of corn,
wine, and Oyle (accordinge to the
commandemente geuen to the Le-
uites, singers, and Porters,) and the
heaucofferings of the Priestes. But
in all this time was not I at Ieru-
salem: for in the two and thirtie yeres
of Artaxerxes king of Babylon cam
I vnto the kinge, and after certayne
dayes obtayned I licence of the kinge
to come to Ierusalem. And I gaue
knowledge of the euill that Eliashb
did vnto Tobia, in that he had made
him a chawmber in the court of the
house of God, and it greened me soze,
and I cast forth all the vessels of the
house of Tobia out of the chambze, &
commanded them to cleanse the cham-
bers. And thither broughte I agayne
the vessels of the house of God, with
the meate offering and the incense.
And I perceyued that the portions of
the Leuites were not geuen them,
and that euery one fled to his lande,
euen the Leuites and singers that ex-
ecuted the woorkes. Then reioyced I
the rulers, and saide: why is the house
of God forsaken? And I gathered the
together, and set them in their place.
Then brought all Iuda the tithes of
corne, and wine and oyle vnto the tre-
sure. And I made treasurers ouer the
treasure: euen Helemiah the Priest,
and Zadoc the scribe, and of the Leui-
tes, Iahobania, and vnder their hande
was Hanan the sonne of Zacar, the
sonne of Mathania: for they were
counted saythfull, and their Office
was to distribute the portions vnto
their brethren. . I thinke vpon me, .
O my G O D herein, and wipe not
oute my mercye that I haue shewed
on the house of my God, and on the
officers thereof. And the same time
saue I some treadinge wine pressed
on the Sabbathes, and bringinge in
sheues, and asses laden with wine,
grapes, figges, and bringinge al maner
of burthens vnto Ierusalem, vpon the

2. pa. 23 a

den. 34. a

nu. 23. a

1. el

Sabboth day. And I rebuked theym earnestly the same day that they solde the viaples. There dwelte manne of Tyre also therein, whiche broughte fish and all maner of ware, and solde on the Sabbath vnto the children of Iuda in Ierusalem. Then reprovod I the rulers in Iuda, and sayde vnto theym: What euill thinge is this, that ye doo, and breake the Sabbath daye? Didde not your fathers euen thus, and our G O D broughte all this plague vpon vs, and vpon this Citie? And ye make the wrath more yet vpon Irael, in that ye breake the Sabbath. And it fortuned, that whenne the portes of Ierusalem begonne to be darke in the evening, beside the Sabbath, I commaunded to shut the gates, and charged that they shoulde not bee opened till after the Sabbath: and some of my seruantes sette I at the gates, that there should no burthen bee brought in on the Sabbath day. Then remayned the chappenne and merchautes once or twise ouer night withoute Ierusalem, with all manner of wares. Then reprovod I theym sove, and sayde vnto theym: Why tarpe ye all night aboute the wall? If ye doo it once agayne, I will laye handes vpon you. From that time forth came they no moze on the Sabbath. I sayde vnto the Levites, that they shoulde cleanse theym selues, and that they shoulde come and keepe the gates, to hallowe the Sabbath daye. Thinke vpon me (O my G O D) concerninge this also, and spare me, according to thy greates merite. And at the same time sawe I Jewes that married wiues of Asdod, of Ammon,

and of Moab: and the children spake halfe in the Speech of Asdod, and coulde not speake in the Jewes language, but by the tongue myghte a man perceyue euery people. Then I reprovod them, and curled theym, and smote certayne men of them, and made theym bare, and tooke an othe of theym by G O D: Ye shall not geue youre daughters vnto their sonnes: Neyther shall pee take theys daughters vnto youre sonnes, or for your selues. Did not Salomon the king of Irael sinne for such? And yet among many heathen was there no kinge like him, whiche was deare vnto his God: and God made him kinge ouer all Irael: and yet neuerthelesse outlandishe womenne caused him to sinne. Shall we then obey vnto you, to doo all this greates euill, and to transgresse agaynst oure G O D, and many straunge wiues? And one of the children of Jehoiada, the soonne of Eliaf the high priest, hadde made a contracte with Sana-balat, the Mozonite: But I chased him from me. (O my God) thinke thou vpon theym that desyle the Priesthoode, and the covenannt of the Priesthoode, and of the Levites. Thus cleansed I them from all such as were outlandish, and appoynted the courses of the Priestess & Levites euery one in his office, & to offer the wood at times, appoynted, and the first frutes. Thinke thou vpon me
O my
God
for the best
Amen.

The ende of the seconde Booke of Esd
was: Otherwise called the Booke
of Arthemia.

The Booke of

The booke of Esther.

The first Chapter.



A fortunèd, in the
dayes of Ahasuerus,
which reigned from
India vnto Ethio-
pia (ouer an hundred
and .xxvij. landes)
euen in those dayes
when the king Ahasuerus sat on his
seate royall, which was in Susan the
chiefe Citie, in the thirde yere of his
reygne, he made a feast vnto all his
princes and seruantes. And the mightie
men of Persia and Media, the cap-
tains also and rulers of his countreys
were before him, and he shewed the
richesse and gloype of his kingdome,
and the glorious worship of his great
tricke many dayes longe: euen an hun-
dred and foure score dayes. And when
these dayes were expired, the Kinge
made a feast vnto all the people that
were in Susan the chiefe Citie, both
vnto great and small, seuen days long
in the court of the garden by the kings
palace: where there hanged white
greene and yelow cloathes, fastened
with cordes of fine silke, and purple
in siluer ringes, vpon pillars of mar-
ble stones. The benches also were of
golde and siluer, made vpon a pave-
ment of greene, white, yelow & blacke
marble. And they dranke in vessels
of gold, and changed vessel after ves-
sell. And the kings wine was muche
according to the power of the kinge.
And the drink was so appointed that
none shoulde compell any man: for so
the king had commaunded by the offi-
cers of his house, that euery one shuld
doe as it liked him. And the Queene
Vashti made a feast also for the wo-
men in the palace of Ahasuerus. And
on the seuenth daye when the kinge
was mery after the wine, he com-
maunded Nehuman, Biztha, Harbo-
na, Bigtha, Abagthan, Zethar, and
Carchas, the seuen chamberlains that
did seruice in the presence of king A-

hasuerus, to fetch the queene Vashti
with the crowne regall into the kinges
presence, that he might shewe the
people and princes her faynfull, for
she was beautifull. But the Queene
Vashti would not come at the kinges
wooordes by his chamberlaynes. Then
was the king very wroth, and his in-
dignation kindled in him. And the
kinge spake to the wise men that had
vnderstandinge in the ordinaunces of
the land: for the kinges matters muste
be handled before all suche as haue
knowledge of the lawe & iudgement.
And (the chiefe and) nexte vnto him
wer Carshena, Sethar, Admata, Ther-
sis, Mares, Marfena, & Memucan,
the seuen princes of Persia and Me-
dia, which sawe the kinges face, and
sat aboute in the kingdome. What lawe
(sayth the kinge) shoulde be created
vpon the Queene Vashti, because she
did not according to the wooordes of the
king Ahasuerus, which her commaun-
ded by his chamberlaynes? And Me-
mucan answered before the kinge and
the princes: The queene Vashti hath
not onely done euill against the king,
but also against all the princes, and a-
gainst all the people, that are in all the
lands of king Ahasuerus: for this orde
of the queene shal come abrode vnto all
women, so that they shal despise theyr
hus bandes before their eyes, and shall
say: The king Ahasuerus commaunded
Vashti the Queene to be brought in
before him, but she woulde not come.
And so shall the princesses in Persia
and Media, say likewise vnto all the
kinges Princes, when they heare of
this dede of the queene: thus shal there
arise to muche despitfullnes & wrath.
If it please the king therfore, let there
go a commaundement from him, and
lette it be written, accordinge to the
lawes of the Persians & Medians,
(and not to be transgressed) that Vashti
come no more before kinge Ahasue-
rus, & let the king geue her kingdome
vnto another, that is better then she.
And when this commaundement
of the kinge (which shal bee made)
is published throughth out all
his

his empire (which is great) all women shall holde their husbands in honour both among great and small. This pleased the kinge, and the princes, and the king did according to the woide of Meneucen. For he sent letters forth into all the kings lands, into every lande, according to the writing thereof, and to every people after their language, that euery manne should be lord in his owne house. And this caused he to be spoken after the language of his people.

¶ The. ii. Chapter.

After these actes, whē the displeasure of kinge Ahasuerus was nowe layed, he thought vpon Mithi, and what she had done, and what was concluded against her. Then saide the kinges seruantes that ministered vnto him: Let there be saye ponge virgins soughte for the king, and the king appointed certayne men in all the landes of his empire, whom he charged that they shoulde bringe together all the saye pounge virgins vnto Susan the head citie, to the womens burying, vnder the hand of Hagei, the kinges chamberlayne, that kepte the women, to geue them their apparell, (and other thinges necessarye to be had.) And that the damosell which pleased the king should be quene in Mithis stede. And this pleased the king, and he did so. In the citie of Susan ther was a Jew, whose name was Hardocheus, the sonne of Jair, the sonne of Simei, the sonne of Elia, a man of Ieremi, which was carried awaye from Ierusalem, when Ieremias the kinge of Iuda was lead awaye, (whom Nabuchodonosor the kinge of Babylon caried thence) and had married Madassa (that is Esther) his vnckles daughter: for she had neither father nor mother, and she was a saye and bewtifull damosell, whom Hardocheus (when her father and mother was deade) receyued for his owne daughter. So it fortunied, that when the kinges commaundemente and commission was published, and many damoselles were brought toge-

ther in the citie of Susan, vnder the hande of Hagei, Esther was brought also vnto the kinges house vnder the hande of Hagei the keeper of the women, and the damsell pleased him, that she founde fauoure in his sighte. And he caused oznamentes to be geuen her, and such thinges as belonged to her, and appointed her seuen comely damosels out of the kinges house, and fauoured both her and her gentle women singularly in the house of the women. But Esther shewed not her people and her kinned: for Hardocheus had charged her, that he should not tell it. And Hardocheus walked euery day before the court of the womens house, that he mighte knowe howe Esther did, and what should become of her. And when the appointed time of euery damsell came, that she should go in to kinge Ahasuerus, after that she had bene twelue monethes in the decking of the women (for their decking must haue so muche time, namely six monethes with Balme and Myre, and sixe monethes with good spices, so were the women bewtifified) then wente there one damosell vnto the kinge, and whatsoever she required, (so that it were comelye) that muste be geuen her to goe with her oute of the womens building vnto the kinges palace. In the evening she went, and on the morowe agayne, into the seconde house of the women, abyding vnder the hande of Saalgas the kinges chamberlayne, whiche kepte the concubines. And she came in vnto the kinge nomore, except it pleased the king to haue her, and that he called her by name. Now when the time cam of Esther, the daughter of Abihon, the vnckle of Hardocheus (which had receyued her as his owne daughter) that she shoulde come into the kinge, she desired nothinge, but what Hagei the kinges chamberlayne, the keeper of the womenne saide. And Esther founde fauoure in the sighte of all theym that looked vpon her. And Esther was taken vnto the kinge Ahasuerus into his house royal.

1 Est. 2:5
Jer. 24:8

The Booke of

*Decem-
ber.*

In the tenth moneth, which is the moneth. • Tebeth, in the seventh yere of his reigne. And the kinge loued Esther aboue al the women, and she found grace and fauour in his sighte before al the virgins, so that he set the crowne of the kingdome vpon her head, and made her queene in steede of Aasthi. And the kinge made a great feast vnto all his princes and seruantes (whiche feast was because of Esther) and caused the landes to be in quietnesse, and gaue giftes, as became the royaltie of a king. And when the virgins were gathered together the seconde time, Harbocheus sat in the kinges gate. And as yet had not Esther shewed her kintred and her people, accordinge as Harbocheus had bidden her: for Esther did after the word of Harbocheus, like as if she had ben yet vnder his goneruance. At the same time while Harbocheus sat in the kinges gate, two of the kinges chamberlains Bitan and Theres, which kept the doze, were woorth, and soughte to laye their handes on the kinge Hasuerus. Wherof also Harbocheus gat knowledge, and told it vnto quene Esther, and Esther certified the king thereof in Harbocheus name. And when inquisition was made, it was found so. And they were both hanged on tree: and it was written in the Chronicles before the kinge.

The .iii. Chapter.

After these actes did kinge Hasuerus promote Hamon the sonne of Amadatha, the Agagite, and set him on hye, and set his seate aboue all the princes that he had with him. And all the kinges seruantes that wer in the kinges gate bowed their knees & worshipped Haman: for the king had so commaunded, concerning him. But Harbocheus bowed not the knee, and worshipped him not. Then the kings seruantes which wer in the kings gate said vnto Harbocheus: why transgrestest thou thy kinges commaundements? And whe they spake this dayely vnto him, hee solo-

wed them not; and they told Haman, that they might see how Harbocheus matters would endure, for he had told them, that he was a Jewe. And when Haman sawe that Harbocheus bowed not the knee vnto him, nor worshipped him, he was full of indignation, and thoughte it to litle to laye handes onely on Harbocheus: for they hadde shewed him the nation of Harbocheus: wherefore he soughte to destroye all the Jewes, that were throughtoute the whole empyre of Hasuerus, and that were of the nation of Harbocheus. In the first moneth (that is the moneth Nisan) in the tweluth yere of king Hasuerus, they calle Phur (that is a lot) before Haman from daye to daye, and from moneth to moneth, to the tweluth moneth, that is the moneth Adar. And Haman saide vnto kinge Hasuerus: There is here a people scatered abroad & disperfed among all people in all the landes of thine empire, and they haue their lawes contrary from all people, and do not after the kings lawes: neither is it the kinges profite to suffer theym after this maner. If it please the kinge, let it be written that they may be destroyed, and so will I paye down ten thousand talentes of siluer, by the handes of the woorkemen, to be brought into the kinges treasure: and the king toke his ring from his hand, and gaue it vnto Haman the sonne of Amadatha, the Agagite, the Jewes enemye. And the king saide vnto Haman: Let the siluer be geuen thee, and do with that people as it pleaseth thee. Then were the kinges scribes called on the thirteenth daye of the first moneth (Nisan) and there was written (accordinge as Haman commaunded) vnto all the kinges officers, and to the captaynes that were in all the landes, and to the rulers of euerye people in the countreys on euery syde, accordinge to the writinge of euery nation, and after their language: in the name of kinge Hasuerus was it written, and sealed with the kinges ring. And the writings were sent by postes into

all the kinges landes, to roote oute,
to kill and to destroye all Jewes,
both yonge and old, children and wo-
men in one daye (namelye, vppon the
thirtieth daye of the twelfth month,
whiche is the moneth . Adar) and to
spoyle their gooddes. This was the
sum of the writinge, that there shoulde
be a commandement geuen in al lan-
des, and published vnto all people,
that they shoulde be ready against the
same day. And the postes went in all
the hast, according to the kinges com-
mandement. And in Susan the chiefe
citie was the commandement deuys-
ed. And the kinge and Haman satte
and dranke, when in the meane time
the Citie of Susan was disquieted.

The. iij. Chapter.

Vhen Hardocheus percei-
ued all that was doone, hee
rente his cloathes and put on
sackcloth, with ashes, and went out
into the middes of the Citie, and cry-
ed loude and lamentablie, and came
before the kinges gate: but he mighte
not enter within the kinges gate, be-
cause he had sackcloth on, and in all
landes, countreys and places as farre
as the kinges wynde and commaun-
dement extended, there was greate
lamentation amonge the Jewes, fa-
stinge, weeping and mourninge, and
many lay in sackclothes, and in ashes.
So Esthers damoysles and her cham-
berlaynes came and tolde it her. Then
was the Queene exceedingly astoni-
shed. And she sente rayment, that Har-
docheus shoulde put on, and loyde the
sackcloth from him. But Hardoche-
us woulde not take them. Then cal-
led Esther Hathath, one of the kinges
chamberlaines (whiche stood befoze
her) and gaue him a commandement
vnto Hardocheus, that hee mighte
know what it were, wherefoze he did
so. So Hathath went forth to Har-
docheus vnto the strete of the Citie,
whiche was befoze the kinges gate.
And Hardocheus tolde him of all
that had happened vnto him, and of
the summe of siluer that Haman had
promised to weye down into the kin-
ges treasure.

because of the Jewes,
if he woulde destroye theym, and hee
gaue him the coppe of the kinges com-
maundement, that was deuysed at
Susan, to destroy them, that he might
shewe it vnto Hester: and to speake
to her, and charge her, that she shoulde
go into the king, and make her prayer
and supplicatio vnto him for her peo-
ple. And when Hathath came in, hee
tolde Esther the wordes of Hardo-
cheus. And againe, Esther spake vnto
Hathath, and commaunded him to say
vnto Hardocheus: al the kinges ser-
uantes, and the people in the landes
of the kinge, knowe that whosoener
commeth within the courts vnto the
kinge, whether it be man or woman,
which is not called, the commande-
ment is, that the same shall die, except
the kinge holde oute the golden sep-
ter vnto him (in token of graciouf-
nes) for then he shall liue. As for me
I haue not bene called to come into
the kinge nowe this thirtie dayes.
And they certified Hardocheus of Es-
thers wordes, and Hardocheus bad
saye agayne vnto Esther: thinke not
to save thyne owne life while thou
arte in the kinges house, befoze al Je-
wes: for if thou holdest thy peace at
this time, then shall the Jewes haue
helpe and deliuerance oute of an o-
ther place, and thou and thy fathers
house shall bee destroyed. And who
knoweth whether thou arte come to
the kingedome, for this causes sake?
Esther bad theim geue Hardocheus
this answer: Go thou thy way, & ga-
ther together all the Jewes together
that are founde at Susan, and fast ye
for me, that ye eate not and drinke not
in thre dayes, neyther daye nor night.
I and my damoysles will faste like-
wise: and so will I go into the kinge
which thing yet is contrary vnto the
commandement: and yf I perishe,
I perishe. So Hardocheus wente
his waye, and did all that Esther had
commaunded him.

The. ii. Chapter.

The booke of Esther.

And on the third day it fortuned, that Esther put on her royal apparel, and stode in the court of the kinges palace within, ouer against the kinges house. And the kinge sat vpon his royall seate in the kinges palace, ouer agaynst the gate of the house. And when the king sawe Esther the Queene standing in the courte, shee sounde grace in his sighte. And the kinge helde oute the golden scepter that was in his hande towarde Esther. So Esther kneepte forth, and touched the top of the scepter. Then sayde the kinge vnto her: What wilt thou queene Esther? and what requirest thou? aske euen the halfe of the empire, and it shalbe geue thee. And Esther answered: If it please the kinge, let the king and Haman come this day vnto the banket, that I haue prepared for him. And the king sayde: cause Haman to make haste that he maye do as Esther hath sayde. So the kinge and Haman came to the banket that Esther had prepared, and the kinge sayde vnto Esther at the banket of wine: What is thy petition: that it maye be geuen thee. And what requirest thou? If it be euen the halfe of the empire, it shall be done. Then answered Esther, and sayde: My petition and desire is, if I haue sounde grace in the sight of the king: and if it please the king to geue me my petition, and to fulfill my request, then let the kinge and Haman come to the banket that I shall prepare for them, and so will I do to morowe, as the kinge hath sayde. Then went Haman forth the same daie sorrowfull and mery in his mind. And when the same Haman sawe Haradocheus in the kinge gate, that he stode not vp and kneled before him, he was full of indignation at Haradocheus. Neuerthelesse, Haman refrayned him selfe: and when he came home, he sente and called for his frendes, and Zares his wife: and Haman tolde them of the gloire of his richesse, and the multitude of his childezen, and all together howe the kinge had promoted him so

greatly, and howe that he had set him aboue the princes and seruantes of the kinge. Haman sayde moreover: Yea, and Esther the Queene did let no man come in with the king vnto the banket, that she had prepared, excepte me. And to morowe am I bidden vnto her also with the kinge. But in all this am I not satisfied as long as I see Haradocheus the Jewe, sitting at the kinges gate. Then sayde Zares his wife, and all his frendes vnto him: Let them make a gallows of fiftie cubites hye, and to morowe speake thou vnto the kinge, that Haradocheus maye be hanged thereon, and go thou in meryly with the kinge vnto the bankette. And Haman was well content withall, and caused the gallows to be made.

The .vi. Chapter.

The same nighte coulde not the kinge sleepe, and he commaunded to bringe the Chronicles and stoyes: which when they were read before the kinge, they happend on the place where it was wyitten, howe Haradocheus had tolde that Bigthana, and Theres, the kinges two chamberlaynes (which kepte the threholdes) sought to lay handes on kinge Achasuerus. And the king sayde: what worship and good haue we don to Haradocheus therefore? Then said the kinges seruantes that ministred vnto him: there is nothing at all done for him. And the king sayd: Who is in the court? for Haman was gone into the court without before the kinges house, that he might speake vnto the king to hange Haradocheus on a tree (that he had prepared for him.) And the kinges seruantes said vnto him: behold, Haman standeth without in the courte. And the kinge sayde: Let him come in. And when Haman came in, the king sayd vnto him: What shalbe done vnto the man, whom the kinge wold saue bring vnto worship? Haman thought in his hert: whom desireth the king to bring vnto worship, more then me? And Haman answered the king: Let the man whom the king

pleaseth to bringe unto woollshyp, bee brought hither that he may be arrayed with the royall garments: which the kynge shal to weare: and the horse that the kynge rydeth vpon, and that the crowne royall maye bee sette vpon his head. And let this rayment and horse be deliuered vnto the hande of one of the kynges princes, that he may arraye the man wythall (whom the king is disposed to bringe to honour) and carry hym vpon the horse thowse the strete of the cite, and proclaime before him: thus shal it be done to the man, whom the king pleaseth to bringe to honour. And the kynge sayde: Make haste, and take as thou hast saide, the rayment and the horse, and do ruen so vnto Hardocheus the Jewe, that sitteth before the kinges gate: and let nothing fayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and arrayed Hardocheus, and broughte hym on horsebacke thowse the strete of the cite, and proclaimed before him: Euen this shal it be done vnto the man whom the king is disposed to honour. And Hardocheus came againe to the kinges gate: but Haman gate hym home in all the haste mournynge bare headed, and tolde Jares his wife, and all his frendes every thing that had happened hym. Then sayde his wife men, and Jares his wyfe vnto hym: If it be Hardocheus of the seede of the Jewes, before whom thou hast begun to fall, thou shalt not preuaile agaynst hym. And whyle they were yet talking with him, came the kynges chamberlaynes, and caused Haman to make haste, to come vnto the banket that Esther had prepared.

The. viij. Chapter.

And the king & Haman came in to the banket: & quene Esther had prepared: & the king saide vnto Esther on the seconde daye at the bankette of wine: What is thy petition (quene Esther) that it maye be given thee? And what desyreste thou? For, aske enen halfe the empire, and it shall be done. And Esther the

Quene answered and sayde: If I haue found grace in thy sight (o king) and if it please the king, then graunte me my lyfe at my desyre and my people, for my petitions sake: for we are solde, I and my people to be destroyed, to be slayne, and to perishe. And woulde God that we were solde to be bondmen and bondwomen, then wold I holde my tongue. For the enemye pondereth not the kinges harme. Then king Hasuerus answered, and sayd vnto Quene Esther: who is he? And where is he, that dare presume in his minde to doo after that manner? And Esther said: the enemye and aduersary is this wicked Haman. Haman was exceedingly afrayde before the kynge and the Quene. And the kinge arose from the banket, and from the wine, in his displeasure, and wente into the palace garden. And Haman rode by, and besought Quene Esther for his lyfe, for he sawe that there was myschiefe prepared for hym of the kynge all ready. And when the kinge came agayne oute of the palace garden, into the place where they drank wyne: Haman had layde hym vpon the bed, that Esther late vpon: & then sayde the kynge: wil he force the Quene also before me in the house? & loone as that wooorde went oute of the kinges mouth, they couered Hamans face. And Harbona one of the chamberlains that stode before the kinge, saide: Behold, there standeth a galowse in Hamans house, fifty cubites hie, which he had made for Hardocheus, & spake good for the king. The king said: hang him there on. So they hanged Haman on the galowes, that hee hadde made for Hardocheus. Then was the kinges wrath pacified.

The. viij. Chapter.

The same daye did king Hasuerus gene the house of Haman the Jewes enemy, vnto quene Esther. And Hardocheus came before the king: for Esther told how that he beloged vnto her. And the king put of his finger ring, which he had take from Haman, & gaue it vnto Hardocheus. And

And Esther sette Hardocheus ouer the house of Haman. And Esther spak yet moze befoze the king, and fel down at his feete weeping, and besoughte him that he would put away the wickednesse of Haman the Agagite, and his deuise that he hadde ymagined against the Jewes. And the king (ac-
B cording to the maner) healde oute the golden scepter toward Esther, (wher by was declared a token of gracionnesse.) Then rose Esther, and stoode befoze the king, and saide, if it please the king, and yf I haue founde grace in his sight, and yf it be acceptable befoze the king, then let it bee wozitten, that the letters of the deuise of Haman, the sonne of Hamadatha the Agagite may be called agayne, whyche letters he wrote to destrope the Jewes, which are in all the kinges landes. For how can I suffer and see the euill that shall happen vnto my people? Or howe can I looke vpon the destruction of my kindrede. And the kynge Asauerus saide vnto Queene
C Esther, & to Hardocheus the Jewe: Beholde I haue geuen Esther, the house of Haman, whom they haue hanged vpon a tree, because he layde hande vpon the Jewes. Wryte ye also for the Jewes, as it lyketh you, in the kinges name, and seale it with the kinges ringe, for the wrytinges that were wrytten in the kings name, and sealed with the kinges ring, durst no man disanull. Then were the kinges Scribes called at the same time, euen in the third moneth, that is the moneth. Siuan, on the thye & twentieth day. And it was wrytten (ac-
M ay. cording to all as Hardocheus commanded) vnto the Jewes, & to the princes, to the debities and captaynes in the lands, which are from India vnto Ethiopia, namely an. C. and seven and twenty landes vnto euery one, according to the wryting thereof, & vnto euery people after their spech, & to the Jewes according to their wrytinge & language. And he wrote in the kinge Asauerus name, & sealed it with the kinges ryng, And by postes that

rode vpon the horses and swifte yonge mules sente he the wrytinges, where in the king graunted the Jewes (in what citie soener they were) to gather them selues together, and to stand for their life, and for to roote oute, to slaye, and to destrope all the power of the people and lande that would trouble them, with childzen and women, and to spoile their good vpon one day, in all the landes of king Asauerus, namely vpon the thirtieth day of the thirde moneth, which is the moneth. Adar. f. The sum of the wryting was, howe there shoulde bee a commandement geuen in all landes, and published amonge all people, and that the Jewes shoulde be ready against that day, and to auenge them selues on their enemies. And so the postes that rode vpon the swift horses and mules, made haste wryth all speede, to execute the kinges woide, and the commandement was deuised in Susan the cheit Citie. And Hardocheus wente oute (from the place, and) from the kinge in royal apparel, of yelow and whitt, and with a great crowne of golde, being araped with a garmente of spiche and purple, and the citie of Susan reioyced and was gladd: and vnto the Jewes there was come (a newe) light and gladnesse, ioye and worship. In all landes and Citie into what places so ener the kinges woode and commandement reached, there was ioye and mirth, prosperite and good dayes amonge the Jewes, in so much that manye of the people in the lande became of the Jewes beleefe, and the feare of the Jewes came vpon them.

The. ix. Chapter.

In the twelvethe moneth, that is the thirde moneth Adar, vpon the thirtieth daye of the same, when the kinges woide and commandement shoulde be doone, euen vpon the same daye that the enemies shoulde haue destroyed the Jewes to haue oppressed them, it turned contrary wryth, so that the Jewes shoulde sabbatise them

enjoyed. For they gathered the Jewes together in their citie within all the Landes of king Darius, to lay hands on such as would be to them euill, and no man could withstande them, for the feare of them was come ouer all people, and al the rulers in the landes, and princes, & debilities, and officers of the kinge, promoted the Jewes, by the feare of Haradocheus came vpon them. For Haradocheus was great in the kinges house, and the repute of him was nopsed in al landes, wher he increased and grewe. Thus the Jewes smote all their enemies with a sword slaughter, and slue and destroyed, vnto after their will vnto suche as were their aduersaries. And at Shushan they also slew the Jewes, and destroyed the hundred men, and slue Haradatha, Dathon, Alphatha, Phatha, Datha, Biddatha, Haradatha, Drist, Dridat, and Alazatha, the tenne sonnes of Haman, the sonne of Hamadatha the enemye of the Jewes: but on his goodes they laide no hand. At the same time was the king certified of the number of those that were slaine in the Citie of Shusan. And the king said vnto quene Esther: The Jewes haue slayne and destroyed four hundred men in the citie of Shusan, and the ten sonnes of Haman. What haue they doone? thinkest thou in other landes of the kinge? And what with petition, that it maye be given there? or what requirest thou more to be doone? Esther answered: If it please the kinge, let him suffer the Jewes to morowe also to do accordinge vnto this dayes commandment, that they maye hang Haman and his sonnes vpon the tree. And the king charged to do so: and the commandment was deuised at Shusan, and they hanged Haman and his sonnes. For the Jewes that were in Shusan gathered them selues together vpon the thirtieth daye of the moneth Ab, and slue their hundred enemies in Shusan, and destroyed them. And the king was certified of the number of those that were slaine in the citie of Shusan, and

came together, and made for their friends that they mighte take rest from their enemies, & thus of those enemies were and slue the hundred men. And they layde no hands on their goodes. And they did on the thirtieth daye of the moneth Ab, and on the xlii. daye of the same moneth rested they, which daye they helde with feasting and gladnes. But the Jewes that were at Shusan came together both on the xlii. daye, and on the xlii. daye of the same they rested, & helde that daye with feasting and gladnes. And there were the Jewes that dwelt in the villages, and dwelted to townes, helde the xlii. daye of the moneth Ab, with gladnes and feasting, & kept holy day, and every one sent gifts vnto another. And Haradocheus wrote these actes, and sent the writings vnto all the Jewes, that were in al the landes of king Darius, both nye and far, that they should make a lawe amonge them selues, and hold the xlii. & xlii. daye of the moneth Ab, as the days wher in the Jewes came to rest from their enemies, and as a month wher in their paine was turned to ioy, & their sorowe into an holy day, and that in those daies they should make feastes and gladnes, and one to sende gifts vnto another, and to distribute vnto 7 poze. And the Jewes were content with it that they had begun to do, & that Haradocheus wrote vnto them, howe that Haman the son of Hamadatha all the Jewes enemye, had denised agaynst the Jewes, howe he mighte destroy them, and caused to cast Shur (that is a lotte) for to putte them in feare, and to bringe them to nought: and howe Esther went and spake to the kinge, that throughe letters his wold be deuised (which he ymagined agaynst the Jewes) might be turned vpon his owne head, and howe he and his sonnes were hanged on the tree. For the which cause they called this daye Purim, because of the name of the lotte, and because of all the wordes of this writing, and what they them selues had scene, and what hadde happened vnto them.

little, and touche all that he hath, and
he shall curse thee to thy face. And the
Lord sayd vnto Satan: All that he
hath, be in thy power: onely vpon him
selfe, see that thou lay not thine hande.
And Satan went forth from the
presence of the Lord. And vpon the
sayde day it fortuned, that his sonnes
and daughters were eating and drink-
inge wyne in their eldest brothers
house, and there came a messenger vnto
Job, and sayd: While the oxen were
plowing, and the asses going in the
furrowe beside them: The Sabees
came violently, and tooke them away:
yea, they kille daintie seruantes with
the edge of the sword, and I onely ran
my way to tell thee. While hee was
yet speaking, there came an other, and
sayd: The fyre of God is fallen from
heauen, and hath burnt vp at thy shepe
and seruantes, and consumed them:
and I onely ran my way to tell thee.
And while he was yet speaking, ther
came an other, and sayd: The Caldees
broke thier armies, and fell vpon the
camels, and haue carped them away:
yea, and sayne thy seruantes with the
sword, and I onely am gotten away
to tell thee. And while he was yet spe-
king, there came an other and said: Thy
sheep and thy daughters were eating
and drinking wyne in their eldest bro-
thers house, and behold, there came a
mighty gale of wynde out of the south,
and smote the foure corners of the
house, which stood vpon the children
and they are dead: and I am gotten a-
way to tell thee. Then Job rose
vnto weeping, and mourning, and he
scattered ashes vpon the ground,
and he said: And where is my comforte
now? and where is my comforte now?
And he said: I came thither agone. The
Lord came, and the Lord hath taken
away. (euen as it hath pleased the
Lord, so is it come to passe.) Blessed
be the name of the Lord. For at these
things I did not offende, nor mis-
take to my selfe agone God.

Chapter.

AND the children of God came
to Sodome before the Lord, and
Satan came also amonge
them, and stood before the Lord.
And the Lord sayde vnto
Satan: Whence comest thou?
And Satan answered the Lord,
and sayde: I haue gone aboute the
lande, and walked vpon it. And
the Lord sayde vnto Satan: Hast
thou not considered my ser-
uants Job, for there is none like him
in all the lande? For hee is a perfect
and a right man: such a one as feareth
God, and escheweth euill. And Satan
answered the Lord, and said: Will
thou try me agayne with paine? Hast
thou not made him for naught? And Satan an-
swered the Lord and sayde: Skinne
for skinner yea, a man will curse at thee
euer her haire for his life. But I
will touche once his bone and flesh,
and he shall curse thee to thy face. And
the Lord sayde vnto Satan: Behold,
thou him in thy power: but spare his
life. So went Satan forth from the
presence of the Lord, and smote Job
with mercurious sores vpon the
sole of his foote, vnto his crowne, so
that hee lay vpon the ground in the as-
hes, and scraped of the skin of his lo-
yns with a postcard. And he said vnto
his wife: Woe is vnto me, that I should
be thus. And she answered and said:
Thou speakest like a foolish woman.
Shall we receive prosperity at the
hande of God, and not receive affliction?
For all these things did hee do
vnto thee, and thou hast not sinned.
When thou serdest, thou didst not
sow, and thou didst not knowe
what it was to be sowne. And thou
didst not knowe what it was to be
harvested. And thou didst not knowe
what it was to be cold, and what it
was to be hot, and what it was to be
winter, and what it was to be summer.
And thou didst not knowe what it
was to be dry, and what it was to be
wet, and what it was to be wind,
and what it was to be calme. And
thou didst not knowe what it was
to be peace, and what it was to be
warre. And thou didst not knowe
what it was to be health, and what
it was to be sickness. And thou
didst not knowe what it was to be
joy, and what it was to be sorrow.
And thou didst not knowe what it
was to be life, and what it was to be
death. And thou didst not knowe
what it was to be God, and what
it was to be man.

Cob. 2.2
Job. 4.2

Job. 1.2

Job. 11.

rent his clothes, and sprinkled dust
upon their heads in the ayre. They
set them downe by him also, vpon the
ground seven dayes, and seven nightes.
Neither was there any of them
that spake one worde to him, for they
sawe that his paine was very great.

The thirde Chapter.

After this opened Iob his
mouth, and cursed his daye.
And Iob answered, and said:
Alas by the day wherein I was boyn,
and the nighte, in the whiche it was
sayd there is a man child: continued.
I be sorowful, be turned to darknes,
and not regarded of God from aboue:
neither let him shine vpon it with
light, but let it be shayned with dark-
nes, and the shadow of death. Let the
dunne cloide fall vpon it, and let it
be lapped in spith fogwe, on the daye
tyme. Let the darke daye overcome
that night, and let it not be tyned vnto
so the dayes of theyr exhortation in
the monethen. Let it be that night
and without gladnesse let them that
curse the daye, and that be readye to
syle by morninge, geue is also they
curse, let the starres of that night be
dunne through darkness of it, let it
loke for light, but it is in darkness, may-
ther the risinge, by of the same mor-
ninge, because it was not by the mōde
that bare me. For then should the so-
rrowes haue bene hid from my eyes.

Jer. 30.0 Alas, why dyed I not in the birth:
why did not I perish, as some as I
came oute of my mothers wombe:
why let they me: vpon they knees?
why gaue they me such a smoth they
breast? Then should I now haue
lyen still, I should haue slapt, and ben
at rest, like as the huges and lordes
of the earth, which haue builded them
stronge speciall places. As as the prin-
ces that haue had great substance of
golde, and theyr houses ful of siluer.
Why was I not hid, as a thinge
barned out of sight, either as yong chil-
dren, whiche neuer sawe the light:
Here must the swiched cease from
their tyranny, and there such as are

ouer laboured be at rest: they are those
let out free, which haue ben in prison,
so that they heare nomore the voyce of
the oppressoure. There are small and
great, and the seruante is free from
his master. Wherefore is the light ge-
uen to him that is in miserie, and life
vnto them that haue heauy heartes:
which longe for death (and though it
come not) would digge it oute of his
places, whiche also would be excee-
ding glad, and reioyce if they coude
finde their graue anye where. That
should be joy to that man whose way
is hid, and God kepeth it backe from
him. For my sighes come before I
eate, and my royringes fall out like the
water. For the thing that I feare is
come vpon me: and the thing that I
was a fraide of, is happened vnto me.
Was I not happye? Had I not quiet-
nesse? Was I not in rest? And now
commeth such misery vpon me.

The foure Chapter.

Ad Eliphaz the Themanite
answered and sayde: If I
beginne to commun with thee,
smite thou be discontent. But I
canne withholde my selfe from spee-
kinge. Beholde, thou hast bene a con-
fession of many, and hast confuted the
stronge handes. The wordes haue
byde those that were fallen: thou hast
refreshed the weake knees. But now
that the plage is come vpon thee, thou
art grieved. Now that it hath touch-
ed thy selfe, thou art silent. I feare
this thy care, thy griefe, thy re-
uoltinge, the perfection of the wordes
I haue sayd. (I saye this) because I
was tribbled being an innocent. As I
were the godly destroyed. For as I
haue proued by experience, they that
plowe iniquite, and sow sorow, they
shall reape the same. With the blak-
e of God they perish, & with the wrath
of his mostrelles are they consumed
awaye. The roaringe of the Lyon,
and the voyce of the Lyon, and the
teeth of the Lyons whelpes are pul-
led oute. The Lyon perissheth for
lacke of pray, and the Lyons whelpes

are scattered abroad. And vnto me came the woordes secretely, and myne eare hath receaued a litle thereof. In the thoughts and visions of the night (when sleepe commeth on men) feare came vpon me, and dreadd, which made all my bones to shake. The winde passed by, befoze my ptesence, & made the heates of my fleshe to stande vp. He stode there, and I knewe not his face, an ymage there was befoze mine eyes, and in the stilnes hard I a voyce: Shall man be moze iust then God? Or shall a man be purer then his maker? Beholde, he founde no truthe in his seruantes, and in his angelles there was folly. Howe much moze in them that dwell in houses of clay, and whose foundation is but dust: which shall be consumed as it were with a moth: & they shalbe smitten from the morning vnto the euening: yea, they shall perishe for euer, when no man thinketh thereon. Is not their royalte gone away with them, they shall dye cruelly, and not in wisdoine.

The .v. Chapter.

CHe (I praye thee) if happely there be any that will answer thee, and loke thou vpon anye of the hoipe men. As for the foolishhe man, displeasure killeth him, and anger slayeth the ignorant. I haue sene my selfe, when the foolishhe was depe roted, and suddenly I cursed his habitation. His childezen were without prosperitie, and they were slayne in the gate, and there was no manne to deliuer them. His haruest was eaten by of the hangry, and the weaponed man spoiled it, and the thirstie dronke by their labour. It is not the earth that bringeth forth iniquitie, neither cometh sorow out of the ground, but man is bozne vnto labour, like as the sparken flye by oute of the whose coales. But I will aske counsell at the Loyde, and will talke with God, whiche doth thinges that are vnsearchable, and maruelles withoute number. He geueth rayne vpon the earth, and poureth water vpon the founteyns, to let by them that be of low

degree, and that those whiche are in beaunitie, maye come to prosperitie. He destroyeth the deuises of the subtle, so that their hands are not able to performe any stedfaste thinge. He cometh to passe the wise in their owne craftinesse, and eueryhoweth the counsell of the wicked. In so muche that they runne into darknesse by saye daye, and grope about theym at the noone daye, like as in the night. He shall deliuer the poore from the swearde, and from the threatninges of the vngodly, and from the violence of the mightie. He is the hope of the poore, and the mouth of the wicked shalbe stopped. Beholde, happye is the man, whom God punisheth: therefore refuse not thou the chastening of the almighty. For though he make a wound, he geueth a plaster, though he smite, his hande maketh whole agayne. He shall deliuer thee in syxe troubles, and in the seuenth, there shall no euill come to thee. In hunger, he shall save thee from death, and when it is war, from the power of the sweard. Thou shalt be kept from the euil tongue, and when trouble commeth, thou shalt not nede to feare. In destruction and deathe thou shalt be mery, and shalt not be afrayde of the beastes of the earth. For the stones of the land shalbe confederate with thee, and the beastes of the field shal geue thee grace. And thou shalt knowe that thy dwelling place shalbe in rest, and thou shalt goe and beholde thy habitation, and shalt not sinne. Thou shalt see also, that thy sede shall increase, and that thy posteritie shalbe as the grasse vpon the earth. Thou shalt come also to thy graue in a saye age, like as when they take by a coine these in due season. No, this we our selues haue proued by experience, and even thus it is. Harken thou to it also, that thou mayest take hede to thy selfe.

The .vi. Chapter.

IOb answered also, and sayd: That the displeasure which I haue, were truely wared, and my punishmente layde in

1. Cor. 31

28. d

Heb. 12. 8

1. Cor. 3. 13

1. Tim. 3. 16

1. Tim. 6. 8

Ps. 91. 8

The Booke

the balgunces together: for now is it
 heavier then the lande of the sea. And
 this is the cause, that my woordes are
 so sorrowfull. For the arrowes of the
 almightie are round about me, whose
 indignation hath vponke by my spi-
 rite, and the terrible feares of God are
 set agaynst me. **I** Woe the wilde Be
 roare when he hath grasse: Or creepeth
 the oxe when he hath fodder ynough:
 That whiche is vnlawerie, shall it bee
 eaten without salte, or is there anye
 taste in the white of an egge? The
 thinges that sometime I might not
 away withall, are now my meate for
 verpe sorrowe. That I might haue
 my desyre, and that God wold graunt
 me the thing that I long for. That
 God woulde beginne and smite me,
 that he woulde let his hande go and
 take me cleane awaye. Then shoulde
 I haue some comforte: yea, I shoulde
 desire him in my payne, that he woulde
 not spare: for I will not be against the
 woordes of the holpe onc. For what
 power haue I to endure? And what
 is mine ende, that my soule might be
 patient? Is my strength the strength
 of stones? Or is my fleshe made of
 brasse? Is it not so, that there is in me
 no helpe, and that my substance is ta-
 ken from me. He that is in tribulation
 ought to be comforted of his neighbor,
 but the feare of the Lorde is cleane a-
 waye. Mine owne brethren passe ouer
 by me, as the water broke, & as the ry-
 uers of water, do hastily go awaye.
 But they that feare the Lorde, the
 snow shall fall vpon them. When their
 time cometh, they shalbe destroyed
 and perishe, when they be set on fyre,
 they shalbe remoued out of their place
 for the pathes that they go in, are cro-
 ked: they hast after bayne thinges, and
 shall perishe. They turne them to the
 pathes of the man, and to the waies
 of Saba, wherein they haue put their
 trust. Confounded are they that putte
 anye confidence in them. For when
 they come to obtayne the thinges that
 they loke for, they are brought to con-
 fusion. Euen so are ye also come vnto
 me: but now that ye see my misery, ye

are afraide. Did I desire you to bring
 vnto me, or to geue me anye of your
 substance? To deliuer me from the
 enemies hande, or to save me from the
 hande of tyrantes? Teach me, and I
 will holde my tounge, and when I do
 erre, shewe me wherin. How steadfast
 are the woordes of truth? And which
 of you can rebuke and reprove thine
 Doe ye take deliberation to cheke
 mynnes sayinges? and iudge a poore
 worde in bayne? Ye fall vpon the su-
 therlesse, and go about to ouerthrowe
 your owne frende. And therefore be
 contente, and looke now vpon me,
 and I will not lye before your face.
 Turne (I praye you) be indifferent
 iudges, turne agayne, and ye shall see
 mine vngiltinesse, whether there be
 anye vnrighteousnesse in my tounge
 or bayne woordes in my mouth.

The. vii. Chapter.

Hath man any certayn time by
 pon earth? Are not his daies
 also like the daies of an hired
 seruant? For like as a bond seruant
 desireth the shadowe, and as an hire-
 ling would sayne haue an ende of his
 worke. Euen so haue I labored whol
 moneths long (but in bayne) and ma-
 ny a carefull night haue I told. Whise
 I laide me downe to slepe, I saide: When
 shall I arise? I sayde: I long-
 ged sore for the night. And in the
 meane time am I full of sorrowe vntill
 the twylghte. My fleshe is clo-
 thed with wormes and duste of the
 earth: my skinne is withered and be-
 come horrible. My dayes passe out
 more speedelye, then a weauer can weaue
 out his web, and are gone: I am a-
 ware. Oh remember that my life is
 but a winde, and that mine eye shall no
 more see pleasures therof: yea, and that
 none other mans eye shall see me any
 more. For yf thou falsen thine eye vpon
 me, I come to naught. The cloud
 is consumed and banished awaye, e-
 uen soo hee that goeth downe to the
 graue shall come no more by, nor turne
 agayne into his house, neither shall

Chis place know him any moze. Ther-
fore I will not spare my mouth, but
will speake in the trouble of my spi-
rite, and muse in the bitternesse of my
minde. Am I a sea or a whale fishe,
that thou kepest me so in prison? Whē
I saye: my bed shal consozt me, I shal
have some refreshinge by talkinge to
my self vpon my couch. • Then trou-
blest thou me with dreames, and ma-
dest me so asrayde through visions,
that my soule willereth rather to pe-
rishe and dye, then my bones to re-
moyne. I can see no remedye, I shall
finde no moze. O spare me then, for my
days are but bayne. What is man that
thou hast him in such reputation, and
settest so much by him? Thou visitest
him euerye daye, and euerye daye, sodenlye
doest thou trye him. Why goest thou
not fro me, noz letttest me alone, so long
till I maye swallowe downe my spit-
tle? I haue offended, and what shal I
do vnto thee? O thou preseruer of me:
why hast thou made me to stande in
the waye, and am so heauye a burthen
vnto my self? Why doest thou not for-
geue me my sin? wherfore takest thou
not away my wickednesse? Wchoide,
now must I sleepe in the dust: and yf
thou seekest me to moze in the moze-
ning, I shalbe gone.

The. viij. Chapter.

Then answered Biluad the
Shutte, and saide: Howe long
wilt thou talke of suche thin-
ges? How long shal thy mouth speke
so proude wordes? Doeth God per-
uerre the thinge that is lawefull? O
both the almighty destroye the thinge
that is right? For seeing that thy son-
nes sinned against him, did not he pu-
nische them for their wickednesse. If
thou wouldest nowe resort vnto God
brynging and make thine humble
prayer to the almighty, if thou wouldest
finde a pure and a godly life, shuld
he not awake vp vnto thee immediat-
ly and geue thee, the bewtulle of righ-
teousnesse agayne: In so muche, that
wher in looner thou haddest little a-
foze, thou shouldest haue nowe greate
abundance. Enquire (I praye

thee) of theym that haue bene before
thee, and searche diligentely amonge
their fathers. For we are but of ye-
sterdaye, and consider not, that oure
days vpon earth are but a herpe sha-
dowe. Shall not they thewe thee, and
tell thee, yea, and gladlye confesse the
same? May a rishe be grene without
moylines? Maye the grosse growe
without water? No, but of euer it be
shot forth, & of euer it be gathered, it
withereth before any other herbe. •
Then so goeth it with al them that for-
get God, and euen thus also shall the
hypocrites hope come to naught. His
confidence shall be destroyed, and his
trust shalbe a spyders web. He shall
leane vpon his house, but it shall not
stand: he shall hold him fast by it, yet
shall it not endure. It is euen as a
grene tree before the sunne, and shoo-
teth forth the bzaunches in his gar-
den. It taketh manye rootes by a
well side, in so muche that it is like
an house of stones. But if it bee ta-
ken out of his place, euerye man de-
nyeth it, sayinge: I knowe thee not.
Lo, thus is it with him, that relye-
th in his owne doinges: and as for
other, they grow out of the earth. We
hold, God will not caste away a ver-
tuous man, neither will he helpe the
vngodlye. Thy mouth shall hce fill
with laughinge, and thy lippes with
gladnesse. They also that hate thee
shalbe confounded, and the dwellinge
of the vngodly shall come to naught.

The. ix. Chapter.

Ib answered and sayde: I knowe
it is so of a truth. For howe maye
a man (compared vnto God, & bee
iustified? If he will argue with
him, ther is not one among a thou-
sand that can answere him. Concer-
ning such as be wise of hert, or migh-
ty in strengthe, who euer prospered
to kepe part against him? He transla-
teth the mountains, or ener they be a-
ware. It is hce that overthoweth
them in his wrath. He remoueth the
earthe out of her place, that the pil-
lers thereof shake withall. He com-
mandeth the sunne, and it riseth not

The Booke

he closeth by the starres, as it were
vnder a signet. He himselfe alone spre-
deth out the heauens, and goeth vpon
the waues of the sea. He maketh the
waynes of heauen, the Orion, the

Exod. 3. seuen starres and the secret places of
the south. He doth great thinges, such
as are vnsearchable: yee, and wonders

Without number. Lo, when he goeth
ouer by me I shall not see hym. And

when he departeth by me, I shall not
looke vpon him, I shall not perceyue
him: If he be hastie to take any thing
away, who will make him rekeze it

Jer. 10 agayne? Or who will say vnto him:

What doest thou? He is God, whose
worth no man may withstande: but
the proudest of all must stoupe vnder
him. Howe should I then aunswere
hym? Or what wordes shoulde I
finde out agaynst him? Yea, though
I were righteous, yet myght I not
geue him one worde again: but meke-
ly submit my selfe to him as my iudge.

If I had called vpon him, and he had
aunswered me: yet woulde I not be-
leue, that he heard my voyce: he trou-
bleth me so wryth the tempeste, and
woudeth me out of measure, without
a cause. He will not let my spirite bee
in rest, but filleth me with bitternes.
If men will speake of strengthe, lo,
he is stronge: yf men will speake of
righteousnes, who dare be my recorde?

If I will iustify my selfe, mine own
mouth shall condemne me. If I wil
put forth my selfe for a perfect man, he
shall proue me a wicked doer. For
though I be an innocent, and my
conscience cleare: yet am I sweare
of my life. One thing it is, and there-
fore I sayd: He destroyeth bothe the
righteous and vngodly. And though
he slea sodeinly with the scourge: yet
will he laugh at the punishmente of
the innocent. As for the world, it
is geuen ouer into the hande of the
wicked, and he shall couer the faces of
the iudges thereof. Is it not so? wher
is there any, but he is such one? Why
doyes are moze swifte then a runner:
they are gone, and haue scene no good
thing, they are passed away as the ship

per that be good vnder sayle, and as
the Eagle that flyeth to the pray, why
I am purposed to forget my complai-
ninge, to leaue off fro my sorow, and
to comfort my selfe, then am I afraid
of all my sorowes: for I knowe, that
thou wilt not iudge me innocent. If
I be then a wicked doer, why labour
I in bayne? If I wash my self with
snowe water, and make mine handes
neuer so cleane at the well, yet shalt
thou dippe me in the mire: and myne
owne cloathes shall defyle me. For he
that I must geue aunswere vnto, and
with whom I go to the lawe, is not
a man as I am. Repthor is there an-
ny dayelman to lay his hand betwene
his. Let him take his rodde awaye fro
me: yea, let him make me no moze a-
fraid of him, & the shall I answer him
without any feare. For as long as it
is thus, I can make no aunswere.

The x. Chapter.

I greueth my soule to liue. I
will make my complaint, and will
speake out of the very heynes of
my soule. I will saye vnto God:
I do not condemne me, but shewe
me the cause, wherefore thou conten-
dest soo with me? Thinkest thou it
well doon, to oppresse me, to taste me
off, being the workes (of thy handes)
and to mayntayne the councill of the
vngodly? Hast thou steeely eyes?
doest thou loke as a man looketh? Or
are thy days as the dayes of man, and
thy yeres as mans yeres? that thou
makest suche inquisition for my wic-
kednes, and searchest out my sinne?
where (as not withstandinge) thou
knowest, that I am no wicked per-
son, and that there is no man able to
deliuer me out of thine hande. Thy
handes haue made me, and fashioned
me all together rounde aboute: wher-
fore thou then destroy me sodeinly? Or
membze (I beseeche thee) howe that
thou madest me of the mould of the
earth, and shalt bringe me into duile
agayne. Hast thou not couered me
as it were milke, and couered me

crubben like chester? Thou haste covered me with skynne and felle, and topped me together with bones and sinewes. Thou haste granted mee life, and done me good, and the diligent heede that thou tookest vpon me, hath perserued my spirite. Thou hast hid these thynges in thine hert. I am sure, that thou remembrest this thyng. If I did sinne, thou haddest aneye vnto me, and shalte not declare me innocent because of mine offence. If I haue done wickedlye, wo is me therfore. If I haue done righteously, yet dare I not lift by my head: so full am I of confusion, and see mine owne miserie. Thou hastent me out (being in heauyness) as it were a Lyon, and troubledst me out of measure. Thou byngest fresh witnes against me, and thy wrath increaseth thou vpon me: very many are the plagues that I am in. Wherefore haste thou brought me out of my mothers wombe? That I had perished, and that no eye hadde seene me. If they had caried me to my graue as soone as I was borne, then should I be now, as though I had neuer bene. Are not my days few? Let him then leaue off from me, and let me alone, that I may ease my selfe a litle sfoze I go thither, from whence I shall not turne againe, euen to the land of darknes and shadow of death: yea, into that dark cloudy land and deadly shadow, wher as is no order, but terrible feare as in the darknesse.

Chapter. xi.

Then answered Sophar the Naamathite, and sayd: Shold not he that maketh many wordes, be answered? Shoulde he that babbleth much be commended therein? Shoulde men geareare vnto thee onely? Thou wilt laughe other men to scorn, and shal no body mocke thee againe: Wilt thou say vnto God: The thynges that I take in hande is perfect, and I am chaine in thy sight? That God would speake, and open his lippen against thee, that hee mighte shew thee (out of his secret wisdome).

Why he rewardeyth thee double as he was appoynted to doo: then shouldest thou knowe, that God had forgotten thee because of thy sinne. Wilt thou able to finde out the secretes of God? Wilt thou attayne to the perfecti- nesse of the almighty? He is hyer then heauen, what art thou able to do? Deeper then the hell, howe wilt thou then knowe him? His length exceedeth the length of the earth, and his bredth the bredth of the sea. Though he tourne all thynges vpside downe, close theym in, gather theym together, who will tourne him from his purpose? (Who maye saye vnto him, whye doest thou so?) For it is he that knoweth the vanitie of men: he seeth their wickednesse also, should he not then consider it? I dayne body exalteth himselfe, and a man newe borne is like a wilde asses colde. If thou haddest nowe a righte heart, and liftedst by thine handes toward him: if thou shouldest put away the wickednes which thou hast in hande, so that no vngodlynesse dwell in thy house: Then mightest thou lifte by thy face without shame, and then shouldest thou be sure, and haue no nede to feare. Then shouldest thou forget the miserie, and thinke no moze vpon it, then vpon the waters that tourne by. Then should the residue of thy life be as cleare as the none daye, and springe sooth as the morninge. Then mightest thou haue comforte, in the hope that thou haste: and sleepe quietlye, when thou art buried. Then shouldest thou take thy rest, and no man make thee as trayde: yea, manye one shoulde set manche by thee. As for the eyes of the vngodly they shall bee consumed, and not escape: their hope shalbe miserie and sorowe of minde.

Chapter. xij.

So Job answered and sayd: The (no doubt) ye are the men alone, and wisdome shall perishe with you. But I haue vnderstandinge as well as ye, and am no lesse then ye. Yea, who knoweth not these thynges? Thus he that calleth vpon God, and

The Booke

Whom God heareth, is mocked of his neighbour: the goodly and innocent man is laughed to scorn. Godlynesse is a light despised: in the heartes of the ryche, and is set for them to stumble vpon. The houses of robbers are in wealth and prosperitie: and they that maliciously medle against God, dwell without care, in those thinges that

D God hath geuen richely, with his hande. Aske the cattell, and they shall enforme thee: the foules of the ayre, and they shall tell thee, of the increase of the earth, and it shall shewe thee.

Of the fshes of the sea, and they shall certifie thee. • What is he, but he knoweth that the hande of the Lord made all these? • In whose hande is the soule of every living thinge, and the breath of the fische of all men. • Have

Sapi. 2

not the eares pleasure in hearing, and the mouth in talkinge the thing that it eateth? Among olde persons there is wisdom, and in age is vnderstandinge. Yea, with God is wisdom and strength, it is he that hath counsel and knowledge. Behold, If he breake downe a thinge, who can lett it vpagayne? If he shut a thinge, who will open it? Behold, • If he withhold the waters, they drye vp. If he let them go, they destroye the earth. With him is strength and wisdom, he knoweth bothe the disceauer, and him that is deceaued. He carpeth away the wise men, as it were a spoyle, and bringeth the iudges oute of their swittes. He taketh awaye the subiection of the people from their kynges: and girberth their loynes with a band. He leadeth awaye the great men into captiuitie, and turneth the myghtie by side downe. • He taketh the heritie from out of the mouth, and disapointeth the aged of their reason. He pouereth the confusion vppon princes, and comforteth them that haue bene oppressed. Loke. What lyeth hid in darkness, he declareth it openly: and the very shadowe of death bringeth he to light. He both increaseth the people, and destroyeth them. He maketh them to multiplie, and bringeth them awaye.

Eze. 14

He chaungeth the heartes of them that rule the people of the earth, and disdaineth them: so that they go wandering out of the way, and grope in the darke without light: he maketh them also to flacker to and fro like vponken men.

The xij. Chapter.

L All this haue I seene with mine eye, heard with mine eare, and vnderstand it. Looke what ye knowe, that same doo I knowe also: neyther am I inferiour vnto you. Neuerthelesse, I talke with the mighty, and my desire is to commen with God. As for you, ye are workemasters of lyes, & vnprofitable phisicians altogether. Would God ye kept your tongue, for then might ye be taken for wise men. Howe heare my chydinge, and ponder the sentence of my lippes. Doe ye speake iniquitie againste God, and talke against him with disceate? Will ye not accept the person of him? Or will ye contende with God? Shall that helpe you when he calleth you to reckninge? For as one man mocketh an other, so do ye mocke him. He shall punish you, and repproue you, if ye do secretly accepte anye personne. Shall he not make you afraide, when hee sheweth him selfe. Shall not his terrible feare fall vpon you? your remembrance is like vnto a sparke, and your bodies like the clays. Holde your tongues, for my sake, that I also maye speake, and my sorow shall be the lesse. Wherefore do I beare my flesh in my teeth, and put my soule in my handes? Lo, though he slaye me, yet will I put my truste in him. But • I will repproue mine owne wates in his sight, he shall make mee whole: and there maye no ypocrite come before him. Heare my wordes, and ponder my sayings with youre eares. Behold, now haue I prepared my iudgement, and know that I shall be found righteous. What is he that will go to law with me? (Let him come) that I may now holde my tongue, and speake.

Y Heretofore, graunte me two things
and then wilt I not hide my selfe from
thee. Withdraw thine hande from me,
and let not the fearefull dread of thee
make me afraid. And then call me, and
I will answere: or els let me speake,
and geue thou me an answer. Howe
manie are my misdoes and sinnes?
Let me knowe my transgressions and
offences: whereto hidest thou thy
face, and holdest me for thine enemy?
Wilt thou be so cruell and extreme vn-
to a sipping lease, and soloowe vpon drie
skubbe: for thouapest sharply to
my charge, and punishest me for the
spymes of my youth. • Than puttest
my feet also in the stocks, and lookest
narrowly vnto all my pates, and mar-
kest the steps of my feet, wheretoas I
(notwithstanding) must cōsume like
as a fowle carpyon, and as a cloathe
that is mothaten.

¶ The. xliij. Chapter.

In that is bozne of women,
hath but a shoyt time to liue,
and is full of miserie. He co-
meth vp, and is cutte doونه
like a flower, and dyeth, as it were
a shadowe, and neuer continueth
in one state. Woe it thou open thine
eyes vpon suche a one, and bringest me
in thy iudgement: who can make it
cleane, that cometh of an vnclane
thing? No body. • The dayes of man
surely are determined, the number of
his monethes are only knowne vnto
thee. Thou haste appoynted him his
boubdes, which he can not go beyond.
Go from him, that he may rest (a lit-
tel) vnto his daye come: whiche he
lokethe for, like as an hyzelinge doth.
If a tree be cutt doونه, there is some
hope yet, & it will sprout & shote forth
the brounces agayne. For though the
roote of it be wahren old, and the stock
therof be dead in the ground, yet when
it getteth the sente of water, it will
budde, and bringe forth bowes, lyke
as a tree that is planted: But as for
man, when he is dead, perished, and
consumed away, what becommeth of
him? The floods when they be dyed
in: and the riuers, whē they be empy-

tie, are fylled agayne, thowsoe the fles-
hyng waters of the sea: but when
man reapeth, he riseth not agayne (of
his owne strength). • buttill the hea-
uen perishe: he shall not wake vp, nor
rise oute of his sleape. • That thou
wouldest kepe me, and hide me in the
hell, buttill thy wrath were stilled:
and to appoynte me a tyme, whereto
thou mightest remembre me. • Waxe
a deade man liue agayne? • All the
dayes of my life will I waite still,
till my chaunging shall come. • Thou
shalt call me, and I shall answer thee,
• despise not thou the worke of thine
owne handes. For nowe thou num-
berest all my goynges, yet be not thou
to extreme vpon my sinnes. My ini-
quittie is sealed vp, as it were in a bag,
but be mercifull vnto my wickednes.
The mountaynes fall awaye at the
laste, the rockes are remoued oute of
their place, the waters pearce thowsoe
the very stones by little and little, the
fluddes walke awaye the grauell and
earth. And destroyest thou the hope
of man? Thou preuaylest still agaynst
him, so that he passeth awaye: thou
chaungest his estate, and putttest him
from thee. And whether his children
come to worship or no, he can not tell,
and yf they be men of lowe degree,
he knoweth not. While he liueth his
fleshe must haue trauayle, and while
the soule is in him, he must be in sor-
rowe.

¶ The. xlv. Chapter.

Then answered Eliphaz, the
Chemani, & said: Shal a wise
mans answere be the science of
the winde, and fill any mans bealy, as
it were with the winde of the east?
Shall he reprove with a woozd, that
is nothing woozthe: and sprake the
things, whiche canne do no good?
As for thame, thou haste sette it
afyde, els wouldest thou not make so
many woozds before god: but thy wic-
kednes teacheth thy mouthe, and so
thou haste chosen thee a crasty tong.
Thine owne mouth condemneth thee:
and not I: yea, thyne owne lipses
shalt

¶ Ps. 51 b
1. 101. 3. b

¶ Ge. 47. b

¶ Ps. 138. b

The Booke

shape an answer agaynst thee. For thou the first mā that euer was borne? Or wast thou made befoze the hilles? Hast thou heard the secrete counsell of God, that all wisdome is to little for

W thee? What knowest thou that we knowe not? And what vnderstandest thou, but we can the same? With vs are both olde and aged men: yea, such as haue luyed longer then thy father. Thinkest thou it a small thing of the consolations of God? With thee is a lying worde. Why doeth thyne heart so bewitch thee? And wherfoze winkest thou with thyne eyes, that thy minde is so puffed vp against God, and letteste suche wordes go oute of thy mouth? What is man, that he should be cleane? What hath he (whiche is borne of a woman) wherby he might be righteous? Beholde, he doth not trust his saintes: yea, the very heathens are not cleane in his sight. How much more then an abhominable and vile man, whiche drinketh wickednesse like water? I wil tel thee, heare me, and I wil shewe thee that I haue sene, whiche wise men haue tolde, and hath not bene hid from their fathers, vnto whom onely the earth was geuen, and no straunger went amonge them.

Job. 3. b.

Gen. 4. b

Che vngodly soroweth at the dayes of his life, as it were a woman with a child, and the number of a tyrantes yeres is vnknown. I fearefull sounde is euer in his eares, and whē it is peace, yet feareth he destruction. He belongeth neuer to be deliuered out of darkenesse, for the swearde is alwaye befoze his eyes. When he goeth forth to get his liuing, he seeth playnely, that the daye of darkenesse is at hande. Sorowe and carefulnesse will make him afrayde, and compasse him rounde aboute, like as it were a kinge, with his hooke readye to the battayle. For he hath stretched out his hande agaynst God, and armed him selfe agaynst the almightie. He runneth proudly vpon him, and with a stiff necke fighteth he agaynst him, where as he couereth his face with fatnesse, and maketh his body well ty-

kinge. Therefore shall his dwelling be in desolate cities, and in houses which no man inhabiteth, but are become heapes of stones. He shall not be riche, neyther shall his substance continue, nor encrease vpon the earth. He shall neuer come out of darknesse, the flame shall brye vp his braunches with the blaste of the mouth of God, shall he be taken awaye. He belongeth not that he is in vanitie, and yet he is out of the waye, and vanitie shall be his recompence. He shall perishe, afoze his time be worne out, & his braunches shall not be grene. He shall be plucked of as an vntimely grape fro the vine, and shall let his floure fall, as the olive doeth. For the congregation of hypocrites shall be desolate and vnfruitful, and the fire shall consume the houses of such as are greedy to receaue gifts. He conceaureth trasayle, and beareth vanitie, and their bodye bringeth forth disceate.

The .xvi. Chapter.

Iob answered, and saide: I haue ofte times heard such things. Miserable geners of comfort are ye, al the sort of you. Shall not payne wordes come yet to an ende? Or hast thou yet any more to saye? I could speake as ye do also. But wouldest thou that your soule were in my soules steede, then shouldest thou heape vp wordes agaynst me, & shake my head at me. I shouldest comforte you with my mouth, and release your payne, with the talking of my lippes. (But what shall I doe?) For all my wordes, my sorowe will not cease: and thoughte I holde my tongue, yet will it not departe from me. But nowe that God hath sent me aduersitie, thou hast troubled all my congregation. And that thou hast fylled me with wrinkles, my flesh is recorde, and my leanness telleth by agaynst me, and beareth witness agaynst me. He is angry at me, he hateth me, and gnaweth vpon me with his teeth. Mine enemye sheweth vpon me with his eyes. They haue opened their mouthes wide vpon me.

Job. 14. and smitten me upon the cheke de-
spitefully, they gather them selues to-
gether against me. God hath put me
in pence with the vngodly, and deli-
uered me into the hands of the wicked.
I was in welth, but he hath brought
me to naughte. He hath taken me by
the necke, he hath rent me, and set me
as a morhe for him selfe. His archers
compasse me round about: he wound-
ed my loymes, & doth not spare. My
bowels hath he poured vpon & ground
he hath given me one wound vpon
an other, and is fallen vpon me, like a
giant. I haue sowed a sackcloth vpon
my layn, and lye with my heare in the
dust. My face is swollen wyth wee-
ping, & in mine eyes is the shadow of
death. Howbeit, there is no wycked-
nesse in my handes, but my prayer is
cleane. O earth, couer not thou my
blood, and let my crying finde no ryme
for lo, my witness is in heauen: and
he that knoweth me, is aboue in the
height. My frendes geue me manie
woordes to scoyne: and myne eye pou-
reth out teares vnto God. O that a
body myght please with God, as one
man doth with an other: yet the num-
ber of my peares is come, and the way
that I muste goe, is at hande, frome
whence I shall not turne againe.

Ch. xliij. Chapter.

My breath stinketh, my dayes
are shortned, I am harde at
deathes doze. Froward men
are with me, & mine eye must
continue in the bitterness of theym.
O deliuer me, and loke out one to be
my suretie in thy syghte: what is he
that knoweth who will promise for
me? For thou hast withholde they
beries from vnderstanding: therefore
shall thou not let (them) vpon me.
He promysed his frendes part of his
good, but his owne children spend it.
He hath made me as a beast: I was
of the people, where as now I am
like a beast. My hope is dimme for he-
re heynesse, and all my strength is
become like a shadow. Vertuous men
therefore shall well consider this, & the
innocent shall take part against the hi-

porrite. The righteous also will kepe
his waye, and he that hath cleane han-
des, will ener bee stronger and stron-
ger. As for you, turne you, and get you
hence (I praye you) seeing I can not
find one wise man amonge you: My
dayes are past, and my counsailes and
thoughtes of my hearte are banished
asway, chaunging the night into daye,
and the light into darkenes. Though
I tary neuer so muche, yet the graue
is my house, and I haue made my bed
in the darke. I call corruption my fa-
ther, and the wormes call I my mo-
ther and my sister. What helpeth them
my long taryng? O who hath con-
sidered the thing that I loke for? All
that I haue, shall go downe into the
pit, and lye with me in the dust.

Ch. xliij. Chapter.

Then answered Baldad the
Shuhite, and sayde: when will
ye make an ende of your wooz-
des? Marke well, and then we will
speake. Wherefore are we counted as
beastes, and reputed so vyle in youre
sight? He destroyeth him selfe with
his anger. Shall the earth bee forsa-
ken, or any stone remoued out of his
place, because of this. Yea, the lighte
of the vngodly shall be put out, and the
sparks of his fire shall not burne. The
light shall be darke in his dwellinge,
and his candell shall be put oute with
him. His presumptuous goings
are kepte in, and his owne counsaile
shall cast him downe. For his feete
are taken as it were in the net, and he
is at his wittes ende. His foote shall
be holden in the snare, & it shall catche
them that he thirde of bloude. The
snare is layde for him in & ground, & a
pitfall in the waye. Fearefulness shall
make him astrayde on euery syde, that
he shall not knowe where to get out.
Hunger shall be his strength, misfor-
tune shall hang vpon him. He shall
eate the strength of his owne skinne,
euen the first borne of death shall eate
his strength. His hope shall be rooted
out of his dwellinge, verpe feareful-
nesse shall bying him to the King.
Other men shall dwell in his house:

(but shalbe none of his) & bymstone
shalbe scattered vpon his habitation.
His rotes shalbe dried vp beneth, and
about shal his bzaunch be cut doſome.
D His remembrance shall p:riſhe from
the earth, and he shall haue no name
in the ſtrete: they shal drie him from
the light into darkenelle: and caſt him
cleane out of the woꝝlde. He shal nei-
ther haue children noꝝ kinſfolkes a-
mong his people, no, noꝝ any poſteri-
tie in his dwellings. & they that come
after him, shalbe aſtonied at his day,
and they that go befoze, shalbe aſtraide.
Suche are now the dwellinges of
the wicked, and this is the place of
him that knoweth not God.

Che. xix. Chapter.

I Ob answered and ſayd: howe
longe will yee beere my ſoule,
and trouble me with woꝝdes?
Ho, tenne tymes haue yee re-
proued mee, and are not aſhamed to
laugh me to ſcoꝝne: if I go wꝝronge,
I go wꝝronge to my ſelfe. But yf yee
wil enhaunce your ſelues againſt me,
and accuſe me to bee a wicked perſon,
becauſe of the ſhame that is come vpon
me: know this the, that it is God
whiche hath handled me ſo violentlye,
and hath compaſſed me aboute with

Iſa. i. a his nette. If I complayne of the vio-
lence that is done vnto me, I can not
be hearde. And yf I crye, there is noo
ſentence geue with me. He hath bed-
ged vpon my waye, that I can not paſſe,

Job. i. and, 2. and hee hath ſet darkenelle in my pa-
thes. • He hath ſpoiled me of mine ho-
nour, and taken the crowne away fro
mine head. He hath deſtroyed mee on
euery ſyde, and I am vndoone: My
hope hath he taken away fro me as it
were a tree pluckt vp by the rotes. His
woꝝd is kindled againſt me: he ta-
beth me as though I were his ene-
mie. His men of war came together,
whiche made their waye ouer me, and
beſieged my dwelling rounde aboute.

Pſa. 38. c. • He hath put my brethren far awaye
from me, and ſuch as were of mine ac-
quaintance, are become ſtrangers
vnto mee. • Mine owne kinſfolkes
haue ſolaſhen me, and my friends haue

putte me oute of remembrance. The
ſeruautes and mothers of mine owne
houſe, tooke me for a ſtranger: and I
am become as an aleant in their ſight.
I called my ſeruaunt, and he gaue me
no anſwere: no though I prayed him
with my mouth. Mine owne wife
might not abide my breath: I was
fayne to ſpeake ſayns for the children
of mine owne body. Yea the children
deſpised mee. And when I was gone
from them, they ſpoke euill vpon me.
All ſuch as were my moſte familiers,
abhoꝝred me: and they to whom I loan-
dell, are turned againſt me. My bon-
hangeth to my ſkinne, and my ſkinne
is a waye, onelye there is lette in the
ſkin about the teeth: haue pittie vpon
mee, haue pittie vpon me (O yee my
friends) for the hand of God hath tou-
ched mee. Why do yee perſecute me as
God doeth, and are not ſatiſfied of my
ſelfe? • That my woꝝdes were now
written: • That they were put in a
booke: would God they were grauen
with an yꝝon penne in leade, or in
ſtone to continue. For I am ſure that
my redeemer liueth, and that I ſhall
ryle out of the earth in the latter day:
that I ſhall be clothed againe with
this ſkinne, and ſee God in my ſelfe.
Yea, I my ſelfe ſhall beholde him, not
with other, but with theſe ſame eyes.
My repnes are conſumed within me:
did not yee ſay: why doth he ſuffer per-
ſecution? In there ſounde an occaſi-
on in me: But beware of the ſweath,
for the ſweath wil be auenged of his
kneſſe: and bee ſure, that there is a
iudgement.

Che. xxi. Chapter.

I Ob answered Sopha the ſon
of amathit, and ſaide: For the ſounde
do my thoughtes compell
me to anſwere. And to hye my minde
is redy within me. I heare the cheerynges and reppell,
therfore am I purpoſed to anſwer
ſwer, after mine vnderſtanding: but
well thou not this, namely I from the
beginninge (euer ſince the creation)

men vpon earth) the gladnesse of the
 doggely hath bene spott, and that the
 tope of ppoctyes continued, but the
 smirking of an eye: Though he be
 magnified vnto the heauen, so that
 his hande reacheth vnto the cloudes,
 yet at aturne he perisheth for ever.
 In somuch that they which haue sene
 him, shall say: Where is he? He shall
 vanishe as a dreme, so that he can no
 more be founde, and shall passe awaye
 as a vision in the night. So that the
 eye which sawe him before shall haue
 no more sight of him, & his place shall
 knowe hym no more. His childeren
 shalbe fayne to agree with y^e poze, & his
 handes shall restore them their goods.
 From his poutch his bones are full of
 pleasures, but now he shall it lye down
 within him in the earth. When wy-
 dernesse was swete in his mouth, he
 hid it vnder his tongue. That he sa-
 uourd, that woulde he not forsake,
 but kept it close in his throte. The
 bread that he did eate, is turned to the
 poison of the serpent, within hym
 dore. The riches that he deuoured,
 shall he perbake againe, for God shal
 drawe them out of his belye: he shall
 sucke the gall of serpentes, and the
 adders tongue shall slay hym: so that
 he shall no more see the ryuers and
 brookes of honey and butter. The thing
 that other men hope laboured for, shal
 be restore agayne, and shall not eate it
 vp. Great tranayle shall he make for
 ryches, but he shall not enioye them.
 And wher he hath oppressed the poze,
 and not helped them: houses hath he
 spoiled, and not builded them. Hys
 braiue could neuer be fylled: therefore
 shall he greepe in his couctousnesse.
 There shall none of his meate: & leste
 he hym, therefore shall no man loke for
 hys prosperite. When he had plen-
 teousnesse of every thing, yet was he
 poze, though he was helped on every
 syde. For though the wicked haue
 neuer so much sayd his help: yet God
 shall sende his wrath vpon hym, and
 cause his indignation to reigne ouer
 him: so that if he see the wrath
 come, he shall be spotte with the fle-

bowe. The arrowe is taken forth, and
 gone out of the quiver, and a glyste-
 ryng sword thoroowe the gall of him,
 feare shall come vpon him. There shal
 no darkenesse be hable to hide him. An
 vnkinled fire shall consume him, and
 loke what remayneth in his house, it
 shall be destroyed. The heauen shall
 declare his wickednesse, and the earth
 shall take part against him. The sub-
 stance that he hath in his house, shal
 be taken awaye and perishe, in the day
 of the Lordes wrath. • This is the
 position that the wicked man shall haue
 of God, and the heritage that he may
 loke for of god, because of his wordes.

The xxi. Chapter.

Job answered, and sayde: •
 heare my wordes, and that
 shall be my comforte of you.
 Suffer me a litle, that I maye
 speake also, and then laugh my wordes
 to scoone (yf it lyke you.) Is it for
 mans sake that I make this disputa-
 tion: which if it were so, shuld not my
 spete then be in soze trouble? Marke
 me well, and be abashed, and lay your
 hande vpon your mouth. For when I
 consider my selfe I am ashyed, and my
 fleshe is smitten with feare. • Where-
 fore doo wycked men lyue in healthe
 and prosperite, come to their old age,
 and encrease in riches? • Their chil-
 dren lyue in their sighte, and their ge-
 neration before their eyes. • Their
 houses are safe from all feare, and the
 rodde of God doeth not smyte them.
 Their bullocke gendereth, and that
 not oute of time: their cowe calueth,
 and is not vnfruitefull. • They sende
 forth their chyldren by flockes, and
 their sonnes leade the daunce. • They
 beare with them tabernacles and harpes,
 and haue instrumentes of musyke at
 their pleasure. • They spend their dayes
 in welthynges, but sodaynly they go
 down to hell. • They say also vnto god:
 Go from vs: we desyre not the know-
 ledge of thy wayes. • Who is the al-
 mighty, that we shoulde serue him?
 And what profit shuld we haue to sub-
 mit our selues vnto him? • Lo there is
 utterly no goodnesse in them, therefore

Job. 73.

Esay. 5.

The booke

Will not I haue to do with the coun-
sailer of the vngodly. Howe ofte shall
the candle of the wicked be put oute?
Howe oft commeth their destruction
vpon them? What sorow shal God
geue them for their part in his wrath?

Carrye away. And though God saue
their children fro such sorow, yet will
he so rewarde the selues, that they shal
knowe it. Their own destruction and
misery shall they se with their eyes,
& drinke of the fearful wrath of the al-
mighty. For what careth he what be-
cometh of his household after his deeth.
When the number of his monethes is
cut shor? In as much then as God
hath the best power of all, who can
teach him any knowledge? One dieth
now, when he is mightie & at his best,
rich, & in prosperitie: euen whē his bo-
wels are at the fullest, & his bones full
of marrow. Another dyeth in sorow and
heauinesse, and neuer had good dayes.
They shall sleepe bothe a lyke in the
earth, & the wormes shall couer them.
Behold, I know what ye think: yea,
& the subtilty that ye pmargin against

D me. For ye say: Where is the princes
palace? and where is the dwelling of
the vngodly? haue ye not asked them
that go by the waye? Doubtlesse, yee
can not denye their tokens, that the
wicked is kept vnto the day of destruc-
tion, & that the vngodly shalbe brought
forth to the day of wrath. Who dare
reproue him for his waye to his face?
Who will rewarde him for the vngra-
tiousnesse that he doeth? Yet shall he
be brought to his graue, and dwell a-
monge the heape of the dead. Then
shall he be sayne to be buried amonge
the stones of the playne. All men also
muste follow him, and there are innume-
rable gone before him. Howe vaine
then is the comforte that ye geue me?
Doeth not falshed remaine in al your
answers?

The .xxij. Chapter.

S Eliphaz the Themanite gene
saunswere, and sayd: May a man
be profitable vnto god, as he that

is wise, may be profitable vnto hym
selfe? Is there any advantage to the al-
mighty that thou art righteous? Or
shal it profite him that thou makest thy
wayes perfecte? Is he astrayd to re-
proue thee, and to step forth with thee
into iudgement? Is not thy wicked-
nesse great and thy ingrations daye
innumerable? For thou hast taken the
pledge from thy brother for naught;
and robbed the naked of their clothing.

To suche as were weary, haste thou
geuen no water to drinke, and hast
withdrawen bread from the hungry.
Should suche one then as dieth die
lonely, wrong, and oppression (doing
aithing of partialitie, and having no
spect of persons) dwell in the land?
Thou hast sente widowers away
empty, and oppressed the poore father-
lesse. Therefore art thou compassed a-
bout with snares on every side, and
sodenlye vexed with feare: shouldest
thou then see no darkenesse? Shouldst
not the water flood runne ouer thee?

Howe because that God is higher then
the heavens, and because thou seest
that the starres are so hye, wilt thou
therefore say: Cusse, how shouldest
God knowe? Doeth his dominion reach
beyond the cloudes? Cusse, the clou-
des couer him that he may not see, and
he dwelleth aboue heauen. Doest not
thou keepe the olde wayes, that buye
men haue gone, which wer cut down
out of time, & whose foundation was
as a running water, which sayd vnto
God: go from vs. And what did the
Almighty with them? He filled their
houses with good thinges. But the
counsell of the vngodly is far frome.
The righteous sawe it and wer glad,
and the innocents laughed hym to
scorne. In our increase betweene buye
As for the remnant of them, they
haue consumed it. Therefore recom-
mend thee vnto God, and be content, so shal
al thynges prosper with thee right wel.
Because the lawe at his mouth, & by
his wordes in thine heart.

thou wilt come to the almighty, thou
shalt stand fast, and put al thynges
out of thy dwelling: Then shalt

make golde as plentifull as the duste,
and the golde of Ophir as the dintes
of the riuers. Yea, Almighty God his
owne selfe shalbe thy defence, and thou
shalt haue plenty of siluer. The shall
thou haue thy delight in the Almygh-
tye, and lyfte vp thy face vnto God.
Then shalt thou make thy prayer vn-
to him, and hee shall heare thee, and
thou shalt kepe thy promises. Then
loke what thou takest in hand, hee shall
make it to prosper with thee, and the
light shall shine in thy wayes. For
who so humblyeth him selfe, him shall
he set vp, and who so loberth meekely,
shalbe healed. If thou be innocent,
thou shalt deliuer the countrey because
of the bngiltynesse of thine handes.

¶ The. xxiij. Chapter.

I Ob answered, and sayd: My
sayinge is yet this daye in bit-
ternesse, and my hande dryp be-
cause of my groning. O that
I might see him, and finde him: O
that I might come befoze his seate to
pleade my cause befoze him, and to fyll
my mouth with argumentes. That
I might knowe, what answer he
would geue me: and that I myghte
vnderstande, what he would say vn-
to me. Will he pleade againste me with
his greates power and strength? No,
but he will make me stronger. He that
is iuste, shall enter disputation with
hym, and my iudge shall deliuer me for
euerr. Beholde, though I go befoze,
I finde him not: If I come behinde,
I can get no knowledge of him: yf
I go on the lefte syde where he doeth
his worke, I can not attaine vnto him.
Againe, if I go on the right side, he hy-
deth himselfe, I can not se him. But
as for my waye, he knoweth it: & try-
eth me as the gold in the fyre. My softe
both hepe his pathe, his waye haue I
holden, and will not go out of it. I
will not forsake the commaundement
of his lippes, but loke what he char-
geth me with his mouth, that haue I
put vp in my heart. He is still at one
point, and who will turne him backe?
He doeth as him lyeth, and bringeth
his pathe vnto his sayll. He perforce

meth the thing that is appoynted for
me, and many suche thinges doeth he.
This is the cause that I shrinke at
his presence: so that when I consider
him, I am astrayed of him. For in so
muche as he is God, he maketh my
heart soft: & seeing that he is Almighty
he putteth me in feare. Thus can not
I get out of darkenesse, neyther hath
he conered the cloude from my face.

¶ The. xxiij. Chapter.

Considerynge then that there is
no tyme hyd from the Al-
myghtye, howe happeneth it,
that they whiche knowe hym,
do not regarde his dayes? For some
men ther be, that remoue other mens
landemarkes: that rob them of their
cattell, and keepe the same for theyr
owne: that dync away the alle of the
fatherles: that take the widowes oxe
for a pledge: that thruste the poxe out
of the waye, and oppresse the symple
of the worlde together. Behold, euen
as the wyld ass in the deserte, goe
they forth to their worke, and ryle be-
times to spoile: Yea the very wylder-
nesse ministrereth foode for theyr chyl-
dren. They reape the corne fildes that
is not their owne: and let the vyne-
parde of the vngodly alone. They are
the cause that so many men are naked
and bare, hauinge no clothes to couer
them, and to kepe them from cold: So
that when the shoures in the moun-
taynes haue rayned vppon them, and
they be all wet, they haue none other
succoure, but to kepe them among the
rockes. They spoyle the suckynge sa-
therlesse chylde, and take the pledge
from the poore. In so much that they
let him go naked without clothinge,
and haue taken away the sheafe of the
hungrye. The poore are sayne to la-
boure in their oyle mylles: yea, and
to tread in their wyne plesses, and yet
to suffer thirste. The men of the cite
cryeth vnto the Lord with syghynge,
the soules of the slayne also make
their complaynt: but God destroyeth
them not for all this, where as they
(not withstanding) are conuersaunte
among them that abhorre the lyyghte:

De. 18.8

1 Por. 6.8

B

Exo. 22

¶ 1.

thre

The Booke

Luk. 22g

they knowe not his waye, nor con-
tinue in his pathes. • Tymely in the
morning do they arise, to murder the
simple & poze: and in the night they go
a slealyng. The eye of the aduonterer
wayterth for the darkenesse, and sayeth
thus in him selfe: Tulle there shal no
eye se me, and so he disgiseth hys face.
In the nigh: season they seache the
houscs, and hide them selues in the day
tyme, but will not knowe the light.
For as sone as the daye breaketh, the
shadow of death commeth vpon them
and they goo in horrible darkenesse.
The vngodly is swifter then the wa-
ter: their portion shalbe cursed in the
earth, and he shall not behold the way
of the bynepardes. • That they (for
wickednesse which they haue done)
were drawen to the hell, soner then
knowe melteth as the drouth & heate.
• That all compassion vpon the were
forgotten: that their dapnties were
wozmes, that they were cleane putte
out of remembraunce, and vngodly-
nesse bitterly heuen down like a tre.
He hath oppressed the barrein, that he
can not beare, and vnto the widdowe
hath he doone no good. He drowe the
mighty after him with hys power, &
when he was gotten by, no man was
without feare, as long as he liued.
And though they myghte be safe, yet
they will not receaue it: for their eyes
loke vpon their owne wayes. They
are exalted for a litle, but shortlye are
they gone, brought to extreme pover-
tye, and taken out of the way: yea, and
bitterly pluckt of as the eares of cozne.
Is it not so? who will then reppone
me as a lyer, and saye that my wordes
are nothing woorth?

The .xxv. Chapter.

Then answered Byddad the
Suhite, and sayde: Is there
power and feare wyth hym
aboue, that maketh place, settinge in
his highnes, whose men of warre are
innumerable, and whose sight ariseth
ouer all? But howe maye a manne
be compared vnto God? he is iustified? •
Howe can he be cleane, that is voyde of

a woman? Beholde, the moone shyneth
neth nothings in comparison to hym,
and the starrs are vncleane in hys
sight. Howe much more then, man:
that is but corruption: and the forme
of man, which is but a woyme?

The .xxvi. Chapter.

Job answered, and said: What
hast thou helped? him that is
without strength? what com-
forte geueste thou vnto hym
that hath no strength? Where is the
counsailer that thou shouldest gra-
tyfy hym, which hath no wisdom? Hast
thou shewed the wayes of righte
lyuinge? To whom hast thou spoken
those wordes? Who made the way
to come oute of thy mouth? Art not
dead thynges shapen vnder the wa-
ters: and thynges by the waters shal
hell is naked before him, and the
eye destruction it selfe, can not be
out of his sight. He stretcheth out
the north ouer the emptye, and
bureth the earth vpon nothing. He by-
deth the • water in his cloude, & the
cloude is not broken vnder them. He
holdeth backe hys floode, that it can
not be sene: and spretheth hys cloude
before it. • He hath compassed the wa-
ters wyth certayne boundes, whyle
the daye and nyghte come to an ende.
The very pillars of heauen tremble
and quake at his reppose. • He stillith
the sea with his power: and stoppeth
his wisdom. • Sayeth he the strength
thereof. • He hath garnished the
heauens, and hath made the
rebellious. • No, this is not
shorte sum of his wayes. But who is
habile sufficient to reche his
works? Who can erreane and vnder-
stand the thynke of his power?

The .xxvii. Chapter.

Ad Job proceeded and
saith in hys commyn-
sayinge: He is true as
meth (whiche hath beene
indgement) & the almighty

ward my mind: My lips shall talke
of no vanitie, and my tongue shall speke
no disceyfe, while my breath is in me,
and as long as the winde (that God
hath geuen mee) is in my nostrilles.
God forbid, that I shoude graunte
your cause to be right. As for me, vn-
till mine ende come, will I neuer goo
from mine innocencie. My righteous
dealinge keepe I faste, whiche I will

not forsake: my heart shall not reprove
me of my dayes. Therefore mine ene-
mie shall bee founde as the vngodlye:
and hee that taketh parte agaynst me,
as the vnrighteous. For what hope
hath the hypocrite thoughe hee haue
gret good, and though God geue him
riches after his heartes desire? Doth
God heare him the sooner, when hee
cryeth vnto him in his necessitie?
Hath hee suche pleasure and delite in
the almightie, that hee dare alwaye
trust vpon God? I will teache you in
the name of God, and the thinge that
I haue of the almightie, will I not
hype from you. Beholde, ye stand in
your owne conceite, as though ye
knewe all thinges. Wherefore then do
ye go aboute with such vaine wordes,
saying: • This is the portion that the
wicked shall haue of God, & the heri-
tage that tyrants shall receiue of the al-
mightie. If he get many children, they
shall perish with the sword, and his
posteritie shall haue fearnes of bread.
Like vnto whom hee leaueh behind him,
they shall dye, & be buried, and no man
shall haue pittie of his widowes.

Though he haue as muche money as
the dust of the earth, & raiment as re-
dy as the claye, he maye well prepare
himselfe: the godly shall put it vpon him,
and the innocente shall deale oute the
money. His house shall endure as the
rocke, and as a boothe that the watche
man maketh. When the riche man dy-
eth, he carryeth nothinge with him: he
is gone in the twinklinge of an eye,
and hath nothing. Destruction taketh
him vpon him as a waterflood, and
the tempest scattereth him awaye, in the
night season. A vehement eastwinde
sweepeth him hence, and departeth: a

storme plucketh him out of his place.
It rusheth in vpon him, and sparcth
him not, he maye not escape from the
power thereof. Then clap men their
handes at him, yea, and teale of him,
when they looke vpon his place.

¶ The xxviij. Chapter.

I Here is a place where siluer
is brought out of: and where
gold is tryed, • where yron is
digged out of the ground, and stones
resolued to metall. The darkenes shall
once come to an ende, he can seeke oute
the ground of all thinges, the stones
the darke, and the shadowe of death.
With the riuier of water parteth he a
sondye the straunge people that knowe
no good neyghbourhood, suche as are
rude, vnmanerly and boystrous. Hee
bringeth fooode oute of the earth, and
that which is vnder, consumeth hee
with fire. There is founde a place
whose stones are all cleane Saphirs,
and where the clothes of the earth are
all gold. There is a way also that the
birdes knowe not, that no vulturs eye
hath seene: wherin the lions whelpes
walke not, and wher no lion cometh.
There putteth he his hande vpon the
stonye rockes, and ouerthroweth the
mountaines. Riuers flow out of the
rockes, and looke what is pleasant, his
eye seeth it. Out of droppes bringeth
hee great floudes together, and the
thing that is hid, bringeth he to light.

Howe cometh a man then by wis-
dome? • Where is the place that men
finde vnderstandinge? Werelpe no
man can tell howe worthie a thinge
she is, neither is she found in the lande
of them that liue (at their owne plea-
ure.) The deepe sayeth shee is not
with me. The Sea sayeth shee is not
with me. Shee can not bee gotten for
(that moste pure) golde, neyther may
the price of her be brought with anye
siluer. No wedges of gold of Ophir,
no precious onix stones, no Saphirs
may be compared vnto her: no, neither
gold nor chrystal, neither sweete odours
nor golde plate. There is nothing so
worthy of so excellent as once to be sa-
med vnto her: for perfect wisdom goeth
faste

Den. 8. d

Pro. 2. a.

Ecc. 7. a.

Jaco. 1. b

5. Re. 3. e

and. 4. d.

Sap. 7. b

The Booke

farre beyonde theym all. The Copas
that commeth out of Inde, may in no
wise be likened vnto her: yea, no ma-
ner of apparell how pleasant and faire
D sooner it be. From whence then com-
meth wisdome? and where is the
place of vnderstanding? She is hid
from the eyes of al men liuing, yea, and
from the foules of the ayre. Destruction
and death saye: we haue heard tell
of her with our eares. But God se-
eth her way, and knoweth her place.
For hee beholdeth the endes of the
worlde, and looketh vppon all that is
vnder heauen. When he weped the
windes, and measured the waters:
when he sette the rayne in order, and
gaue the mightie floodes a law. Then
did he se her, then declared he her, pre-
pared her, and knewe her. And vnto
Eccl. 2. c. man he sayde: Beholde, to feare the
Psa. 111. Lozde is wisdome, and to forsake
Psa. 1. a. uil, is vnderstanding.

The. xxix. Chapter.

I **S** Job proceeded and went forth
in his communication, saying: **D**
that I was as I was in the mo-
nethes by past, and in the dayes when
God preserved mee: when his lighte
shyned vpon my heade, when I went
after the same lighte and shyninge,
euen throughte the darkenesse. As it
stode with me when I was yonge,
when God prospered my house: whe-
the almightie was yet with me: whe-
my childzen stode about me: when my
wayes ranne ouer with butter, and
when the stonie rockes gaue me ri-
uers of oyle, when I wente throught
the citie vnto the gate, and when they
B sette me a chaire in the streete, when
the yong men (as soone as they sawe
me) hidde them selues, and when the
aged arose, and stode vpp vnto mee:
when the princes left of their talking
and layed their hande to their mouth:
when the mighty kept stil their voice
and when their tongue cleaued to the
roofof their mouth. When all they
that hearde me, called me happie: and
when all they that sawe me, spake
good of me. For I deliuered the poore
when he cryed, and so didde I the sa-

therlesse, and him that hadde none to
helpe him. He that shoulde haue bene
loste, gaue me a good woorde: and the
widowes heartes praysed me. And
whyp, I put vpon me righteconfesse,
which couered me as a garment, & re-
quitie was my crowne. I was an eye
to the blinde, and a fore to the lame: I
was a father vnto the poore: and whi-
I knewe not the cause, I soughte it
oute diligentely. I brake the chawes
of the vnrighteous man, and plucked
the spoyle out of his teeth. Therefore
I thought verely, that I should haue
died in my nestle, and that my dayes
shuld haue ben as many as the sandes
of the sea. For my roote was spreade
oute by the water side: and the deue
laye vpon my cozne. My honour en-
creased moze and moze, and my bowe
was euer the stronger in my hande.
Vnto me men gaue eare, me they re-
garded: & with silence they taried for
my counsaile. If I had spoken, they
woulde haue it none other waies, my
woordes were so well taken amonge
them. They wayted for me as for the
rayne: and gaped vppon me, as the
grounde doeth to receyue the latter
shoure. When I laughed, they knewe
well it was not earnest. And the light
of my countenance woulde they not
putte out. When I agreed vnto they
waye, I was the chiefe, and sat as a
king with his armie about him. And
when they were in heavines, I was
their comfortour.

The. xxx. Chapter.

B **U**t nowe they that are yonger
the I, haue me in derision, yea,
euen they whose fathers I
woulde haue thought soone to haue
set with the dogges of my cattel. The
power and strength of their handes
might do me no good, for the time is
but lost among them. For very mil-
ery and hungr, they fled into the wil-
dernes a darke place, horrible & wast,
plucking by nettles amonge the bus-
shes, and the Juniper rootes for theyr
meate. And when they were thus
forth, men cryed after them, as it had
bene after a sheefe. Their dwelling

was besyde foule brookes: yea in the
caves and dens of the earth. Among
the bushes went they aboute cpyng,
and vnder the thrones they gathered
themselves together. They were the
children of soles and villaynes which
are vexed out of the world. Nowe am
I their song, and am become their te-
sing stocke: they abhorre me, and sty-
far from me, and stayne my face with
spittle. For the Lord hath loosed the
strength of my body, and brought me
lowe. The hyddle haue they cast out
of my sight. Upon my right hand rise
the young men agaynst me: they haue
hurt my fete treading vpon me, as vpon
the wayes that they woulde de-
stroye. My pathes haue they cleane
marr'd. It was to easie for them to do
me harme, that they needed no man to
helpe them. They fell vpon me, as it
had bene the breaking in of waters,
and came in by heapes to destroye me.
Fearfulnesse is turned agaynst me.
Mine honour banissheth awaye more
swiftly then the winde, & my prospe-
ritie departeth hence, like as it were a
cloude. Therefore is my mind poured
full of heavines, and the dayes of my
trouble haue taken hold vpon me. My
bones are perled through in the night
season, and my sinowes take no reste,
for the vehemencie of sorowe is my
garment chaunged, and according to
the diuersitie of heavinesse an I gir-
ded with my cote. He hath cast me in-
to the mire, and I am become like a-
shes and dust. When I crye vnto thee,
thou dost not heare me: and though
I stand before thee, yet thou regardest
me not. Thou art become min enemy,
and with thy violent hand thou takest
part agaynst me. In times past, thou
biddest let me vpon hye, as it were a-
bove the winde: but nowe halste thou
geuen me a very soxe fall. Sure I am
that thou wilt deliuer me vnto death,
euen to the lodging that is due vnto
all men liuing. Nowe vse not men
to doe violence vnto thep, that are
destroyed already: but where hurt is
done, therese they to helpe. Did not

ble? Had not my soule compassion vpon
the poore: yet neuertheless, where
as I looked for good, euill hapned vnto
me, & where as I waited for light,
there came darkenesse. My bowelles
sethe within me, and take no reste, for
the dayes of my trouble are come vpon
me. He helpe and lowely came
I in, yea, and without any displea-
sure. I rode vpon in the congregation,
and communed with them: But now
I am a companion of Dragons, and a
selowe of Estriches. My skin vpon
me is turned to blacke, and my bones
are burnt with heate: my harpe is
turned to sorow, and my pipe to weep-
ing.

The .xxxi. Chapter.

Made a couenaunt with mine
eyes, that I would not loke
vpon a damosell. For howe
greate a portion shall I haue
of God: and what enheritaunce from
the almightie on hie? As for the ben-
godly, and he that topneth himselve to
the companie of wicked doers, shall
not destruction and misery come vpon
him? Doeth not he see my wayes,
and tell all my goynges? yf I haue
walked in vanitie, or yf my feete haue
runne to deceaue, let me be wayed in
an euen balance, that God maye see
my innocencie. If so be that I haue
withdrawen my foot out of the right
waye, and yf my heart hath folowed
mine eye sight: If I haue stayned or
defiled my handes: then shall I sow,
and an other eate: yea, my generation
and posteritie shalbe cleane roted out.
If my heart hath lustred after my ney-
bours wife, or yf I haue laide wayte
at his doore: Or then let my wife grind
vnto an other man, and let other men
lye with her. For this is a wicked-
nes and sin, that is worthy to be puni-
shed: yea, a fyre that biterlye should
consume and rote out al my substance.
Did I euer thinke scoyne to do righte
vnto my seruantes and maidens whē
they had any matter agaynst me? But
seeing that God will sit in iudgement,
what shal I do? And for so muche as
he will nedes visit me, what answere

Ecc. 4. 18
Mat. 5. 6

Job. 35
Pro. 5. 6

Psal. 7. 8

De. 24. 8

The Booke

that I geue him: he that fashioned me in my mothers wombe, made he not him also: were we not both shapē alike in our mothers bodie: when the poze desired any thing at me, haue I denied it them: haue I caused the widowe to stande waytinge for me in dayne: haue I eaten my portion alone, that the fatherlesse hath had no parte with me: for merce grewe by with me fro my yowth, and compassio from my mothers wombe. haue I sene any man perishe thowowe nakednesse, and want of clothing: or any poze man for lacke of rayment, whose sides thanked me not, because he was warmed with the woll of my shepe: Did I euer lifte vpp mine hande to hurte the fatherlesse: yea, in the gate where I sawe my selfe to be in auctoritie, then let mine arme fall fro my shoulder, and mine arme holes be broken from the ioyntes. For I haue euer feared the vengeance and punishment of God, and knewe very well, that I was not hable to beare his burthen. haue I put my trust in gold: or haue I sayde to the fynest gold of all: thou arte my confidence. haue I reioyced because my power was great and because my hande gat so muche:

Deu. 4. c. • Did I euer greatly regarde the ry-
and. 17. b sing of the sunne: or had I the goyng
sa. 13. a downe of the moone in great reputa-
 tion: hath my heart medled priuylge
 with any disceat: or did I euer kisse
 mine own hande: that were a wicked-
 nesse worthy to be punished: for then
 should I haue denied the God that is
 aboue. • haue I euer reioyced at the
 hurte of mine enemy: or was I
 euer glad, that anye harme happened
 vnto him: Oh no, I neuer suffered
 my mouth to do suche a synne, as to
 saye him euill. Did not the men of
 mine owne household saye: who shall
 let vs to haue our helyful of his flesh:
 I haue not suffered a straunger to lye
 without, but I opened my doores vn-
 to him, that went by the waye. haue
Ps. 17. a I kept secret my synne, and hid mine
 iniquitie, as Adam did: haue I fea-
 red my great multitude of people: or

if I had bene dyspysed of the simplest
 or then should I haue bene strayed.
 Thus haue I quiettye spent my ype,
 and not gone out at the doore. or that
 I had one which would heare me. No,
 this is my cause. In the whiche the
 almighty shal answer for me: though
 he that is my contrarie partye hath
 wrytten a booke agaynst me. Yet will
 I take him vpon my shoulder, and as
 a garlande about my head. I will tell
 him the number of my goynges, & go
 vnto him as to a prince. But if cal-
 be, that my lande crye agaynst me, or
 that the fozowes therof make any com-
 playnte: If I haue eaten the frutes
 therof vnpaid for: yea, if I haue gre-
 ued any of the plowmen: then let this
 stiles growe in steade of my wheate,
 and cockle for my barley.

¶ Here ende the wordes of Job.

¶ The xxxij. Chapter.

Somowze with Job, because he had
 him selfe a righteous man. But
 Elihu the sonne of Barachell, the
 Bussite of the kindred of Ram, was
 very soze displeased at Job, because he
 called himselfe iuste before God. And
 with Jobs three frendes he was an-
 grye also, because they had founde no
 reasonable answer to overcome Job.
 Howe tarped Elihu, tyll they had
 ended their cōmunication with Job:
 for why: they were elder then he. So
 when Elihu the sonne of Barachell
 the Bussite sawe that these three men
 were not hable to make Job answer:
 he was discontent: Elihu the sonne
 of Barachell the Bussite answered
 him selfe, and sayde: • Consideringe
 that I am yong, and ye be men of age:
 I was afrayde and durste not shewe
 foorth my mynd. For I thought that
 within my selfe. It becometh olde
 men of speake, and the aged to teache
 wisdome. Every man (no doubt)
 hath to mynde, • but it is the infirmitie
 of the flimzy that groweth out of
 deridinge. • Great was the

swaye wyse, neyther doeth enery aged man vnderstande the thinge, that is sayfull. Therfore will I speake also (heare me) and I will shewe you also mine vnderstandinge. For when I had wayped tyll ye made an ende of your talking, and herd your wisdom what argumentes ye made in youre communication: yea, when I had diligentely pondred what ye sayde, I found not one of you that made anye good argument against Job, that directly coulde make answer vnto his wordes, lest ye should saye: We haue found out wisdom. God shall caste him downe, and no man. He hath not spoken vnto me, and I will not answer him as ye haue done (for they were so abashed, that they coulde not make answer, nor speake one word) but in so much as ye wyl not speake, standing styll lyke dunne men, and making no answer: I haue a good hope for my parte, to shawe hym an answer, and to shewe hym my meaning. For I am full of wordes, and the spirite that is within me, compelleth me. Beholde my belly is as the swyne, which hath no venter, and burleth the new belles in sonder. Therfore wyl I speake, that I maye haue a vent: I will open my lippes, and make answer. I will regard no manner of person, no man will I spare. For if I wold go aboute to please men: I knowe not howe sone my master woulde take me away.

The xxxij. Chapter.

Utherfore, heare my wordes (O Job) andarken vnto me all that I will saye: Beholde, I haue nowe opened my mouth, my tongue hath spoken in my rage. My herte doeth order my wordes a right, and my lippes talke of pure wisdom. The spirite of God hath made me, and the blyth of the Almighty hath geuen me my lyfe. If thou canst then geue me answer: prepare thy selfe to stande before me, face to face. Behold, before God am I cūst. For I am fashioned and made

even of the same mould. Therfore thou needest not to be afrated of me: neyther needest thou to feare that my auctoritie shall be to heavy for thee. Nowe haste thou spoken in mine eares, and I haue heard the voyce of thy wordes: I am cleane without any fault, I am innocent, and there is no wickednesse in me. But lo, he hath picked a quarel against me, and taketh me for his enemy: he hath put my soke in the shokes, and loketh narrowly vnto all my pathes. Behold, in this hast thou not done right. I will make answer vnto thee: that God is moze then man. And whye doest thou then stryue against him: for he shall not geue thee accomptes of all his wordes. For when God doeth once commaunde a thing, there should no man be curious to seache whether it be righte. In dreames & visions of the night (when slombering commeth vpon men, that they fall a sleepe in their beddes) he roundeth them in the eares, he enfourmeth them and sheweth them playnly that it is he, which wythdraweth man from euill, deliuereth him from pride, kepeth him from the graue, and his lyfe from the sword. He challeth him with sicknesse, and byngeth hym to his bedde: he layeth soke punishment vpon his boones, so that his life may away with no bread, and his soule abhorreth to eat any dayntye meate. In so much that his body is cleane consumed awaye, and his bones appeare no moze. His lyfe draweth vnto the graue, and his lyfe to death. Nowe, yf there be a messenger (one amonge a thousand) sente for to speake vnto man, and to shewe hym the right waye: then the Lord is mercifull vnto him, and sayeth: He shall be deliuered, that he fall not downe to the graue, for I am sufficientely reconciled. Then shall his fleshe bee as well lykinge as it was afore, and he shall be as it was in his yowthe. For if he submytte him selfe vnto God he shall be gracious vnto him, and shewe hym his countenance ioyfull, and rewardeth man for his righteousnes.

B

Job. 13

Gen. 20
Dan. 2
Mat. 2

C

Col. 2

Col. 2

The Booke

Shewe a respecte hath he vnto men.
 Therefore, let a man confesse (& sape:)
 I haue offended, I did vnrighteously,
 and it hath done me no good. Yea, he
 hath deliuered my soule from destruc-
 tion, and my lyfe shall se the light. So,
 thus woeketh God alway with man,
 that he keepeth his soule from per-
 shinge, and letteth hym enioye the
 lyght of the lyuing. Marke well (O
 Job) and heare me: hold thee still, and
 I will speake. But if thou hast anye
 thinge to sape, then answer me, and
 speake, for thy answer pleaseth me.
 If thou hast nothinge, then heare me,
 and holde thy tongue, so shall I teach
 thee wisdom.

The xxxiij. Chapter.

E Ihu proceedinge forth in hys
 answer, saide: Heare my wo-
 des (O ye wyse men) harken
 vnto me ye that haue vnderstandynge,
 for the eare proueth and dyscerneth
 the wordes: and the mouth tasteth
 the meates: As for iudgemente let vs
 seke it out among our selues, that we
 may know what is good. And why?
 Job hath sayde: I am righteous, but
 God doth me wronge. I must nedes
 be a lyer, though my cause be righte:
 and violently I am plagued where as
 I made no faulte, where is there such
 a one as Job, that drinketh by scozne-
 fulnesse like water? which goeth in
 the company of wicked doers, and wat-
 keth with vngodly men? For he hathe
 sayde: Though a man be good, yet is
 he naught before God. Therefore her-
 ken vnto me, ye that haue vnderstan-
 dyng. Farre be it from God, that he
 shoulde meddle with wychednesse:
 and farre be it from the Almightye,
 that he shoulde meddle with vnright-
 eous dealing: For he shall reward
 the woekes of man, and cause euerye
 man to finde accordyng to his wayes.
 For sure it is, that God condemneth
 no man wrongfullye, and the iudge-
 ment of the Almightye is not vnright-
 eous. Who ruleth the earth in hys
 throne? Or whom hath he set to go-
 uerne the whole worlde? Can he know

hath he gotten his heart, for to drawe
 spirite and breath vnto him? If these
 shal come together vnto nought, and
 all men shall turne agayne vnto dust.
 If thou now haue vnderstandinge,
 heare what I say, and herken to the
 voyce of my wordes. Maye he be a
 ruler that loueth no right? Or maye
 he that is a very innocent man, do vn-
 godly? Is it reason that thou shouldest
 sape to the kinge: Thou art wit-
 ked, or thou art vngodly, and that be-
 fore the princes? He hath no respecte
 vnto the personnes of the lordes, and
 regardeth not the riche more then the
 poore. For they be al the woekes of his
 hands. In the twinkling of an eye
 shall they dye: and at midnight, when
 the people and the tyrants rage, then
 shall they perishe, and be taken awaye
 without handes. And why? his eyes
 looke vpon the wayes of man, and he
 seeth al his goings. There is no dark-
 nes, nor shadowe of death, that can
 hyde the wicked doers from him. For
 no man shalbe suffered to go into iudg-
 ment with God: Many one: yea, in-
 numerable doeth he punish, and lets
 teth other in their steades. Therefore
 shall he declare their woekes, he shall
 turne the night, and they shalbe de-
 stroyed. They that were in the steede of
 sears dealt like vngodly men: & there-
 fore he punished the, because they tur-
 ned backe from him, and woulde not
 consider all his wayes. In so muche
 that they haue caused the voyce of the
 poore to come vnto him: and now he
 heareth the complaint of suche as are
 in trouble. If he graunt pardon, who
 will condemne? And if he hyde awaye
 his countenance, who shalbe able
 to se it? Whether it be to the people,
 or to any man, thus will he do. For the
 vngodlinesse of the people doeth God
 make an hypocrite to repnye ouer them.
 For so muche then as I haue begun
 to talke of God, I will not hynde
 thee. If I haue done amysse, entreate
 thou me: if I haue done wronge, I
 wil leane. Can he be do nothinge
 out thee? For thou hast repnyed

Job. 12a

mat. 16 b

Rom. 3 a

judgements. Thou also haste thynne owne mind, and not I. But speake on what thou knowest. Let men of vnderstanding tell me, and let a wise man hearken vnto me. As for Job, he hath neyther spoken to the purpose, nor wisely. O father, let Job be wel tryed, because he hath answered for wicked men: yea, aboue his sinne he doeth wickedly, triumpheth amonge vs, and multiplyeth his woordes agaynst God.

The. xxxi. Chapter.

Elisha spake mozeouer, and said: Thinkest thou it righte, that thou saiest: I am righteous before God. For thou sayest: What advantage will it bee vnto thee, and what profite haile thou haue of my sinne. Therefore will I geue answer vnto thee: and to thy companions with thee: looke vnto the heauen, and beholde it: consider the cloudes, which are hyer then thou. If thou haste sinned, what haste thou done agaynst him? If thine offences be many, what haste thou done vnto him? If thou be righteous, what geuest thou him? Or what will he receaue of thine hand? Of such an vngodly person as thou and of the sonne of man that is righteous, as thou pretendest to be: there is a great crye and complaint made by them that are oppressed with violence: yea, euery man complayneth vpon the crueltie of tyrants. For suche a one neuer sayth: where is God that made me: and that geneth vs occasion to walke him in the night: which geneth vs moze vnderstanding then he doeth the brackes of the earth, and teacheth vs moze then he doth foules of heuen. If aspe suche complayne, no man geueth answer, and that because of the wickednesse of proude tyrantes. But if a man call vpon God, doeth not he heare him? Doeth not the Almighty except his crye: When thou speakest then, shoulde not he pardon thee, if thou open thy self before him, and put thy trust in him? Then bleth he no vnto in his wrath, neyther hath hee

pleasure in curious and depe inquisitions. Therefore doeth Job open his mouth but in bayne, and foolishly doth he make so many woordes.

The. xxxi. Chapter.

Elisha proceeded forth in his tal- king, and sayde: Hold thee still a little, and I shall shewe thee what I haue yet to speake on Gods behalfe. I will open vnto thee yet moze of mine vnderstanding, & proue my matter righteous. And truly, my woordes shall not be bayne, seing he is with thee that is perfect in knowledge: behold, the great god casteth away no man: for he him selfe is mighty in power & wisdom. As for the vngodly, he shall not perserue him, but shall helpe the poore to thier right. He shall not turne his eyes away fro the righteous, but as kinges shall they be in their trone: he shall stablish them for euer, and they shall be exalted. But if they be layde in prison and chaynes, or bounde with the bondes of trouble, then wil he shewe them thier woike, and the sinnes wherewith they haue bled cruell violence. He with punishment and nurtering of them roundeth them in the eares, warneth them to leaue off from thier wickednesse, and to amende. If they nowse will take heede and serue him, they shall weare out thier dayes in prosperitie, and thier yeares in pleasure and ioye. But if they will not hearken, they shall go through the swearde, and perishe or euer they be aware. As for suche as bee sayned wycrites, they shall heape by wrath for them selues: for they call not vpon him, though they bee his prisoners. Thus shall their soule perishe in foolishnesse, and thier life shalbe condemned amonge the fornicatores. The poore shall he deliuer oute of his affliction, and round them in the care when they be in trouble. Euen so shall he keepe the (yf thou wilt be contente) from the bottomlesse pitte that is beneath: and yf thou wilt holde thee quiete, hee shall fill thy table with pleasantnesse.

The Booke

Euerthelesse, thou hast condemned the iudgement of the vngodly, yea, euen such a iudgemente and sentence shalt thou suffer. For then shall not thy cause be filled with crueltie, nor pacified with many gifts. Thinkest thou that he will regarde thy riches? he shall not care for golde, nor for all them that excell in strength. Prolong not thou the time, till there come a night for thee, to sette other people in thy steade. But beware that thou turne not aside to wickednes and sin, which hitherto thou hast chosen more then mekenes. Beholde, God is of a might: yee hye power: Where is there such a guide and lawe geuer as he?

Who will reprove him of his waye? Whoe will saye vnto him: thou hast done wronge? Consider how great and excellent his workes bee, whom all men loue and prayse: yee wonder at him, and yet they see him but a farre off. Behold, so great is God, that he passeth our knowledge, neither are we able to come to the experience of his wayes. • Hee tourneth the water to small droppes, he driueth his cloudes together for to rayne, so that they pour downe and drop vpon menne. He can spreade out the cloudes (a coueringe of his tabernacle) and cause his light to shine vpon them, and to couer the bottome of the sea. By these thinges gouerneth hee his people, and geueth them abondaunce of meate. With the cloudes hee hideth the light: and at his commaundement it cometh againe. The rising vp therof sheweth he to his frendes, and to the cattell.

The xxxviij. Chapter.

At this my heart is astonied, and moued oute of his place. Heare then the sounde of his voyce, and the noyse that goeth out of his mouth. He gouerneth euery thing vnder the heauen, and his light reacheth vnto the ende of the world. A roaring voyce foloweth him: for his glorious maiestie geueth such a thunder clappe, that (though a man heare

it) yet maye he not perceaue it afterwarde. It cometh on horrible sounde when God sendeth oute his voyce: great thinges doeth he, which we can not comprehend. • When he commaundeth the snowe, it falleth vpon the earth. As soone as he geueth the rayne a charge, immediatly the flowers haue their strength, and fall downe. He sendeth feare vpon euery manne, that they might knowe their owne workes. The beastes creepe into their dennes, and take their rest. Out of the South cometh the tempeste, and colde out of the North. At the breath of God, the frost cometh, and the waters are shed abroade. He maketh the cloudes to do their labour, in geuing moystnes: and agayne, with his light he driueth away the cloudes. Hee distributeth also on euery side, according as it pleaseth him to deale oute his workes, that they maye doo whatsoeuer he commaundeth them through the whole world, whether it be to punish anye lande, or to doo good vnto them that seke him. Herken vnto this (O Job) stande still, and consider the wonderous workes of GOD. Arise thou of counsell with God when he doth these thinges? When he causeth the light to come forth of his cloudes: Arise thou of his counsell, when he spreadeth out the cloudes? Hast thou the perfecte knowledge of his wonders: and how thy clothes are warme when the lande is still thorough the South winde? Hast thou helped him to spreade out heauen, which is to loke vpon, as it were cast out of cleere metall? Teache vs what wee shall saye vnto him: for we are dumme because of darkenesse. Shall it be tolde him what I saye? Should a manne speake, or should hee keepe it backe? For euery manne seeth not the light that hee keepeth cleare in the cloudes which hee cleareth when he maketh the wind to blowe. Colde is brought oute of the North, but the warme and honour of GODDEs face, cometh from GOD himselfe. It is not we that can finde oute the

Gen. 11. b
and. 28. b

mightie: for in power, equitie, and righteousness, he is hier then can be expessed. Let men therfore feare him, for there shall no man see him that is wise in his owne conceite.

The xxxviij. Chapter.

Then answered the LORD vnto Job out of the storme and sayde: what is hee, that hideth his minde with foolishhe wooordes? **Job. 11.8** • Gyde vp thy loynes like a manne, for I will question with thee, see thou geue me a directe answer. Where wast thou when I layde the foundations of the earth? Tel plaine-ly, if thou haste vnderstanding. Who hath measured it, knowest thou? Or who hath spreadde the line vppon it? Where vppon stande the pillars of it? Or who laide the corner stone there- of? Where wast thou when the moyn- ninge starres praped me together, and all the chyldren of God reioysed **Job. 16.8** a triumphante? • Who shutte the **Job. 5.8** sea with doores when it brake forth, **Job. 10.4** as a childe out of his mothers wombe? When I made the cloudes to be a co- ueringe for it, and swaddled it with the darke: when I gaur it my com- mandemente, makinge doores and barres for it, saying: Hitherto shalt thou come, but no further: and here shalt thou lye downe thy proude and hye waues. Hast thou giuen the moyninge his charge (as soone as thou wast bozne) and shewed the daye springe his place, that it mighte take holde of the coryners of the earth, and that the vngodlye mighte be shaken out. Their tokens and weapons are turned like claye, and sette vp agayne: **Job. 16.8** as the chaunginge of a garment. The vngodlye shalbe disapoynted of their light, and the arme of the proude shal- be broken. Camest thou euer into the grounde of the sea: or walkedst in the lowe coryners of the deepe? Hast thou gates of death ben opened vnto thee, or hast thou sene the doores of the shad- dowe of death? Hast thou also perceay- ned howe broad the earth is? Yf thou had knowledge of all this, then speke

me where light dwelleth, and where darkenesse is, that thou mayest bringe vs vnto their quarters, yf thou canst tell the waye to their houses. Knowest thou (afoze thou wast bozne) howe olde thou shouldest be? Wentest thou euer into the treasures of the snowe, or hast thou scene the secrete places of the hable, • whiche I haue prepared agaynst the time of trouble, agaynst the time of battayle and warre? By what way is the light parted, and in- to what land breaketh the east winde? Whoe deuydeth the aboundaunce of waters into riuers, or who maketh a waye for the lighteninge and thunder, and it watereth and moistreth the dry and barren ground: to make the grasse growe in places where no body dwel- leth, and in the wildernesse, where no man remayneth? Who is the father of rayne, or who hath begotten the drop- pes of dewe? Dute of whose wombe came the yse? Whoe hath genozed the coldnesse of the ayre? that the waters are as harde as stoness, and yce conge- led aboue the depe. Wilt thou hynde the swete influens of the seuen star- res? Or arte thou hable to breake the circle of heauen? Canst thou bringe forth the moynning starre, or the eue- ninge starre at convenient time, and conueye them home agayne? Knowest thou the course of heauen, that thou mayest set vp the ordinaunce thereof vpon the earth? Whereouer, canst thou lifte vp thy voyce to the cloudes, that they maye poure downe a great rayne vppon thee? Canst thou thunder also that they maye go their waye, and be obedient vnto thee, saying: Lo here are we? Whoe geueth sure wisdomes or stedfast vnderstanding. Who nambyeth the cloudes in wisdomes? who stilleth & bechemet waters of the heuen? who turneth the clothes to dust, and then to be clothes agayne? Wilt thou hunte the pray fro the AIO, or fede his whel- pes lping in their dens, & lurking in their couches? Who prouideth meate for the rauen when his yong ones cry vnto god, & fly about for lack of meate?

Exo. 9.6:
Ioh. 10

The xxxix. Chapter.

Knowest

The Booke

Knowest thou the time when the wilde goates bringe forth their yonge, amonge the stonpe rocks? Or layest thou wayte when the hinds vse to fawne? reckonest thou the monethes after they engendre, that thou knowest the time of their bearing? Or when they lye downe, when they calke their yonge ones, and when they are deliuered of their traunple and payne? How their yonge ones growe vp, and waxe great thorow good feeding? When they go forth, & returne not againe vnto them?

Who letteth the wilde Ass goe free, or who loseth the bonds of the mule? Euen I whiche haue geuen the wilderness to be their house, and the vntilled lande to be their dwelling place. That they maye geue no force for the multitude of people in the cities, neyther regarde the crying of the dyuer: but seeke their pasture about the mountaynes, and folowe greene grasse. Will the Unicorn be so tame as to do thee seruice, or to abide still by the cribbe? Canst thou binde the yoke about the Unicorn in the forow to make him plowe after thee in the balleyes? Mayest thou truste him (because he is stronge) or commit thy labour vnto him? Mayest thou beleue him, that he will bringe home thy coyne, or to carpe anye thinge into thy barne? Canst thou the saye wings vnto the Decoakes, or winges and feathers vnto the Storkes? For he leaueth his egges in the earth and layeth them in the duste. He remembereth not, that they mighte bee troden with feete, or broken with some wilde beast. So hard is he vnto his yonge ones, as though they were not his, and laboureth in vaine, without any feare. And that because God hath taken wisdom from him, and hath not geuen him vnderstandinge. When his time is that he flyeth vppon hye, he careth neyther for hysle nor man. Hast thou geuen the hysle his strengthe, or learned him to bowe downe his necke with feare, that he letteth him selfe be dynen forth lyke

a greshopper, where as the skote neynging that he maketh, is fearefull? hee breaketh the grounde with the hoofes of his feete cherefullye in his strength, and runneth to mete the battelle men. He layeth asyde all feare, his stomache is not abated, neyther starteth he abacke for anye swearde. Though the quiuers rattle vppon him, though the speare and shield glisten, yet russeth he in fierly, and beateth vpon the ground. He feareth not the noyse of the trumpets: but as fast as he heareth the shawmes blowe, thus he (sayeth he) for he smelleth the battayle as farre of, the noyse, the captaynes, and the shewing. Commeth it through thy wisdom, that the Goshawke flyeth towarde the South? Doth the Eagle mount vp, and make his nest on hye at thy commaundement? He abideth in stonpe rocks, and vpon the hye tops of harde mountaynes, where no man can come. From thence sekerh he his praye, and loketh farre about with his eyes. His yonge ones are fed with bloud: and where anye deade bodie lyeth, there is he immediately.

The .xl. Chapter.

Moreouer, God spake vnto Job, and sayde: can he that striveth with the almighty, be at rest? Should not he which disputeth with God, geue him an answer? Job answered the Lord, saying: Beholde, I am to vile a person to answer thee: therefore will I lay my hande vpon my mouth. Ones of wise haue I spoken, but I will saye no more. Then answered the Lord vnto Job out of the storme, and said: • Gyrd by thy loynes now like a man, and tell me the thinges that I will aske thee. Wilt thou disannul my iudgement? Or wilt thou condemne me, that thou thy selfe maist be made righteous? Is thy power then like the power of god? Maketh thy voyce such a sound as his doth? Canst thou arme thy selfe with thine own power: vp, beate them in thy toly aray, poure out a flood of thy wrath: see that thou

downe all the ppynde : looke well,
 that thou makest all suche as be stub-
 borne, to obey: treade downe all the
 yngodlye in their place, caste theym
 downe into the duste, and couer their
 faces with darkenesse: Then wilt I
 confesse vnto thee also, that thyne
 own right hand shall saue thee. We-
 hold, the beast Behemoth (whom I
 made with thee) which eateth hay as
 an Ox: lo, howe stronge he is in
 his loynes, and what power he hath
 in the nauell of his bodye. He spre-
 deth out his taylor like a Cedre tree,
 all his baynes are stiffe. His shinnes
 are like pyres of brasse, his ridge
 bones are like stanes of yron. Firste,
 when God made him, he ordeyned
 the wildernes for him, that the moun-
 taines should geue him grasse, where
 all the bestes of the fildes take theyr
 pastime. He lyeth amonge the reedes
 in the molles, the fennes hide him
 with their shadowe, and the willo-
 wes of the brooke couer him rounde
 about. lo, without any laboꝝ, mighte
 he drinke out of the whole floud, and
 suppe of Jordan withoute anye tra-
 uelle. who dare lay hande vppon him
 openly, and undertake to catche him:
 (O: who dare put an hoke thorow
 his nose, and laye a snare for him?)
 Darest thou drawe out . . . Leuitathan
 with an angle, or binde his tongue
 with a snare? Canst thou put a ringe
 in the nose of him, or boare his iawe
 through with an aule. Will he make
 many saye wooddes with thee (thin-
 kest thou) or flatter thee? Will he
 make a couenant with thee? O: art
 thou able for to compell him to do thee
 continuall seruice? Wilt thou take
 thy pastime with him, as with a
 birde, or geue him vnto thy maydens
 that thy companions maye make a
 refection of him: or that he maye bee
 parted amonge the marchant menne?
 Canst thou fill the basket with his
 skinne, or the fisher panyer with his
 heade? Darest thou laye hande vpon
 him? It is better for thee to consi-
 der what harme might happen there-
 thpon, and not to touche him. For

when thou thinkest to haue holde vpon
 him, he shall begyle thee.

¶ The .xii. Chapter.

A man is so cruel, that he is
 able to stirre him vp. . . who
 is able to stande before me?
 O: who hath geuen me a-
 ny thing afoze hande, that I maye re-
 warde him agayne? All thinges vnder
 heauen are mine: I feare him not,
 whether hee threaten or speake saye.
 Who listeth him vp, and strippeth him
 out of his clothes, or who taketh him
 by the bit of his bydle? Who openeth
 the doore of his face? for he hath hor-
 rible teeth round about. His bodye is
 couered with scales, as it were with
 sheldes lockt in, kept, and well com-
 pact together. One is so toynted to a-
 nother, that no ayre can come in: Yea,
 one hangeth so vpon another, and sticketh
 so fast together, that they can not
 be sondred. His nefing is like a glistering
 fire, and his eyes like the morninge
 shine. Out of his mouth goe
 torches, and out of his nostrils, there
 goeth a smoke, like as out of an whor
 seething pot. His breath maketh the
 coales burne, and the flame goeth out
 of his mouth. In his neck remaineth
 strength, and nothinge is to laborious
 for him. The membes of his bodye are
 toynted so strayte one to another, and
 cleaue so fast together, that he can not
 be moued. His heart is as harde as a
 stone, and as false as the lithye, that
 the smith smiteth vpon. When he goeth,
 the mightye are asrayde, and feare
 troubleth theym. If any man drawe
 out a swerde at him, it shall not hurt
 him: There maye neyther speare, Javelin,
 nor best plate abide him. He set-
 teth as muche by a strawe as by yron:
 And as muche by a rotten stocke, as by
 brasse. He starteth not awaye for him
 that bendeth the bow: and as for sling
 stones, he careth as much for stubble,
 as for theym. He counteth the darters
 no better then a strawe: he laugheth
 him to scozne that shaketh the speare:
 He treadeth the golde in the mire: like

Jer. 1.9.

Ro. 11.8

B

C

D

the

The booke of Job.


the sharpe pottheards. He maketh the deepe to boyle like a pot, and stirreth the sea together like an oynment. He maketh the path to be seene after him, the deepe is his walking place. Upon earth is there no power like vnto his: for he is so made, that he feareth not. If a man will consider all the high thinges, this same is a kinge ouer all the children of pride.

The xliij. Chapter.

Esa. 28. c
I. Re. 16
Then Job answered the Lord, and sayde. • I knowe that thou haste power ouer all thinges, and that there is no thoughte hid vnto thee. For who can keepe his owne counsaile so secrete, but it shalbe knowne? Therefore haue I spoken that I vnderstoode not the thinges that are so hye, and passe mine vnderstandinge. O hearken thou vnto me also, and let me speake: aunswere vnto the thinge that I will aske thee. I haue geuen diligent eare vnto thee: & nowe I see with mine eyes. Wherefore I geue mine owne selfe the blame, and take repentance in the dust and ashes. Nowe when the Lord, had spoken these wordes vnto Job, it fortuned, that the Lord sayde vnto Eliphaz the Themanite: I am displeased with thee, and thy two frendes: for ye haue not spoken of me the thinge that is right, like as my seruauant Job hath done. Therefore take you nowe seuen Oxen, and seuen rammes, and go to my seruauant Job, • and offer vp for your selues a burnt offering, and my seruauant Job shall praye for you. Him will I accept: and not deale with you after your foolishnes, in that ye haue not spoken the thing which is right,

like as my seruauant Job hath doone. So Eliphaz the Themanite, and Bildad the Shuhite, and Sophar the Naamathite wente they: waye, and did accordyng as the Lord commaunded them. • The Lord also accepted the person of Job, and the Lord turned the Captiuitie of Job, when he prayed for his frendes: Yea the Lord gaue Job. twice as muche as he had afore. And then came there vnto him all his brethren, all his sisters, & al they that had bene of his acquaintance afore, and did eate breade with him in his house, wondring at him, and comfortyng him ouer all the trouble, that the Lord had brought vpon him. Euery man also gaue him a certayne summe of money, and a Jewell of golde. And the Lord made Job richer then he was afore: for he hadde fourteene Myllysheepe, sixe thousand camels: a thousand yoke of Oxen, and a thousand Asses. He had seuen sonnes also, and thre daughters. The firste daughter called he Remima, the seconde Rezia, and the thirde Kerubabuch. In all the lands were no women founde so fayre, as the daughters of Job: and theyr father gaue them enheritance amonge their brethren. After this liued Job an hundred and forty yeares, so that he sawe
• his children, and his
childrens children,
into the fourth
generation.
And so
Job
died, being olde, and
of a perfect
age.

The ende of the Booke
of Job.



The thirde

parte of the Byble, conteyning these Bookes.

*The Psalter. The Prouerbes.
Ecclesiastes. Cantica Canticorum*

The Prophetes.

<i>Esaie.</i>	<i>Ionas.</i>
<i>Ieremy</i>	<i>Micheas</i>
<i>Ezechiel</i>	<i>Naum</i>
<i>Daniel</i>	<i>Abacuc</i>
<i>Oseas</i>	<i>Sophoni.</i>
<i>Ioel</i>	<i>Aggeus</i>
<i>Amos</i>	<i>Zachari</i>
<i>Abdi.</i>	<i>Malacbi.</i>

Moneth.

The Psalmes of David.

The first Psalm.

Beatus vir qui non abiit.

Morning
prayer.

Psal. 33.
Esa. 8. b.



Blessed is the manne
that hathe not wal-
ked in the counsell of
the vngodly, nor stand
in the waye of syn-
ners, and hath not sit
in the seate of the scozefull.

But his delight is in the lawe of
the Lord: and in his lawe will he ex-
ercise himselfe day and night.

Ier. 17 b

And he shalbe like a tree planted
by the water syde, that will bringe
forth his fruite in due season.

His leafe also shall not wither, and
looke whatformer he doothe, it shall
prosper.

Psal. 10 a
Esa. 29. c

As for the vngodly, it is not so with
them: but they are like the chaffe whi-
che the winde scattereth awaye (from
the face of the earth.)

Therefore the vngodly shall not be
able to stande in the iudgement, nei-
ther the synners in the congregation
of the righteous.

But the Lord knoweth the waye
of the righteous, and the waye of the
vngodly shall perishe.

The seconde Psalm.

Quare fremuerunt gentes.

Acts. 4. c

Why do the heathen so furi-
ously rage together: and why
do the people imagine a hayne
thinge?

The kinges of the earthe stande
vp, and the rulers take counsell toge-
ther: agaynst the Lord, and agaynst
his anoynted.

Let vs breake their bonds a sunder,
and cast awaye their coardes from vs.

He that dwelleth in heauen, shall
laugh them to scozne, the Lord shall
haue them in derision.

Then shall he speake vnto them in

The first day

his wrath: and breke them in his force
displeasure.

Yet haue I set my kinge, vpon my
holy hill of Sion.

I will preache the lawe, wherof
the Lord hath saide vnto me: thou art
my son, this day haue I begotten thee.
Desyre of me, and I shall geue thee
the heathen for thyne emperitance, & the
the most partes of the earth for thy
possession.

Thou shalt breake them with a
rodde of yron, and breake them in pe-
ces: like a potters vessel.

We wise knowe therfore, O ye kin-
ges: be learned, ye that are iudges of
the earth.

Serue the Lord in feare, & reioyce
(vnto him) with reuerence.

Kisse the sonne lest he be angry, and
so ye perishe from the (right) way, of
his wrath be kindled (yea but a little)
blessed are all they that put their trust
in him.

The third Psalm.

Domine quid multiplicati.

Loke, howe are they increased,
that trouble me: many are they
that rise agaynst me.

Manye one there be, that laye of
my soule: there is no helpe for him in
(his) God. Selah.

But thou, O Lord, arte my defens-
er: thou art my worship, and the lift
er vp of my head.

I did call vpon the Lord with my
hoppe: and he heard me oute of his he-
uill. Selah.

I layde me downe and slepte, and
slept vp againe, & the Lord susteyned me.

I will not be affraide for ten thou-
sandes of the people, that haue set them-
selues agaynst me round about.

Arise, O Lord, and helpe me, O my God
for thou smitest all mine enemies vpon
the cheeke bone, thou hast broken
the teeth of the vngodly.

Saluation belongethe vnto the
Lord: and thy blessinge is vpon the
people. Selah.

The, lxxxiii. Psalm.

Cum inuocarem

Hear me, when I calle, O God of my righteousnesse: thou hast let me at liberty. Whenne I was in trouble: haue mercy vpon me, and herken vnto my prayer.

O ye sonnes of men, howe longe wyll ye blaspheme myne honour, and haue suche pleasure in vanitye, and seke after leasing? Selas.

Knowe this also, that the Lord hath chosen to him selfe the man that is godly: when I call vpon the Lord, he wyll heare me.

Stand in awe and sinne not: comen with your owne heart, & in your chamber, and be still. Selas.

Offer the sacrifice of righteousness, and put your trust in the Lord.

There be many that say: Who will shewe vs any good? Lord lyst thou by the light of thy countenance vpon vs.

Thou haste put gladnes in myne hearte, sence the time that their coyne and wyne (and oyle) increased.

I will lay me downe in peace, and take my rest: for it is thou Lord onely, that makest me to dwell in safetie.

Eccl. v. Psalme.
Verba mea audibus.

Under my words, O Lord, consider my meditation.

O hearken thou vnto the voyce of my calling, my king and my God, for vnto thee wyll I make my prayer.

My voyce shalt thou hear betymes O Lord: early in the morning wil I direct my prayer vnto thee, and will looke vp.

For thou arte the God that hath no pleasure in wickednesse, neyther shalt any euill dwell with thee.

Suche as be foolish: shal not stand in thy sight, thou hatest all them that wooke vanitie.

Thou shalt destroy them that speak leasing: the lord will abhorre bothe the bloodthirstie and deceitfull man.

But as for mee I wyll come in to thy house, men vpon the muly-

tude of thy mercye, and in thy feare wil I worship towarde thy holpe Ps. 138

• Temple.
• Leade me, O Lord in thy righteousness, because of mine enemies: make thy way playne before my face. For there is no faythfulnes in his mouth: their inward partes are verie wickednes.

• Their throte is an open Sepulchre: they flatter with their tongue, destroy thou them. Rom. 3.4

O God, let them perishe through their owne ymaginations, caste them out in the multitude of their vngodlynesse: for they haue rebelled agaynst thee.

And lette all them that put theyr trust in thee, reioyce: they shall euer be geuing of thanks, because thou defendest them: they that loue thy name, shalbe ioyfull in thee.

For thou Lord wilt geue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defende him, as with a shield.

Eccl. vi. Psalme.

Domine ne.

O Lord, • rebuke mee not in thine indignation: neyther chasten me in thy displeasure.

Haue mercye vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

My soule also is sooze troubled: But Lord, howe longe wilt thou punish me?

• Tourne thee, O Lord, and deliuer my soule: O he saue me for thy mercies sake.

For in death no man remembreth thee: and who wil geue thee thanks in the pittie? Esa. 38 b Ps. 115 b

I am weareye of my groninge, euery night washe I my bedde, and water my couche with my teares.

My beautie is gone for very trouble, and woyn awayne, because of all mine enemies.

• Away from me all ye that wooke vanitie: for the Lord hath hearde the voyce of my weeping.

Ps. 9.

The

Evening prayer.

Psal. 8. a
Ier. 10. c

Esa. 38 b
Ps. 115 b

Mat. 7. b
and. 35. b
Luke. 13

Moneth.

The first day

The Lord hath heard my petition,
the Lord will receiue my prayer.

All mine enemies shalbe confounded,
and soze vexed: they shalbe turned
backe, and put to shame suddenly.

The. vij. Psalme.

Domine deus meus.

D Lord my God, in thee haue
I put my trust: saue mee
from all them that persecute
me, and deliuer me.

Least he deuoure my soule lyke a
Lyon, and teare it in peeces, while
there is none to helpe.

Job. 31 Oh Lord my God, if I haue done
any such thing: or if there be any wickednes
in my handes.

If I haue rewarded euill vnto
him that dealt frendly with me: yea,
I haue deliuered him, that without
any cause is mine enemy.

Then let mine enemy persecute
my soule, and take me: yea, lette him
treade my life downe vpon the earth,
and lay mine honor in the dust. *Sela.*

Stand by, O Lord, in thy wrath:
and lifte vp thy selfe, because of the
indignations of mine enemies: arise
vp for me, in the iudgement that thou
hast commaunded.

And so shall the congregation of
the people come about thee, for their
sakes therfore, lift vp thy selfe againe.

The Lord shall iudge the people,
geue sentence with me, O Lord, ac-
cordinge to my righteousness, and
accordinge to the innocencye that is
in me.

Oh let the wickednesse of the vn-
godly come to an ende: but guide thou
the iust.

For the righteous God trieth the
vrry heartes and the reynes.

My helpe commeth of God, whi-
che preferueth them that are trewe
of hearte.

Gen. 10. 2 God is a righteous iudge (strong
and patiente,) and God is prouoked
euery day.

If a man will not tourne, he will
shew his swerde, he hath bent his

bowe, and made it ready.

He hath prepared him the instru-
ments of death: he ordeineth his ar-
rowes against the persecutours.

Behold, he trausyleth with mi-
chiese, he hath conceived sorowe, and
brought forth vngodlynesse.

He hath grauen and digged by a
pit, and is fallen himselfe into the de-
struction that he made (for other.)

For his traualle shall come vpon
his owne heade: and his wicked-
nesse, shall fall vpon his owne pate.

I will geue thanks vnto the
Lord according to his righteousness,
and will prayse the name of the Lord
the moste highest.

The. vij. Psalme.

Domine dominus noster.

O Lord our governour, how ex-
cellent is thy name in all the
worlde, thou that hast set thy
glory about the heauens.

Out of the mouth of berpe ba-
bes and sucklings hast thou ordey-
ned strengthe because of thine ene-
mies, that thou mightest kill the ene-
mye and the auenger.

For I will consider thy heauens,
even the workes of thy fingers: the
moone and the starres, whiche thou
hast ordeyned.

What is man, that thou art mynd-
full of him: and the sonne of man that
thou visitest him?

Thou madest him lower then the
angels, to crowne him with glorye
and worship.

Thou madest him to haue domini-
on of the workes of thy handes: and
thou hast put all thinges in subiection
vnder his feete.

All shepe and oxen, yea and the beas-
tes of the fildes.

The foules of the ayre, and the fish
of the Sea, and whatsoeuer walke
through the pathes of the seas.

O Lord our governour, how ex-
cellent is thy name in all the worlde.

The. ix. Psalme.

Confitebor tibi domine.

judgement: the vngodly is trapped in the woyle of his owne handes. A consideration. Sela.

The wicked shalbe turned into hel: and all the people that forgett God.

For the pooze shall not be alwaye forgotten, the patiente abiding of the meke shall not perishe for euer.

Up Lord, and let not man haue the hyper hand: let the heathen be iudged in thy sight.

Put them in feare (O Lord) that the heathen maye knowe them selues to be but men. Sela.

The .x. Psalme.

Vt quid domine.

Why standest thou so far of, O Lord, and hidest thy face in that nedefull time of trouble?

The vngodlye for his owne luste, doth persecute the pooze: let them be taken in the crafty wiliness that they haue ymagined.

For the vngodlye hath made boast of his owne hartes desyre, and spreth good of the couetous, who God abhorreth.

The vngodly is so proude that he careth not for God, neither is God in all his thoughtes.

His wayes are alwaye greuous, thy iudgements are farre aboue ouste of his sighte, and therefore desieth he all his enemies.

For he hath sayd in his heart: as the I shall neuer be call downe, there shal no harme happen vnto me.

His mouthe is full of cursing, and his disceate and froud, vnder his tongue is vngodlynelle and banitie. Rom. 3.

He sitteth lurking in the theuise corners of the stretes, and priniepe in his lurking dennes doth he murther the innocent, his eyes are set against the pooze. Psal. 1. b

For he lieth wayting secretly (euen as a lion lurketh he in his denne) that he maye ranshe the pooze.

He doth ranshe the pooze, when he getteth him into his net.

He falleth downe and humbleth him selfe, that the congregatiō of the pooze may

pp. iii.

may

Munig
paper.
Pla. 11

I will geue thanks vnto thee: O Lord with my whole hearte, I will speake of all thy maruylous woyles.

I will be glad, and reioyce in thee, yea my songs wil I make of thy name O thou most highest.

While mine enemies are broken backe, they shall fall, and perishe at thy presence.

For thou hast mainteined my right & my cause: thou arte set in the throne that iudgeth right.

Thou hast rebuked the heathen and destroyed the vngodly, thou hast put out their name for euer and euer.

O thou enemye, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memorial is perished with them.

But the Lord shal endure for euer, hee hath also prepared his seate for iudgement.

For he shal iudge the world in righte trounesse, and minister true iudgement vnto the people.

The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

And they that knowe thy name, will put their trust in thee: for thou (Lord) hast neuer fayled them that seke thee.

O prayse the Lord: which dwelleth in Zion, shewe the people of his doinges.

For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaints of the pooze.

Haue mercy vpon me (O Lord) consider the trouble whiche I suffer of them that hate me, thou that liftest me vp from the gates of death.

That I may shewe all thy prayes within the postes of the daughter of Zion, I wil reioyce in thy saluation.

The heathen are sunke downe in the pit: that they made: in the same nette whiche they hid priuely, is their owne take.

The Lord is knowne to execute

Moneth.

Chr. ii. day.

may fall into the hand of his captaine.

He hath sayde in his heart: *Thou God hath forgotten, he hath awaye his face, and he will neuer see it.*

Arise, O Lord God, and lifte vp thine hande, forget not the poore.

Wherefoze shoulde the wicked blaspheme God, while he doth saye in his heart: *in the, thou God carest not for it.*

Surely thou hast sene it: for thou beholdest vngodlines and wrong.

That thou mayest take the matter into thy hande: the poore committeth him selfe vnto thee, for thou arte the helper of the friendlesse.

Break thou the power of the vngodly and malicious: take awaye his vngodlines, and thou shalt find none.

The Lord is king for euer, and euer, and the heathen are perished out of the lande.

Lord thou hast heard the desire of the poore: thou preparest their heart, and thine earearkeneth therto.

To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

Ch. xi. Psalme.

In domine confido.

In the Lord put I my trust: howe saye ye then to my soule, that she should flye as a birde vnto your hill?

For so, the vngodly bende their bowe, and make readye their arrowes within the quiner, that they may pynnele shot at them, whiche are trewe of heart.

For the foundations will be caste downe, and what hath the righteous doone?

Isaac. 2. d. The Lord is in his holpe temple.

Esa. 56. a. The Lord's seate is in heauen.

His eyes consider the poore, and his eye lyddes tryeth the children of men.

The Lord aloweth the righteous, but the vngodlye, and him that delveth in wickednes, doth his soule abhorre.

Upon the vngodlye he shall rayne snares, fyre, and brimstone, storme, and

tempest: this shall be their portion to drinke.

For the righteous Lord loneth righteousness: his countenance will beholde the thing that is iust.

Ch. xij. Psalme.

Saluum me fac domine.

Help me Lord, for there is not one godlye man left. For the faithfull are diminished from among the children of men.

They talke of vanitie, currye one with his naghbour, they doe but flatter with their lippes and dissemble in their double heart.

The Lord shall roote oute all deceitful lippes, and the tonge that speaketh proude thinges.

Which haue saide, with our tongue will we preuaile: we are they that ought to speake, whose is Lord our God?

Howe for the comfortles troubles sake of the needy, and because of the piteous sighing of the poore.

I will vpe sayth the Lord: and will helpe euery one, from him that swelleth agaynst him, and will sette them at rest.

The wordes of the Lord are pure wordes, euen as the sylvier, which from earth is tried and purified seuen times in the fyre.

Thou shalt kepe them (O Lord,) thou shalt preserve him from this generation for euer.

The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Ch. xij. Psalme.

Vsquequo domine.

How long wilt thou forget me, O Lord, for euer? how long wilt thou hide thy face from me?

How long shall I see counsell in my soule, and be so vexed in mine heart: how long shall mine enemy triumph ouer me.

Consider, and heare me (O Lord my God) lighten mine eyes, that I

leepe not in death.

Lette mine enemye saye: I haue preuayled against him: for if I be cast downe, they that trouble me will reioyce at it.

But my trust is in thy mercye, and my heart is ioyfull in thy saluation.

I will singe of the Lorde, because he hath dealt so lovingly with me.

Yea, I will prayse the name of the Lorde moste hysell.

The. xliij. Psalm.

Dixit insipiens.

The foole hath sayd in his heart: there is no God.

They are corrupt, and become abominable in their doings: there is not one that doth good, no not one.

The Lord looked downe from heauen vpon the chyldren of men, to see if there were anye that woulde stande and seke after God.

But they are all gone oute of the waye, they are altogether become abominable: there is none that doeth good, no not one.

Their throte is an open sepulchre: with their tonges they haue disceyued, the poison of asps is vnder their lippes.

Their mouth is full of cursinge and bitterness, their feete are swifte to shed blood.

Destruction and unhappynesse is in their wayes, and the waye of peace haue they not knowen: there is noo feare of God before their eyes.

Haue they not knowedge that they are all suche workers of mischief, eating vpon my people as it were breade.

And call not vpon the Lorde, there were they brought in great feare.

Euery where no feare was,

For God is in the generation of the righteous: as for you, ye haue made a mocke of the counsell of the poore, because he putteth his trust in the Lorde.

Who shall geue saluation vnto Israel? out of Sion. When the Lorde shall turne the captiuitie of his people, Rom. 11 then shall Jacob reioyce, and Israel shall be glad.

The. xlv. Psalm.

Domine quis habitabit.

Morning prayer.

Lorde who shall dwell in thy tabernacle? who shall rest vpon thy holy hill?

• Euen he that leadeth an vn-corrump't life, and doeth the thinge whiche is righte, and that speaketh the trueth from his heart.

He that hath vsed no discreete in his tongue, nor done euill to his neyghbours, and hath not sclaundered his neyghbours.

He that setteth not by him selfe: but is lowly in his owne eyes, and maketh much of them that feare the lord.

He that sweareth vnto his neyghbours, and disappointeth him not, though it were his owne hinderance.

• He that hath not geuen his money vpon vsurie, nor taken rewarde agaynst the innocent.

Who so doeth these thinges, shall neuer fail.

The. xlvj. Psalm.

Conserua me domine.

Preserue me, O God, for in thee haue I put my trust.

O my soule, thou hast sayde vnto the Lorde: thou art my God, my goodes are nothing vnto thee.

All my deliue is vpon the Saintes that are in the earth, and vpon suche as excell in vertue.

But they that runne after an other God shall haue great trouble.

Their drinke offeringe of bloude will not I offer, neither mention of their names within my lippes.

• The Lord him selfe is the portion of mine inheritance: and of my cup, thou shalt maintaine my lot.

The lot is fallen vnto me in a faire grounde, yea I haue a goodlye heritage.

I will thanke the Lord for geuing me warning: my reines also chasten me in the night season.

I haue let God alwayes before me, for he is on my right hande, therefore I shall not fall.

Wherefore my heart was glad, and my glozy reioyced: my kisse also shall rest in hope.

For whyle thou shalt not leaue my soule in hel, neither shalt thou suffer thy holy one to see corruption.

Thou shalt shewe mee the path of life: in thy presence is the fulnesse of loye, and at thy right hande there is pleasure for euermore.

The.xvii. Psalme.

Exaudi domine inquitiam.

Hear the right, O Lord consider my complaynt, and hearken vnto my prayer that goeth not out of sayned lippes.

Let my sentence come forth from thy presence: and let thine eyes looke vpon that thing that is equall.

Thou hast proued and visited mine heart in the night season, thou hast tryed me, and shalt finde no wickednesse in me: for I am utterly purposed that my mouth shall not offend.

Because of mens woothes that are done agaynst the wordes of thy lippes I haue kepte me from the wordes of the deceptiue.

O holden thou vp my goings in thy pathes, that my foot steeppes slip not.

I haue called vpon thee O God, for thou shalt heare pietencine thine eare to me and hearken vnto my wordes.

Shewe thy mercayous louinge kindnesse, thou that art the saviour of them which put their trust in thee.

From suche as resist thy right hande. Keep me as the apple of an eye, hyde me vnder the shadow of thy winges.

From the vngodly that trouble me. Mine enemies compass me round about, to take away my soule.

They are enclosed in their stone fat, and their mouth speaketh proudly

things.

They lye waytinge in oure waye on euery syde, tounning their eyes downe to the ground.

Like as a lyon that is greedy of his praye, and as it were a lions whelp lurking in secret places.

Up Lord, disapoint him and cast him downe: deliuer my soule from the vngodly, whiche is as a sworde of thyne.

From the men of thy hand, O Lord from the men I saue, and from the euill world, which haue their portion in this life: whose helpe thou filled with thy hid treasure.

They haue chyldren at their desire: and leaue the reste of their substance for their babes.

But as for me, I will beholde thy presence in rightousnesse: and when I awake vp after thy likenes, I shall be satisfied with it.

The.xviii. Psalme.

Diligam te domine.

I will loue thee, O Lord, my strength.

The Lord is my stronge rocke and my defence, my saluoure: my God, and my might, in whom I will truste, my buckler, the horne also of my saluation, and my refuge.

I will call vpon the Lord, which is woorthye to be prayled, so shall I be safe from mine enemies.

The sorowes of death compassed me, and the ouerflowing of vngodlynesse made me aspre.

The pangs of hell came about me, the snares of death ouerooke me.

In my trouble will I call vpon the Lord, and complayne vnto my God.

So shall he heare my voyce out of his holpe temple, and my complaynt shall come before him: is shall enter euery into his eares.

The earth trembled and quaketh, the very foundations also of the world shoke and were remoued,

was forth.

There wente a smoke oute of his presence, and a consuminge fyre oute of his mouth, so that coales wer kindled at it.

He bowed the heauens also, & came downe: & it was darke vnder his fete.

He rode vpon the Cherubines, and hid hys, he came flyinge vpon the wynges of the wynde.

He made darknes his secreete place: his pavilion rounde about him, with darke water, and thicke cloudes to couer him.

At the brightnesse of his presence his cloudes remoued, hyle stoness and coales of fyre.

He also thundred out of heauen, and the hyst gaur his thunder, hyle stoness and coales of fyre.

He sente out his arrowes and scattered them: he cast soorly lightnings and destroyed them.

The springes of waters wer sene, & the foundations of the round world were discovered at thy chidinge, O Lord at the blasinge of the breath of thy displeasure.

Hee shall sende downe from the height to fetch me, and shall take me oute of many waters.

He shall deliuer me from my strongest enemy, and fro them whiche hate me: for they are to myghty for me.

They persecuted me in the daye of my trouble: but the Lord was my vpholder.

He brought me forth also into a place of libertie: he brought me forth, euen because he had a sauoure vnto me.

The Lord shall rewarde me after my righteous dealinge: accordinge to the cleanness of my handes shall he recompence me.

Because I haue kepte the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

For I haue an eye vnto all his lawes: and will not cast out his commandementes fro me.

I was also vncorrupt before him, and refused none of his wickednes.

Therefore shall the Lord rewarde

me after my righteous dealinge: and accordinge vnto the cleanness of my handes in his eye sight.

With the holge thou shalt be holpe, and with a perfect man thou shalt be perfecte.

With the cleane thou shalt be clene: and with the srowarde thou shalt learne srowardnes.

For thou shalt saue the people that are in aduersitie, and shalt brynge downe the hye lookes of the proude.

Thou also shalt light my candell, the Lord my God shall make my darkenes to be light.

For in thee I haue disconfit an host of men, and with the helpe of my God I shall leape ouer the wall.

The waye of God is an vndefiled waye, the waye of the Lord also is tryed in the fire, he is the defender of all them that put their trust in him.

For who is God but the Lord? Who hath any strength except our God?

It is God that girdeth me with strength of warre, and maketh my waye perfecte.

He maketh my feete like hartes Abac. 3. d. feete: and setteth me vp on hye.

He teacheth mine handes to fight, and mine armes shall bryake euen a bowe of Steele.

Thou hast geuen mee the defence of thy saluation: thy right hande also shall holde me vp, and thy louing correction shall make me great.

Thou shalt make roome ynoughe vnder me for to go, that my fote stepes shall not slyde.

I will folowe vpon mine enemyes, and ouertake them, neyther will I turne agayne, till I haue destroyed them.

I will smite them, that they shall not be habile to stande: but fall vnder my feete.

Thou hast girded me with strength vnto the battayle, thou shalt throwe downe mine enemyes vnder me.

Thou hast made mine enemyes also to turne their backs vpon me, and I shall destroye them that hate me.

Moneth.

The. iiii. day.

Wis. 1. d. • They shall crye, but there shalbe none to helpe them: yea, euen vnto the Lord shal they crye, but he shal not heare them.

I will beate them as small as the duste before the winde: I will caste them out, as the clay in the stretes.

Thou shalt deliuer me fro the strynges of the people: and thou shalt make me the head of the Heathen.

I people whom I haue not known, shalt serue me.

As soone as they heare of me they shall obrey me: but the straunge children shall dissemble with me.

G The straunge children shall sayle, and be asrayde out of their prisons.

The Lord Iueth, and blessed bee my stronge helper, and prayled be the God of my saluation.

Euen the God whiche seeth that I be auenged, and subdueth the people vnto me. It is he that deliuereth me from my (cruell) enemies.

And setteth mee by aboue myne aduersaries: thou shalt ride mee from the wicked man.

Ro. 15. b • For this cause I will geue thanks vnto thee, O Lord, amonge the Gentiles, and singe prayles vnto thy name.

2 Re. 22 d • Greate prosperitie geneth hee vnto his kinge: and sheweth louinge kindnesse vnto Dauid his anoynted, and vnto his seede for evermore.

Mornig
prayer.

The. xix. Psalme.
Cali enarrant.

Rom. 2. c

The heauens • declare the glorie of God, and the firmament sheweth his handy worke.

One daye telleth another, and one night certifieth another.

There is nether speeche nor language, but their voyces are heard amonge them.

Ps. 10. d

• Their sounde is gone out into all landes: and their woozdes into the endes of the worlde.

In thy m hath he set a tabernacle for the sunne: which commeth forth as a hydegrome out of his chamber,

and reioyleth as a giant to runne his course.

It goeth forth from the brimmost part of the heauen, and runneth about vnto the ende of it agayne, and ther is nothing hid from the heate thereof.

The lawe of the Lord is an vndefiled lawe, conuerting the soule.

The testimony of the Lord is sure, and geneth wisdom vnto the simple.

The statutes of the Lord are right, and reioyce the heart, the commandment of the Lord is pure, and giveth light vnto the eyes.

The feare of the Lord is cleane, and endureth for ever, the iudgements of the Lord are true and righteous all together.

• More to be desired are they then golde, yea then much fyne gold: sweeter also then honny, and the honny combe.

Moreouer, by them is thy seruante taught, and in keepinge of them there is great rewarde.

Who can tel howe oft he offendeth? Oh cleanse thou me fro (my) secreet fautes: kepe thy seruante also from presumptuous sinnes.

Least they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

Let the woozdes of my mouth, and the meditation of my heart be (alway) acceptable in thy sight.

O Lord, my strength & my redeemer,

The. xx. Psalme.

Exaudiat te dominus.

The Lord heare thee in the daye of trouble, the name of the G D of Jacob defende thee.

Sende thee helpe from the Sanctuarie, and strength thee out of Syon.

Remember all thy offerings, and accept thy burnt sacrifice. Gloria.

Grant thee thy heartes desire, and fulfill all thy minde.

We will reioyce in thy saluation, and triumph in the name of the Lord

our God, the Lord persourme all thy petitions.

Howe knowe I, that the Lord helpeh his anoynted, and will heare him from his holy heauen: euen with the wholesome strength of his ryghte hande.

Some put their trust in charets, and some in horses: but we will remember the name of the Lord our God.

They are brought down and fallen, but we are risen, and stand byright.

Save Lord, and heare vs, O King of heauen, when we call (vpon thee.)

The.xxi. Psalm.
Domine in virtute.

The kynge shall reioyce in thy strength, O Lord, exceedinge glad shall he be of thy saluation.

Thou haste geuen him his hertes desire, and haste not denyed him the request of his lippes. Selas.

For thou shalt greute hym with the blessinges of goodnes, and shalt sette a crowne of pure golde vpon his heade.

He asked life of thee, and thou gauest hym a long life, euen for euer and euer.

His honour is great in thy saluation: glorie and great worshippe shalt thou lape vpon hym.

For thou shalt geue hym euerlasting felicitie, and make hym glad with the ioye of thy countenance.

And whye? because the kynge putteth his truste in the Lord, and in the mercye of the moste myghty, he shall not miscarpe.

All thine enemyes shall feeble thy hande: thy righte hande shall fynde out them that hate thee.

Thou shalt make them lyke a speyre ouer in tyme of thy wrath: the Lord shall destroye them in his displeasure, and the fyre shall consume them.

Their fruite shalt thou roote oute of the earthe, and their seede from amonge the chyldren of men.

For they intended mischief against

thee, and ymagined suche a deuise, as they are not able to persourme.

Therefore shalt thou putte them to flight, and the stringes of thy bow shalt thou make readye againste the faces of them.

We thou exalted Lord, in thyne owne strength: so will we synge and prayse thy power.

The.xxi. Psalm.

Deus deus meus

My God, my God (loke bys Evening me) why hast thou forsaken prayer. me: and art so farre from my health, and from the wordes of my complainer?

O my God, I crye in the day tyme, but thou hearest not: and in the night season also I take no reste.

And thou continnest holy, O thou worshippe of Israel.

Our fathers hoped in thee: they trusted in thee, & thou diddest deliuer the.

They called vpon thee, and were helped: they put their trust in thee, and were not confounded.

But as for me, I am a worme and no man: a very scozne of men, and the out cast of the people.

All they that see me, laugh me to scozne: they shote oute their lippes, and shake the head, saying.

He trusted in God that he would deliuer him: let him deliuer hym, yf he will haue hym.

But thou arte he that toke me oute of my mothers wombe: thou wast my hope, when I hanged yet vpon my mothers brestes.

I haue bene leste vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

O go not from me, for trouble is hard at hand, and there is none to helpe me.

Many oxen are come aboute me: fatte bulkes of Basan close me in on euery syde.

They gape vpon me with therye mouthes, as it were a rampynge and roaryng Lyon.

I am powred oute lyke water, and all my bones are out of ioynt: my herte

Psal. 139

math. 26.

psa. 109

Ios. 7

hearte also in the middelt of my bodge
is euen lyke meltinge waxe.

My strength is dyed by like a pot-
shearde, and my tonge cleaueth to my
gummes: and thou shalt bring me in-
to the lust of death.

For (many) dogges are come about
me, and the counsell of the wicked lay
siege against me.

They pearled my handes and my
feete, I maye tell all my bones, they
stand staring and loking vpon me.

mat. 27. d • The ypart my garmentes among
them, and cast lottes vpon my vesture.

But bee thou not farre fro me, (O
Lord,) thou art my succour, haste thee
to helpe me.

Deliver my soule from the swerd,
my dearilynge from the power of the
dogge.

• Haue me from the Lions mouthe:
thou hast heard me also from amonge
the hogues of the vnicornes.

Joh. 20 d • I will declare thy name vnto my
brethren: in the middelt of the con-
gregation will I prayse thee.

• O prayse the Lord ye that fear him:
magnifie him all ye of the seede of Ja-
cob, and feare him al ye seede of Israel.

Psal. 9. b • For hee hath not despised nor ab-
horred the lowe estate of the poore: he
hath not hidde his face from him, but
when he called vnto him, he hard him.

• My prayse is of thee in the greete
congregation, my bowes will I per-
forme in the sight of them that feare
him.

• The poore shall eate and be satisfi-
ed, they that seeke after the Lord, shall
prayse him, your hert shall lyeue for e-
uer.

• All the endes of the worlde shall re-
member the salues and be turned vn-
to the Lord, and all the kindreds of the
nations, shall worship before him.

• For the Kingdome of the Lord, is
the Lordes, and he is the gouernoure
among the people.

• All such as be set vpon erth haue ea-
ten and worshipped. All they that go
downe into the dust, shall knele before
him and no man hathe quickened hys
owne soule.

• My seide shall serue him: they shall
be counted vnto the Lord for a gene-
ration.

• They shall come, and (the heauens)
shall declare his righteounes: vnto a
people that shall be bozne, whom the
Lord hath made.

The. xxiij. Psalme.

Dominus regit me.

The Lord is my shepherd, ther-
fore can I lacke nothing.

He shall feede me in a greene
pasture, and lead me forth besyde the
waters of comfort.

Hee shall conuerte my soule, and
bring me forth in the pathes of righte-
ousnes for his names sake.

Yea though I walke throughte the
valley of the shadow of death.

I will feare no euill, for thou arte
wyth me: thy rod and thy staffe com-
forte me.

Thou shalt prepare a table before
me againste theym that trouble me:
thou haste annoynted my head wyth
oyle, and my cup shall be full.

But (thy) louing kindnes and mer-
cy shall folowe me all the dayes of my
lyfe.

And I will dwell in the house of
the Lord for euer.

The. xxiij. Psalme.

Domini est terra.

The earth is the Lordes, and
all that therein is: the compass
of the worlde, and they that dwell
therein.

For hee hath founded it vpon the
Seas, and prepared it vpon the foun-
des.

• Who shall ascende into the hill of
the Lord?

• Who shall ryse by in hys holpe
place?

• Earn hee that hath cleane handes,
and a pure heart: and that hath not
lyfte vp his mynde vnto vanitie, nor
sworne to deceaue hys neybour.

he shall receaue the blessinge from the Lord, and righteousness from the God of his saluation.

This is the generatiō of them that seeke him, euen of them that seeke thy face, O Jacob. Selā.

Lifte vp your heades, O ye gates, & be ye lift vp, ye euerlasting doores, and the kinge of glory shall come in.

Who is the kinge of glorye: It is the Lord strong and mightie, euen the Lord mightie in battell.

Lifte vp your heades, O ye gates, and be ye lift vp, ye euerlasting doores, and the kinge of glory shall come in.

Who is this kinge of glorye: Euen the Lord of hostes, he is the Kinge of glorye. Selā.

The. xxb. Psalme.

Ad te domine leuau.

Vnto thee, O Lord, will I lift vp my soule: My God, I haue put my truste in thee.

O let me not be confounded, neyther lette mine enemies triumphe ouer me.

Rom. 9. c
Esa. 29. d
• For all they that hope in thee, shall not be ashamed: but suche as transgresse without a cause, shall be put to confusion.

Shewe me thy wayes, O Lord: and teache me thy pathes.

Teade me soothly in the truieth, and learne me, for thou art the God of my saluation: in thee hath bene my hope all the daye longe.

B Call to remembraunce, O Lord, thy tender mercies, and thy louing kindnesse, which haue bene euer of olde.

Job. 12. b
O remember not the sinnes and offences of my youth, but accordeinge vnto thy mercy thinke thou vpon me, O Lord, for thy goodnesse.

Gracious and righteous is the Lord, therefore will he teache sinners in the waye.

E them that be meke, shall he guyde in iudgement: and suche as be gentle, them shall he learne his waye.

All the pathes of the Lord are mercy and truieth, vnto such as keepe his

couenant and his testimonies.

• For thy names sake, O Lord, be mercifull vnto my synne, for it is great.

What man is hee that feareth the Lord: him shall he teache in the waye that he shall chose.

His soule shall dwell at ease, and his seede shall inherite the lande.

The secretes of the Lord is amonge them that feare him: and he will shew them his couenante.

Whine eyes are euer lookinge vnto the Lord: for he shall plucke my feete out of the net. Ier. 31. f

Turne thee vnto mee, and haue mercy vpon me: for I am desolate, and in miserie.

The sorowes of my heart are enlarged: O bringe thou me out of my troubles.

Loke vpon mine aduersitie and miserie, and forgieue me all my sinne.

Consider mine enemies how many they are, and they beare a tyrannous hate agaynst me.

O keepe my soule, and deliuer me: let me not be confounded: for I haue put my trust in thee.

Let perfectnesse and righteous dealinge wayte vpon me, for my hope hath bene in thee.

Deliuer Israell, O God, out of all his troubles.

The. xxvi. Psalme.

Iudica me domine.

Be thou my Judge, O Lord, for I haue walked innocently: my truste hath bene also in the Lord, therefore shall I not fall. Psa. 17. s
Pl. 150. b

• Examine me, O Lord, and proue me, try out my reynes and my hert.

For thy louing kindnesse is before mine eyes, and I will walke in thy truieth.

I haue not dwelt with bayne persons: neyther will I haue fellowship with the disceitfull.

I haue hated the congregation of the wicked, and will not sit amonge the vngodly: I will wash my hands
Esa. 1. s

Moneth.

Clay. i. e. in innocencie, O Lord, and so will
I go to thine altar.

That I maye shewe the voyce of
thankes geuinge, and tell of all thy
wonderous workes.

Lord I haue loued the habitation
of thy house, and the place wher thine
honour dwelleth.

O shut not vp my soule with the
sinners, nor my life with the bloude-
thirstie.

In whose handes is wickednesse:
and their right hande is full of giftes.

But as for me I will walke inno-
cently: O deliuer me, and be mercifull
vnto me.

My foote standeth righte: I will
praise the Lord in the congregations.

The xxvij. Psalme.

Dominus illuminatio.

Evening
prayer.

The Lord is my light and my
saluation: Whom then shall I
fear?

Psalm 112

The Lord is the strength of my
life: of whom then shall I be afraide?
When the wicked euill mine enne-
mies and my foes came vppon me to
eate vp my flesh, they stumbled and fel

Though an host of men were layde
agaynst me, yet shall not my heart be
afrayde.

And though there rose vp warre a-
gaynst me, yet will I put my truste
in him.

One thinge haue I desired of the
Lord whiche I will require: euen
that I may dwell in the house of the
Lord all the dayes of my life.

2. Re. 7. 6
To behold the fayre besyde of the
Lord: and to visite his temple.

For in the tyme of trouble hee shall
hide me in his tabernacle: yea, in the
secret place of his dwelling shall hee
hide mee, and set me vppon a rocke of
stone.

And now shall he lift vp my heade
aboue mine enemyes rounde aboute
me.

Therefore will I offer in his dwell-
ing an oblation with great gladnes:
I will sing and speake psalmes vnto
the Lord.

The bi. day.

Hearken vnto my voyce, O Lord, e
when I crye vnto thee: haue mercye
vpon me, and heare me.

My heart hath talked of thee: Seke
ye my face: thy face Lord will I seeke.

O hyde not thou thy face fro mee:
nor cast thy seruante awayne in dis-
pleasure.

Thou haste bene my succoure, leaue
me not, neither forsake me, O God of
my saluation.

When my father and my mother
forsake me, the Lord taketh me vp.

Teache me thy waye O Lord, and
leade me the righte waye, because of
mine enemyes.

Deliuer me not ouer into the will
of mine aduersaries, for there are false
witneses risen vp agaynst me, and
such as speake wrong.

I should biterly haue saynted: but
that I beleue verely to see the good-
nesse of the Lord, in the lande of the
liuinge.

O tarpe thou the Lordes leysure,
• be strong and he shall comforte thine
hearte, and put thou thy trust in the
Lord.

The xxvij. Psalme.

Ad te domine clamabo.

Vnto thee will I crye, O Lord
my strength: thinke no scoffe
of me, lest if thou make thee as
though thou heardest not, I become
like them that go downe into the pit.

Hear the voyce of my humble pe-
titions when I crye vnto thee, when
I holde vp my handes toward the
mercyseat of thy holy temple.

O plucke me not a way (neither de-
stroy me) with the vngodly and wic-
ked doers. Whiche speake frendlye to
their neighboures, but imagine mis-
chiefe in their heartes.

• Rewarde them according to their
deedes, and according to the wicked-
nes of their owne inuentions.

Recomprce them after the workes
of their handes: paye theym that they
haue deserved.

For they regard not in their minde
the workes of the Lord,

the operation of his handes: therfore
shall he breake them downe, and not
build them vp.

C Praised be the Lord, for he hath heard
the voyce of mine humble petitions.
Deut. 3. The Lord is my strength and
my shield: my heart hath trusted in
him, and I am helped.

Therefore my heart daunceth for joy:
and in my song will I praise him.

The Lord is their strength: and
he is the wholesome defence of his
appointed.

Deut. 3. I save thy people, and geue thy
blessinge vnto: thine inheritaunce:
cede them, and set them vp for ever.

The. xxx. Psalme.
Afferte domino.

Bringe vnto the Lord (O ye
mightie,) bringe yonge rammes
vnto the Lord: ascribe vnto the
Lord worship and strength.

For the Lord the honoure due
vnto his name: worshipp the Lord
with holy worship.

Ps. 75. 3. It is the Lord that commaundeth
the waters: it is the glorious God
Ps. 148 that maketh the thunder, it is the
Ps. 135. 3. Lord that ruleth the sea.

B The voyce of the Lord is mighty
in operation: the voyce of the Lord
is a glorious voyce.

Ps. 175. The voyce of the Lord breaketh the
ceders of Libanus.

He made them also to skippe like
a Calfe: Libanus also, and Sirion
like a ponge vnto coyne.

C The voyce of the Lord drupbeth
the flames of fyre: the voyce of the
Lord shaketh the wilderness, yea,
the Lord shaketh the wilderness of
Cades.

The voyce of the Lord maketh
the hyndes to bringe forth the ponge,
and discomereth the thicke bushes:
in his temple doth euery man speake
of his honour.

The Lord sitteth aboue the wa-
ter flood, and the Lord remaineth a-
ding for ever.

The Lord shall geue strength vnto
his people, the Lord shall geue his
people the blessing of peace.

The. xxx. Psalme.
Exaltabo te domine.

I Will magnifie thee, O Lord, **My nig**
for thou haste set me vp, and **prayer.**
not made my foes to triumphe
ouer me.

O Lord my God, I cryed vnto
thee, and thou haste healed me.

Thou Lord hast brought my soule
out of hell: thou haste kepte my life,
frome them that goe downe into the
pitte.

Singe praises vnto the Lord,
(O ye Sayntes of his) and geue
thanks vnto him for a remembraunce
of his holynesse.

For his wrath endureth but the D
twinkeling of an eye, and in his 1. cor. 4. 5
pleasure is lyfe.

Hewynesse may endure for a night,
but ioye commeth in the morning.

And in my prosperitie, I sayde, I
shall neuer be removed: thou Lord of
thy goodnesse haddest made my hyll
so stronge.

Thou diddest tourne thy face (fro
me) and I was troubled.

Then cryed I vnto thee, O Lord,
and gatte me to my LORD righte
humbly.

What profite is there in my blood,
when I go downe to the pitte?

Shall the duste geue thanks vnto
thee: or shall it declare thy trath?

Hearc, O Lord, and haue mercye
vpon me: Lord be thou my helper.

Thou hast turned my hewynesse in-
to ioy: thou hast put of my sackcloth
and girded me with gladnesse.

Therefore shall (euery good man)
syng of thy prayse without ceasing:
O my God I will geue thanckes
vnto thee for ever.

The. xxxi. Psalme.
In te domine speraui.

In thee, O Lord, haue I put my truste, let me neuer be put to confusion: deliuer me in thy righteousness.

Boowe downe thine eare to mee, make haste to deliuer me.

And be thou my stronge rocke, and an howse of defence, that thou mayest saue me.

For thou art my strong rocke, and my castell: Be thou also my guyde, and leade me for thy names sake.

Drawe me out of the net that they haue layde pryncipally for me, for thou arte my strength.

Luk. 23a Into thy handes I commend my
Actes. 7g spirit: For thou hast redeemed me, O
B Lord, thou God of truth.

I haue hated them that holde of superstitious vanities: and my truste hath bene in the Lord.

I wil be glad & reioyce in thy mercy: for thou hast comforted my trouble, and hast knowen my soule in aduersities.

Thou hast not shut me vp into the hand of the enemy: but hast set my feete in a large roume.

Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauines, yea my soule and my body.

For my life is waxen old with heauinesse, and my yeares with mourninge.

My strength fayleth me, because of mine iniquitie: and my bones are corrupt.

I became a reppose among all mine enemies, but specially amonge my neighbors, and they of mine acquaintance were afraide of me.

C And they that did see me without: conueyed them selues fro me.

I am cleane forgotten: as a deade man out of minde.

I am become, like a broken vessel.

For I haue hearde the blasphemie of the multitude: and feare is on euery side.

Whyle they conspire together agaynst me, and take their counsell to take away my life,

But my hope hath bene in thee, O Lord, I haue sayd: thou art my God.

My time is in thy hand: deliuer me from the hand of mine enemies, and from them that persecute me.

Shewe thy seruant the light of thy countenance, and saue me for thy mercies sake.

Let me not be confounded, O Lord, for I haue called vpon thee: lette the vngodly be put to confusion, and be put to silence in the graue.

Lette the lying lippes be put to silence, whiche cruelly, disdainfully, and dispitefully speake agaynst the righteous.

O howe plentiful is thy goodness, whiche thou hast layde vp for them that feare thee: and that thou hast prepared for them, that put their truste in thee, euen before the sonnes of men.

Thou shalt hyde them pryncipally thine owne presence from the prouoking of all men: thou shalt kepe them secretly in thy tabernacle, from the strife of tongues.

Thanks be to the Lord: for he hath shewed me marueylous great kindness in a strong citie.

And when I made hast, I sayd: I am cast out of the sight of thine eyes.

Nevertheless, thou heardest the voyce of my prayer, when I cryed vnto thee.

O loue the Lord, all ye his sayntes, for the Lord preserveth them that are saythfull, and plentifully rewardeth he the proude doer.

Be stronge, and be shall stablish your heart, all ye that put your trust in the Lord.

The xxxii. psalme.

Beati quorum.

Blessed is he, whose brightnesse is forgotten: & whose sinne is covered.

Blessed is the man, vnto whom the Lord imputeth no synne, and whose spirite there is no guyle.

For while I helde my tongue,

bones consumed: swaye thowse my
daye remplayning.

As thy hande is heavy vpon me
daye and night: and my moysture is
like the drought in sommer. Sela.

I will knowledg my sinne vn-
to thee, and myne vnrightheousnesse
hane I not hid.

ps. 13. I said: I will confesse my synnes
ps. 15. vnto the Lorde, and so thou forgauest
the wickednes of my sinne. Sela.

For thisshal euerie one that is god-
lye, make his prayer vnto thee: in a
time when thou maiest be found.

But in the greafe water fluddeg:
they shall not come nye him.

Thou art a place to hide me in, thou
shalt plesse me from trouble: thou
shalt compasse me about with songes
of deliuerance. Sela.

I will enforme thee, and teache thee
in the waye, wherein thou shalt goe:
and I will guide thee with mine eye.

See not pee like horse and mule,
which haue no vnderstanding.

Whose mouths must be holdē with
bit and bridle, lest they fall vpon thee.

Great plagues remaine for the vn-
godly: but who so putteth his truste
in the Lorde, mercy embzaceeth him on
euery syde.

Be glad, O ye righteous, and re-
ioyce in the Lorde: and be ioyfull all ye
that are true of heart.

The. xxxix. Psalm.

Exultate iusta in domino

ps. 39. **R** Reioyce in the Lorde, O ye
righteous, for it becommeth
well the iust to be thankfull.

ps. 40. **B**less the Lorde with
ps. 41. strings: sing psalmes vnto him with
the Lute and Instrumente of tenne
stringes.

Sing vnto the Lorde a newe song,
longe dayes iustly (vnto him) with
a good courage.

For the worde of the Lorde is true,
and all his workes are faithfull.

He leaueh righteounesse and iudge-
ment: the earth is full of the goodnes
of the Lorde.

ps. 42. **W**hen the voyde of the Lorde were

the heauens made: and all the hostes
of them by the breath of his mouth.

He gathereth the waters of the sea
together, as it were vpon a heape,
and sayeth vnto the deepe, as in a trea-
sure house.

Lette all the earthe feare the Lorde:
stande in awe of him, all ye that dwell
in the worlde.

ps. 148. **F**or he spake, and it was done,
he commaunded, and it shode faste.

The Lorde bringeth the coun-
cell of the heathen to naught, and ma-
keth the deuices of the people to be
of none effecte, (and casteth oute the
councell of princes.)

The counsell of the Lorde shall en-
dure for euer: and the thoughtes of his
heart from generation to generation.

Blessed are the people whose God
is the Lorde Jehouah, and blessed are
the folke that haue chosen him to be
their inheritaunce.

The Lorde looked doorne from
heauen, and behelde all the children
of menne: from the habitation of his
dwelling, he considereth all them that
dwell in the earth.

He fashioneth al the herts of them:
and vnderstandeth all their workes.

There is no kinge that can be sa-
ued by the multitude of an hoste: ney-
ther is any mightie man deliuered by
muche strength.

A horse is counted but a bayne
thinge to save a man: neyther shall he
deliuer any man by his great strength.

Behold, the eye of the Lorde is vpon
them that feare him, and vpon them
that put their trust in his mercy.

To deliuer their soules frome
death, and to see de them in the tyme of
death.

Our soule hath patientlye taried
for the Lorde: for he is our helpe and
our shield.

For our hert shal reioyce in him: be-
cause we haue hoped in his holy name.

Let thy merciefull kindenesse, O
Lorde be vpon vs, like as we haue put
our trust in thee.

The. xxxix. Psalm.

33.1.

Venes

Moneth.

Benedicam dominum.

The. bii. day

as be of an humble spirit.

Great are the troubles of righte-
ous, but the Lord delivereth him out of
all: he keepeth all his bones, so that not
one of them is broken.

But misfortune shall slay the un-
godly, and they that hate the righte-
ous, shall be desolate.

The Lord delivereth the souls of his
servantes: and all they that put their
trust in him shall not be defunct.

The. xxxv. psalme.

Iudica domino nocentes

Pleaze thou my cause, O Lord,
with them that strive with me,
and spighte thou agaynst them
that fight agaynst me.

Lay hande upon the shield and bu-
ckler, and stand by to helpe me.

Bring forth the spear and stop the
way agaynst the that persecute me: lay
unto my soule, I am thy saluation.

Let them be confounded and put in
shame, that seke after my soule: let the
be turned backe, and brought to confu-
sion, that ymagine mischiefes for me.

Let them be as the dust before the
wind: and the angel of the Lord scatter-
ing them.

Let their waye be darke and slip-
pery: and lette the angel of the Lord
persecute them.

For they have privily layed their
net to destroy me without a cause, yet
even without a cause have they made
a pit for my soule.

Let a sudden destruction come upon
him unwares: & his net that he hath
layed privily, catche him selfe, that he
may fall into his owne mischief.

And my soule be sayfull in the Lord
it shall reioyce in his saluation.

All my bones shall say: Lord, what
is like unto thee?

Which deliverest the poore fro him
that is to strong for him: yea, the poore
and him that is in miserie, from him
that spoyleth him.

False witnesses did rise by theyr
to my charge, thinges y I have not
done.

They rewarded me evill for good:
to the great discomfort of my soule.

I will alwaye geve thanks unto
the Lord, his people shall ever be
in my mouth.

My soule shall make her boast
in the Lord: the humble shall heare
therof, and be glad.

O people the Lord with me, and
let us magnifie his name together.

1 Re. 2. 10

I fought the Lord, and he heard
me: yea, he delivered me out of all my
feare.

They hadde an eye unto him, and
were lightened, and their faces were
not ashamed.

As the poore cryeth, and the Lord
heareth him: yea, and saveth him oute
of all his troubles.

Is. 5. 10

4. re. 1. 18

The angel of the Lord tarrieth
round about them that feare him, and
delivereth them.

Ps. 2. 6

Ps. 2. 6

As taste and see, howe gracious the
Lord is, - blessed is the man that tru-
steth in him.

Ps. 127

Ps. 127

As feare the Lord ye that be his
servantes: for they that feare him want
nothing.

Mat. 6. 6

Mat. 6. 6

The lions do lacke, and suffer hun-
ger: but they which seeke the Lord,
shall wante no manner of thinge that
is good.

Come ye children, and hearken un-
to me: I will teach you the feare of
the Lord.

1. Pe. 3. 1

1. Pe. 3. 1

What man is he that listeth to live,
and would sayne see good dayes?

Keep thy tongue from evill, and thy
lippen that they speake no gyle.

Eschewe evill, and do good, seke peace
and ensue it.

The eyes of the Lord are over the
righteous: and his eares are open un-
to their prayers.

The countenance of the Lord is
agaynst them that do evill, to roote out
the remembrance of theym from the
earth.

The righteous crye, and the Lord
heareth them, and delivereth them out
of all their troubles.

D

D

The Lord is my unto them that are
of a contrite heart, and will save suche

Heertheleſſe, when they ſwer ſick
I put on ſackcloth: and humbled my
ſoule with faſting, and my prayer ſhal
turne into mine owne doſome.

E I behaped my ſelf as though it had
bene my friend or my brother: I went
bravely, as one that mourneth for his
mother.

But in mine aduerſitie they rejoy-
ced, and gathered the together: yea, the
very abiettes come together againſt
me by ſnares, making moſes at me,
and ceaſed not.

With the flatterers ſwer buſie moc-
kers, whiche gnaſhed vpon me with
their teeth.

Howe longe wilt thou looke
vpon this? O deliuer my ſoule from
the calamities whiche they bringe on
me, and my darling from the ſnares.

So wil I geue thee thanks in the
great congregation: I wil praife thee
among much people.

69. O let not them that are mine ene-
mies triumph ouer me vngodly: nei-
ther let them winke with their eyes
that hate me without a cauſe.

110. And wher their conuincing is not
for peace, but they imagine diſcentfull
wordes, againſt them that are quiete
in the lande.

They gaped vpon me with their
mouthes, and ſayde: ſie on thee, ſye on
thee, we did ſee it with our eyes.

D Chas thou haſt ſene, O Lord: hold
not thy tongue then, goe not farre fro
me, O Lord.

I wake and ſtande vp to iudge my
quarrell: avenge thou my cauſe, my
God and my Lord.

Judge me, O Lord my God, accor-
ding to thy righteouſnes, and let the
not triumph ouer me.

Let the not ſay in their hearts, there,
there, ſo wold we haue it: neyther let
them ſay: we haue denoured him.

Let the be put to confuſion & ſhame
together: that reioyce at my trouble.

Let them bee clothed with rebuke
and diſhonour: that boaſt them ſelues
againſt me.

Let the be glad & reioyce that ſauoz
the righteouſ dealing: yea, let the ſaye

alway, bleſſed be the Lord, which hath
picture in & proſperitie of his ſeruant.

And as for my tongue, it ſhal be tal-
king of thy righteouſnes, and of thy
praiſe, all the day long.

The xxxvi. Pſalme.

Dixit iniuſtus.

MY heart ſeeth me the wic-
kednes of the vngodly, that
there is no feare of God
before his eyes.

Rom. 3.8

For he flattereth himſelfe
in his owne ſight, till his abhomin-
able ſinne be found out.

The wordes of his mouth are vn-
righteous, and full of diſcent: he hath
lette off to behaue himſelfe wiſely,
and to doo good.

He ymagineth miſchiefe vpon his
bed, and hath ſet himſelfe in no good
waie, neyther doeth he abhorre anye
thing that is euill.

Thy mercy, O Lord, reacheth vnto
the heauen, and thy faithfulneſſe vn-
to the cloudes.

Thy righteouſneſſe ſtandeth lyke
the ſtrong mountains: thy iudgement-
tes are like the great deepe.

B Thou Lord ſhalt ſaue both man &
beaſt. Howe excellent is thy mercy
O God: and the children of men ſhall
put their truſte vnder the ſhadowe of
thy winges.

They ſhal be ſatiſfied with the plen-
teouſnes of thy houſe, and thou ſhalte
geue them drinke of thy pleasures, as
out of the riuer.

For with thee is the well of life,
and in thy light ſhall we ſee light.

O continue forth thy louing kinde-
neſſe vnto them that knowe thee, and
thy righteouſnes vnto them that are
true of heart.

O lette not the ſoote of pride come
againſt me: and let not the hand of the
vngodly caſt me downe.

There are they fallen (all) that
ſwooke wickedneſſe: they are caſte
downe, and ſhall not be able to ſtande.

Evening
prayer.

Moneth.

The xviij. day.

Noli emulare.

Ret not thy selfe because of
the vngodly: neither be thou
enuyous agaynste the euill
doers.

For they shall soone bee cut downe
lyke the grasse: and be withered, even
as the grene hearbe.

But thou thy truste in the Lorde,
and be doing good: dwell in the land,
and verily thou shalt be fed.

Welyte thou in the Lorde: and hee
shall geue thee thy heartes desire.

Committe thy waye vnto the
Lorde, and put thy truste in him: and
he shall bringe it to passe.

He shall make thy righteousnessse
as clare as the lychte: and thy iuste
dealyngs as the noone daye.

Holde thee still in the Lorde, and
abpde patiently vpon him: but greue
not thy selfe at hym, whose way doeth
prosper agaynste the man that doeth
after euill counsailes.

Leaue of from wrath, and let goe
displeasure: fret not thy self, els thair
thou be moued to do euill.

Wocked doers shalbe rooted oute:
and they that patiently abide the Lord,
those shall inherite the lande.

Yet a litle while, and the vngodly
shalbe cleane gone: thou shalt loke af-
ter his place, and he shalbe awaye.

But the meeke spirited shall pos-
sesse the earth, and shalbe refreshed in
the multitude of peace.

The vngodlye aseth counsell a-
gainste the iuste: and gnaweth vpon
hym with his teeth.

The Lorde shall laughe hym to
scorne, for he hath scene that his daye
is comminge.

The vngodly hath drawen out the
sword: and haue bended their bowe.

To calke downe the poore and me-
de, and to slaye such as be of a right
conuersation.

Their sword shal go thorow their
own hart, & their bowe shalbe broke.

A small thinge that the righteous
hath, is better then great riches of

The. vii. day

the vngodly.

For the armes of the vngodly shal
be broken, and the Lorde vpholde
the righteous.

The Lorde knoweth the dayes of
the godlye: and their inheritance shall
endure for euer.

They shal not be confounded in the
perillous time: and in the dayes of
dearth they shall haue ynough.

As for the vngodlye, they shall pe-
rishe, and the enemyes of the Lorde
shall consume, as the fatte of lambs:
yea, even as the smoke shall they con-
sume awaye.

The vngodlye bozoweth and pop-
erth not agayne: but the righteous is
mercifull and liberall.

Suche as be blessed of God, shal
possesse the land: and they that be cur-
sed of him, shalbe rooted out.

The Lorde ordereth a good mans
goinge: and maketh his waye safe
table to him selfe.

Though he fall, he shall not bee
caste awaye: for the Lorde vpholde
him with his hande.

I haue bene yonge, and nader an
olde: and yet sawe I neuer the right-
eous forsaken, nor his seide begging
their breade.

The righteous is euer mercifull
and kinde, and his seide is blessed.

Flee from euill, and doo the thinge
that is good, and dwel for euer.

For the Lorde loveth the thinge
that is right, he forsaketh not his that
be godlye, but they are preserved in
extremoz.

The vnrighteous shall be pun-
ished: as for the seide of the vngodly,
it shalbe rooted out.

The righteous shall inherite the
lande, and dwell therein for euer.

The mouth of the righteous is
exercised in wil dome, and his tongue

will be talking of iudgement.

The lawe of his God is in his
heart: and his goings shall not slye.

The vngodly seeth the righteous
and seeketh occasion to slaye him.

The Lorde will not leaue him
in his hande, nor

When he is lodged.

Hope thou in the Lord, and kepe his waye, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish thou shalt see it.

I my self: haue sene the vngodly in great power, and flourishinge lyke a grene bay tree.

I went by, and lo, he was gone: I soughte him, but his place coulde no where be found.

Kepe innocencie, and take hede vnto the thinge that is righte: for that shall bringe a man to grace at the last.

As for the transgressors, they shall perish together, and the ende of the vngodly is, they shall be rooted oute at the last.

But the saluation of the righteous cometh of the Lord, whiche is also their strength in the time of trouble.

And the Lord shall stande by them, and saue them, he shall deliuer them from the vngodly, and shall saue them because they put their trust in him.

The. xxxviii. Psalme.

Domine ne in furore.

Put me not to rebuke (O Lord) in thine angre: neyther chasten me in thy heauy displeasure.

For thine arrows sticke fast in me, and thy hande presseth me sore.

There is no health in my fleshe, because of thy displeasure, neyther is there any rest in my bones, by reason of my synne.

For my wickednesses are gone ouer my head, and are like a sore burre, to heauy for me to beare.

My woundes stinke & are corrupt, through my foolishnes.

I am brought into so great trouble and misery, that I go mourninge all the day longe.

For my loynes are fylled with a sore disease, and there is no whole part in my body.

I am sicken and sore smitten, I haue feared by the very disquietnes of my heart.

For thou knowest all my desyre,

and my groning is not hid from thee.

My hearte panteth, my strength hath fayled me, and the light of mine eyes is gone from me.

My louers and my neyghbours did stande looking vpon my trouble, and my kinsmen stode a far of.

They also that soughte after my lyfe, layd snares for me: and they that wente about to do me euill, talked of wickednes, and ymagined disceate all the day longe.

As for me, I was like a deafe man and heard not: and as one that is dum, which doth not open his mouth.

I became euen as a man that heareth not: and in whose mouth there is no reproofe.

For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.

I haue required, that they (euen my enemies) shoulde not triumphe ouer me: for when my foote slippe, they reioysed greatly agaynst me.

And I truly am set in the plague, and my heuines is euer in my sighte.

For I will confesse my wickednes, and be sorry for my sinne.

But mine enemies lyue and are mightie: and they that hate me wrongfully, are many in number.

They also that reward euil for good are agaynst me: because I folowe the thing that good is.

For sake me not (O Lord my God) be not thou far from me.

Haste thee to helpe me, O Lord, (God) my saluation.

The. xxxix. Psalme.

Dixi custodiam vias

I sayde, I will take heede to my wayes: that I offende not in my tongue.

I will kepe my mouth, as it were with a bridle, while the vngodlye is in my sight.

I helde my tongue, and spake nothing, I kepte silence: yea euen from good wordes, but it was payne and griefe to me.

Moneth.

The.iiij.day.

My heart was whote within me,
and while I was thus musinge, the
fyre kindled: and at the laske I spake
with my tonge. **• Lord let**
me knowe mine ende, and the number
of my dayes: that I maye be certified
howe long I haue to liue.

Behold thou haste made my dayes
as it were a span longe, and mine age
is euen as nothing in respect of thee.
And verely euery man liuinge is also=
gether vanitie. **Selah.**

Foz man walketh in a bayne sha-
dow, and disquieteth himself in bayne:
he heapyth vp riches, and can not
tell who shall gather them.

And nowe Lord what is my hope?
truely my hope is euen in thee.

Deliver me from all mine offences,
and make me not a rebuke vnto the
foolithe.

I became dum, and opened not my
mouthe, foz it was thy doyng: take a=
way the plague fro me.

I am euen consumed by the meanes
of thy heauy hande, when thou with
rebukes dost chasten man foz sinne.

Thou makest his bewitte to con-
sume a waye, like as it were a moth
frettinge a garment, euery man therfore
is but vanitie. **Selah.**

Hearc my prayer, O Lord, & with
thine eares consider my calling: holde
not thy peace at my teares.

Foz I am a stranger with thee,
and a sojourner, as all my fathers
were.

Oh spare me a litle, that I may re-
couer my strength, before I goe hence
and be no moze sene.

The.xl. Psalme.

Expectans expectau.

I wayted patiently foz the Lord
and he enclined vnto me: and
heard my calling.

He brought me also out of
the horrible pitte, out of the mire and
clay. And set my fete vpon the rock and
ordered my goings.

And he hath put a newe song in my
mouth, euen a thanksgyuing vnto our
God,

Many shall see it, and feare, and shall
put their trust in the Lord.

• Blessed is the man that hath sette
his hope in the Lord, and turned not
vnto the proud, and to suche as goe a=
bout with lies.

O Lord my God, great are thy wi-
derous woorkes, which thou hast done,
like as be also thy thoughtes which
are to hysward: and yet there is no ma
that ordereth them vnto thee.

If I woulde declare theym, and
speake of them, they should be mo than
I am able to expresse.

Sacrifice and meate offering thou
wouldest not haue, but mine eares
hast thou opened.

• Struttoffings and sacrifice foz sin
hast thou not required: then saide I,
lo I come.

In the volume of the booke it is
written of me, that I shoulde fulfill
thy will, O my God: I am contente
to do it: yea, thy lawe is within my
heart.

I haue declared thy righteounesse
in the great congregation: lo I will
not restryne my lippes, O Lord, and
that thou knowest.

I haue not hid thy righteounesse
within my heart, my talking hath ben
of thy trouth and of thy saluation.

I haue not kepte backe thy louing
mercy, & truth fro the gret congregatio.
with yawe not thou thy merces
fro me, O Lord, let thy louing kind=
nesse and thy truth alway preserue me

Foz innumerable troubles ar come
about me: my sinnes haue taken suche
holde vpon me, that I am not able to
loke vp.

Yea they are moze in number then
the heares of my heade, and my hearte
hath fayled me.

O Lord, let it be thy pleasure to
deliuer me, make haste, O Lord
to helpe me.

Let them be ashamed and confoun-
ded together, that seeke after my soule
to destroy it: let them be dynen backe=
ward, and be put to rebuke, that wispe
me euill.

Lette them be desolate and rebuked

do with thine, that saye vnto me: fle
vpon thee, for vpon thee.

Let all those that see thee, be ioy-
full and glad in thee: and let such as
loue thy saluation, saye alwaye, the
Lorde be praised.

As for me, I am poore and needye,
but the Lorde careth for me.

Thou art my helper and redeemer:
make no long taryng, O my God.

The. xli. Psalm.

Beatus qui intelligit.

Blessed is hee, that considereth
the poore (and needye) the Lorde
shall deliuer him in the tyme
of trouble.

The Lorde preferreth him, and keepe
him alme: that he may be blessed vpon
earth, and deliuer not thou him into
the will of his enemies.

The Lorde comforte him, when he
lyeth sicke vpon his bed: make thou
all his bed in his sickness.

I sayde, Lorde be mercifull vnto
me, heale my soule, for I haue sinned
against thee.

Mine enemies speake euill of me:
when shall he dye, and his name pe-
rishe.

But if he come to see me: he spea-
keth vanitie, and his heart conceiuet
fals hood within him selfe, and when he
commeth forth, he telleth it.

All mine enemies whisper toge-
ther agaynst me: euen agaynst me doo
they ymagine this euill.

Let the sentence of guiltines procede
agaynst him: and nowe that he lyeth,
let him rise by no moze.

Yea, euen mine owne famillier friend
whom I trusted (whiche did also
eat of my breade) hath layde greate
wyte for me.

Cut be thou mercifull vnto me, O
Lorde, saye thou me by agayne, and
I shall rewarde them.

By this I knowe thou fauourest
me, that myne enemye doeth not tri-
umphy agaynst me.

And when I am in my health thou
wilt helpe me, and shall set me before

thy face for euer.

Blessed be the Lorde God of Israel
woyld without ende. Amen.

The. xlii. Psalm.

Quemadmodum.

Like as the hart desireth the
water brookes, so longeth my
soule after thee, O God.

My soule is a thirst for God,
yea, euen for the liuinge God: when
shall I come to appere before the pre-
sence of God?

• My teares haue bene my meate Psal. 80
daye and night, while they dayly saye
vnto me: where is nowe thy God?

Howe when I thinke therevpon,
• I powze out my heart by my selfe: 1 Reg. 1 c
for I went with the multitude, and Psal. 62. 8
brought them forth vnto the house
of God.

In the voice of praise and thankes-
giving, among such as kepe holy day.

• Whye arte thou so full of heauy-
nes (O my soule) and whye art thou
so vnquiet within me?

But thy truste in God, for I will
yet geue him thanks: for the helpe
of his countenance.

My God, my soule is vexed with-
in me: therfore will I remember thee
concerning the land of Iordan, and Jos. 11. 8
the litle hill of Hermon.

One derpe calleth another, because
of the noyse of thy water pypes. Jona. 2. 8

• All thy waues and stormes, are
gone ouer me.

The Lorde hath graunted his lo-
uinge kindnesse on the daye time: and
in the night season did I singe of him,
and made my prayer vnto the God of
my life.

I will saye vnto the God of my
strength: whye haste thou forgotten
me? why go I thus heuily, while the
enemye oppreseth me?

My bones are smitten a sunder as
with a sword: while mine enemyes
(that trouble me) call me in the treeth.

Flamely while they say daylye vn-
to me: where is nowe thy God?

Whye arte thou so vexed (O my
soule:

Moneth.

sonle: and whye arte thou so disquieted within me?

O put thy trust in God, for I will yet thanke him, which is the helpe of my countenance, and my God.

The xliij. Psalme.
Iudica me deus.

Goe sentence with me, O God, and defende my cause against the vngodlye people: Oh deliuer me from the deceiptfull and wicked man.

For thou art the god of my strength whye hast thou put me from thee: and whye go I so heuilly, while the enemye oppresseth me?

Oh sende out thy light & thy truth that they may leade me, and bringe me vnto thy holy hill, and to thy dwelling And that I maye go vnto the altar of God, euen vnto the God of my ioye and gladnesse.

And vpon the harpe will I geue thanks vnto thee, O God my God.

Psal. 42. • Whye arte thou so heauye (O my soule) and whye art thou so disquieted within me?

O put thy trust in God, for I will yet geue him thanks, whiche is the helpe of my countenance, & my God.

The xliij. Psalme.
Deus auribus nostris.

Morning
Prayer.

Deu. 6, b

We haue herd with our eares O God, • our fathers haue told vs, what thou hast done in their time of olde.

How thou hast giuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

Deu. 9. a • For they got not the lande in possession throughte their owne swearde, neither was it their owne arme that helped them.

But thy righte hande, and thyne arme, & the light of thy countenance, because thou haddest a fauoure vnto them.

Pla. 97 b

• Thou art my kinge, O G O D

The ix. day.

sende helpe vnto Iacob:

Throught thee, will we overthrowe our enemies, and in thy name will we trade theym vnder, that rise vp against vs.

For I wil not trust in my bow: it is not my swearde that shal helpe me. But it is thou that sauest vs from our enemies, and putteth them to confusion that hate vs.

We make our boast of God all the daye longe: and will praise thy name for ever. **Glos.**

But now thou art farre of, and putteth vs to confusion, and goest not forth with our armies.

Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goodes.

Thou lettest vs bee eaten vp like shepe: and hast scatterred vs amonge the heathen.

Thou sellest thy people for naught: and takest no money for them.

Thou makest vs to bee rebuked of our neyghbours, to bee laughed to scoone, and had in derision, of them that are round about vs.

Thou makest vs to be a byword amonge the heathen, and that the people shake their heads at vs.

My confusion is dayely before me, and the shame of my face hath covered me.

For the voyce of the slanderer & blasphemers: for the enemy & auenger.

And though all this be come vpon vs, yet doo we not forget thee: nor haue our selues forwarde in thy countenance.

Our hert is not turned backe, neither our steps gone out of thy waye.

No not when thou hast smitten vs into the place of dragons, and covered vs with the shadowe of death.

If we haue forgotten the name of our God, and holden vp our hands to any strange God.

Shal not God search it out: for he knoweth & very secrets of the heart.

• For thy sake also are we killed all the daye long, and are counted as shepe appointed to be slayne.

My Lord, why sleepest thou awake
and be not absent from vs for euer.

Wherefore hidest thou thy face, and
forgettest our misery and trouble?

ph. 119 • For our soule is brought to we e-
uen vnto the dust, our healy cleanneth
vnto the ground.

Trise and helpe vs, and deliuer vs
by thy mercyes sake.

The .xix. Psalme.

Exultauit cor meum.

My heart is inditing of a good mat-
ter: I speake of the thinges which
I made vnto the king.

My tongue is the penne of a rea-
dy writer.

Thou art fairer then the childe of
men, full of grace are thy lips: because
God hath blessed thee for euer.

Giue thee with thy swerde vpon
thy thigh (O thou most mightie) ac-
cording to thy worship and renoume.

Good lucke haue thou with thyne
bow, ride on because of the word of
truth, of mekeness, and righteousnes:
and thy right hande shall teache thee
terrible thinges.

Thy arrows are very sharpe, and
the people shall be subdued vnto thee,
euen in the middes amonge the Kin-
ges enemies.

ph. 119 • Thy seate, O God, endureth for
euer: the scepter of thy kingdome is
a right scepter.

Thou hast loved righteousnesse,
and hated iniquitie: wherefore God
euen thy God hath annoynted thee
with the oyle of gladnesse aboue thy
felowes.

All his garmentes smell of myrr
bloes, and Cassia, out of þe pnyss pale-
as, wherby they haue made thee glad.

Kinges daughters were amonge
thy honorable women: vpon thy righte
hand did stand the queene in a besture
of golde (wrought aboute with di-
uers colours.)

Hearken (O daughter) & consider
and incline thyne eare: forget also thyne
owne people, and thy fathers house.

So shall the king haue pleasure in

thy beaultie, for he is the Lord (God)
and worship thou him.

And the daughter of Tyre shall be
there with a gifte, like as the riche al-
so amonge the people shall make thei
supplication before thee.

The kings daughter is al glorious
win, her clothing is of wrought gold.

She shall be brought vnto the king
in raiment of noble work: the virgins
that be her felowes, shall beare her co-
pany, and shall be brought vnto thee.

With ioye and gladnesse shall they
be brought: and shall enter into the
kings Palace.

In stede of thy fathers, thou shalt
haue childe, whome thou mayest
make princes in all landes.

I will remembre thy name from
one generation to an other: therefore
shall the people geue thanks vnto
thee, for euer without ende.

The .xixi. Psalme.

Deus noster refugium.

God is oure hope and strength:
a very present helpe in trouble.

Therefore will we not feare
thoughe the earthe bee moued, and
thoughe the hilles bee carped in the
middles of the sea.

• Though the waters thereof rage Psal. 93
and swell: and though the mountayns
shake at the trespasse of the same. Selas.

The riuers of the floudde thereof,
shall make gladde the Citie of God,
the holpe place of the tabernacles of
the most highest.

God is in the midd of her, therefore
shall she not bee remoued: God shall
helpe her, and that right early.

The heathen make much ado,
and the kingdomes are moued: but
God hath shewed his voyce, and the
earth shall melt away.

The Loyde of hostes is with vs, B
the god of Iacob is our refuge. Selas.

• Com hither, and behold the wor-
kes of the Lord, what destruction he
hath brought vpon the earth.

He maketh warres to cease in all
the world: he breketh the bow & knap-
geth the speare in sunder, and boun-
deth

Moneth.

The. ix. day.

meth the charettes in the fire.

We shall then and knowe that I am
God: I will be exalted amonge the
Heathen, and I will be exalted in the
earth.

The Lord of hostes is with vs, the
God of Jacob is our defence. *Sela.*

Evening
prayer.

The. xlvij. Psalm.
Omnes gentes plaudite.

Clappe your handes toge-
ther (all ye people) & singe
vnto God with the voyce of
melodye.

Pla. 96. a For the Lord is hye, and to be fea-
red, he is the great kinge vppon all
the earth.

He shall subdne the people vnder
vs, and the nations vnder our feete.

He shall choose out an heritage for
vs: euen the worship of Jacob whom
he loued. *Sela.*

God is gone by with a mery noyse:
and the Lord with the sounde of the
trumpe.

We sing prayles, singe prayles vn-
to (oure) God: & sing prayles, singe
prayles vnto our king.

For God is kinge of all the earth,
sing ye prayles with vnderstandinge.

God reygneth ouer the Heathen:
God sitteth vpon his holy seate.

The princes of the people are top-
ned vnto the people of the God of A-
braham: for God (which is verye hye
exalted) doeth defende the earth, as it
were with a shield.

The. xlvij. Psalm.
Magnus dominus.

Great is the Lord, and hightye
to be prayled in the citie of oure
God, euen vpon his holpe hill.

The hill of Sion is a faire place,
and the ioye of the whole earth: vpon
the northside lyeth the Citie of the
great king.

God is well knowne in her pala-
ces, as a sure refuge,

For lo: the kinges (of the earth) are
gathered, and gone by together.

They marueled, to see such things:

they were astonied, and sodenlye cast
downe.

Fear came there vpon them, and
sorrowe as vpon a woman in her tra-
uaille: thou shalt breake the shippes of
the sea, throught the east winde.

Like as we haue heard, so haue we
sene in the citie of the Lord of hostes,
in the citie of our God: God behol-
deth the same for euer. *Sela.*

We maye for thy louinge kinde-
nesse, (O God) in the midst of thy
temple.

(O G O D) accordinge vnto thy
name, so is thy prayle vnto the worl-
des ende: thy righte hande is full of
righteousnes.

Let the mounte Sion reioyce, and
the daughters of Iuda be glad, be-
cause of thy iudgementes.

Walke about Sion, and go rounde
about her: and tell the towyes thereof.

Marke well her bulwarkes, let by
her houses, that ye may tell them that
come after.

For this God is our God for euer:
ouer, he shalbe our gyde vnto death.

The. xlix. Psalm.
Audite hac gentes.

Hear this, all ye people: pon-
der it with youre eares, all ye
that dwell in the world.

Hy and lowe, riche and poore, one
with another.

My mouth shall speake of wisdom,
and my heart shal muse of vnderstan-
dinge.

I will encline mine eare to the pa-
rable, and I shewe my darke speche by
pon the harpe.

Wherefore shoulde I feare in the
dayes of wickednesse, and when the
wickednesse of my heeles compasseth
me round about?

There be some that put their trust
in their goodes: and boast them selues
in the multitude of their riches.

But no man maye deliuer his bro-
ther, nor make agreement vnto God
for him.

For it cometh moze to redeme
their soules, so that he muste be that

alone for ever.

Yea, though he live longe, and see not the grave.

• For he seeth, that wise men also dye, and perishe together, as well as the ignorant and foolish, and • leave their riches for other.

And yet they thinke, that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.

Nevertheless, man will not abide in honour, seeing he may be compared unto the beastes that perishe: this is the way of them.

This is their foolishnes, and their posteritie puple their saying. Sela.

They lye in the hell like sheepe: death gnaweth upon them.

And the righteous shall have dominion of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

But God shall deliuer my soule from the place of hell, for he shall receive me. Sela.

Be not thou afrayde though he one be made riche, or of the glorie of his house be increased.

• For he shall carry nothing away with him wh. he dyeth, neither shall his pompe followe him.

For while he lived, he counted him self an happy man: and so long as thou doest well unto thy selfe, men will speake good of thee.

He shall followe the generations of his fathers, and shall neuer see light.

Man being in honour hath no understanding: but is compared unto the beastes that perishe.

The .i. Psalm.

Deus deorum dominus

The Lord, even the most mighty God hath spoken, and called the worlde.

From the risinge by of the sunne: unto the goinge downe thereof.

Out of Zion hath God appeared in perfect beautie,

Our God shall come, and shall not kepe silence.

There shall go before him a consuming fire, and a mightie tempest shall be stirred by round about him.

He shall call the heauen from above, and the earth, that he maye iudge his people.

Gather my sayntes together vnto me, those that haue made a covenante with me with sacrifice.

And the heauens shall declare his righteousness, for God is iudge him selfe.

Hearc O my people, and I will speake, I my selfe will testifie agaynst thee O Israell: for I am God, euen thy God. Sela.

I will not reprove thee because of thy sacrifices, or for thy burntofferings, because they were not alwaye before me.

• I will take no bullocke out of thy stable, nor he goe out of thy foldes. Amo. 5. d.

For all the beastes of the forest are mine, and so are the cattel upon a thousand hilles.

I knowe all the foules upon the mountaynes, and the wilde beastes of the field are in my sight.

If I be hungry I wil not tell thee: for the whole worlde is mine, and all that therein is.

Thinkest thou that I wil eat bulles flesh: and drinke the blood of goates.

Offer vnto God thanksgueing, and pay thy bowes vnto the most high.

And call vpon me in the time of trouble: so will I heare thee, and thou shalt prayse me.

But vnto the vngodly saide God: why dost thou preache my lawes, and takest my covenante in thy mouth.

Where as thou hatest to be inforced: thou hast cast my wordes behind thee.

When thou sawest a theefe, thou consentedst vnto him: and hast bene partaker with the aduoucers.

Thou hast lette thy mouth speake wickednes: and with thy tongue thou hast set forth discente.

Thou satest and spakest agaynst thy brother: yea, and hast slandered thyne

thine owne mothers sonne.

These thinges hast thou done, and I held my tongue: and thou thoughtest (wickedly) that I am euen such a one as thy selfe: but I will reprove thee, and let before thee the thinges that thou hast done.

Consider this, ye that forgette God: leaste I plucke you away, and there be none to deliuer you.

Who so offereth me thanks and prayse, he honoureth me: and to him that ordereth his conuersation righte will I shewe the saluation of God.

The .ii. Psalme.

Miserere mei deus

Have mercy vpon me, O God, after thy great goodnes. According vnto the multitude of thy mercies, do away mine offences.

Wash me thorowly fro my wickednes, and cleanse me from my sinne.

Job. 25 For I knowledg my faultes, **Luk. 15** and my sinne is euer before me.

Rom. 3 I gaynst thee onely haue I sinned, and done this euill in thy sight, that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wickednesse: and in synne hath my mother conceived me.

But lo, thou requirest truth in the inward partes, and shalt make me to vnderstande wisdom secretly.

Ps. 13 Thou shalt pouрге me with hope, and I shalbe cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make me heare ioye and gladnesse: that the bones whiche thou hast broken may reioyce.

Turne thy face from my synnes, and put out all my misdoedes.

Exe. 29 Make me a cleane heart, O God, and renue a right spirite within me.

Cast me not away from thy presence, and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayne, and stablish me with thy free spirite.

Then shall I teach the wayes

vnto the wicked, and synners shalbe converted vnto thee.

Deliuere me from bloud guiltinesse, O God, thou that arte the God of my health: and my tonge shall singe of thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall shewe thy prayse.

For thou despayst no sacrifice, els would I geue it thee: but thou despayst not in burntofferings.

The sacrifice of God is a troubled spirite, a broken and a contrite heart, O God shalt thou not despise.

O be fauourable and gracious vnto Syon, buylde thou the walles of Ierusalem.

Then shalt thou be pleased with the sacrifice of righteousness with the burntofferings and oblations: then shall they offer yonge bullockes vpon thyne altier.

The .iii. Psalme.

Quid gloriaris in malitia.

Vhy boastest thou thy selfe, thou tyrant, that thou canst do mischief.

Where as the goodnesse of God endureth yet dayly.

Thy tongue imagineth wickednesse, and with iyes thou cuttest iyes a sharpe rasoure.

Thou hast loued vngenerosities more then goodnes, & to talke of iyes more then righteousness. Heia.

Thou hast loued to speake al words that may do hurt, O thou false tonge.

Therefore shal God destroy thee for euer, he shal take thee & plucke thee out of thy dwelling, and rote thee out of the lande of the liuing. Heia.

The righteous also shal see this, & feare, and shall laugh him to scorn.

Lo, this is the man, that toke not God for his strength, but trusted in the multitude of his riches, and strengthened him selfe in his wickednesse.

As for me, I am like a greene ioye tree in the house of god: my trust is in the tender mercies of God, for euer and euer.

I will alwaies gene thanks vnto thee, for that thou hast done: and I will hope in thy word, for thy sayings thyke it well.

The .ii. Psalme.

Dixit Insipiens.

The foolish booke hath layde in his heart: there is no God.

Corrupt are they, and become abominable in their wickednesse, there is none that doth good.

God looked downe from heauen vpon the children of men, to see if there were anye that would vnderstande and seke after God.

But they are all gone oute of the way, they are altogether become abominable: there is also none that doth good, no not one.

Ye nor they withoute vnderstandinge that woike wickednes, eatinge by my people as if they would eate bread, they haue not called vpon God.

They were affraide where no feare was: for God hath broken the bones of him that beleeged thee: thou hast put them to confusion, because God hath despised them.

O that the saluation were geuen vnto Israel out of Zion: O that the Lord would deliuer his people out of captiuitie.

Then should Jacob reioyce, and Israel should be right glad.

The .liii. Psalme.

Deus in nomine dñi.

Surme, O God, for thy names sake: and auenge mee in thy strength.

Hear my prayer O God, and hearken vnto the wordes of my mouth.

For draungers are risen by against me, and tyrannies which haue not God before their eyes: seeke after my soule.

Beholde GOD is my helper: the Lord is with them that vpholde my cause.

He shall rescue me from mine enemies: and thou shalt bring me out of the hand of mine oppressors.

In offeringe of a free heart with I gene thee: and praye thy name (O Lord) because it is so conforable.

For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

The .lv. Psalme.

Exaudi deus.

Hear my prayer (O God) and hide not thy selfe from my petition.

Take heede vnto me, and heare me, how I mourne in my prayer and am vexed.

The enemy cryeth so, and the vngodly commeth on so fast, for they are minded to do me some mischief, so maliciously are they set against me.

My heart is disquieted within me, and the feare of death is fallen vpon me.

Fearfulnesse and tremblinge are come vpon me: and an horrible dreade hath ouerwhelmed me.

And I sayde, O that I had wings like a dove: for then would I flye away and be at rest.

Lo, then would I get me awayne farre off: and remaine in the wilderness. Sela.

I would make haste to escape, because of the stormy wind and tempest.

Destroye their tongues (O Lord) and deuide them: for I haue spied vnrighteousnes and strife in the Citie.

Day and night go they about with in the walles thereof: mischief and al so sorrowe are in the midst of it.

Wickednes is therein, disceate and gyle go not out of her stretes.

For it is not an open enemy that hath done this dishonour, for then I should haue doone it: neither was it my aduersarye, that did magnifie himselfe against me, for then (peraduenture) I would haue hid my selfe from him.

But it was euen thou, my companion, my gyde, and mine owne familie: thou art frende.

We tooke sweete counsell together, and walked in the house of God as strangers.

Ge. 12.

Psal. 47.

Joh. 13.

The .x. day. Moneth. The .xi. day.

Let death come hastily vpon them,
and let them goe downe quicke into
hell: for wickednesse is in their dwel-
linges, and amonge them.

As for me, I will call vnto God,
and the Lord shall saue me.

In the evening, and morning and
at none day will I pray (and that in-
stantly) and he shall heare my voyce.

It is he that hath deliuered my
soule in peace from the battayle that
was against me: for there were ma-
ny with me.

Yea, euen God that endureth for
euer, shall heare me, and bringe them
downe. Selu.

For they will not tourne, nor feare
God.

He layde his handes vpon Iuche
as be at peace with him, and he brake
his couenaunt.

The wordes of his mouth were sof-
ter then butter, hauinge warre in his
hart: his wordes were smother then
opie, and yet be they very swordes.

Mat. 9. d. O cast thy burthen vpon the Lord
Luk. 12. e. and he shall naye the thee, and not sus-
2. pet. 5. a. fer the ryghteous to fall for euer.

And as for the, thou (O God shalt
bring them into the pyt of destruction.

The blood thirstie & disceitful men:
shall not lyne out halfe their dayes.

Nevertheless, my truste shalbe in
thee (O Lord.)

Morning
prayer.

The .lxi. Psalm.

Miserere mei deus.

BE mercifull vnto mee (O
God) for man gorth aboute to
devoure me: he is dayly fyg-
ting and troubling me.

Myne enemies are dayly in hand to
swallow me by: for they be many that
fight against me, O thou most best.

Heare thei ke, though I am some-
time afraid, yet put I my trust in thee.

I will prayse God, because of
hys worde, I haue put my truste in
God, and will not feare what they
can do vnto me.

25 They dayly mistake my wordes: al
that they ymagine, is to do me evil.

They all holde together, and haue

them selues close: & murde my days,
when they say swears for my soule.

Shall they escape for their wit-
kednesse? thou (O God) in thy dis-
pleasure shalt cast them downe.

Thou tellest my bitterness, put my
teares in thy bottell: are not these
thinges noted in thy booke?

Whensoever I call vpon thee, thou
shalt mine enemies be put to flight:
this I know, for God is on my syde.

In Gods wordes will I reioyce, in
the Lordes worde will I comfort me.

Yea, in God haue I put my trust,
I will not be afraid what man can
do vnto me.

Vnto thee (O God) will I pay my
dowes: vnto thee will I geue thanks.

For thou haste deliuered my soule
from death, and my feete from falling:
that I may walke before God in the
light of the liuing.

The .lxi. Psalm.

Miserere mei deus.

BE mercifull vnto mee (O God)
be mercifull vnto me, for my
soule trusteth in thee: and vnder
the shadowe of thy wings shalbe
my refuge, until this rixanny be over-
past.

I will call vnto the most hie God,
euen to the God that shall perfourme
the cause which I haue in hand.

He shall sende from heauen, and
saue me from the reproche of him that
woulde eate me by. Selu.

God shall sende southe, his mercie
and truste.

My soule is amonge Lyons, and I
I lye euen among the children of men
(that are set on fire.)

Whose teeth are sparres & crookes,
and their tongue a sharpe sword.

Set by thy self, O God, thou
heavens, and thy glorie about all the
earth.

They haue layde a net for my feete,
and greded downe my soule, they haue
dugged a pitte before me, and are
fallen into the snare of their owne
net.

My hart is fixed, of God, my hart
is fixed: I will sing and geue praye.
I wake & my gloze, awake late
and early: I my selfe will awake
ryght early.

I will geue thanks vnto thee, O
Lorde, among the people: and I will
sing vnto thee among the nations.

For the greatnes of thy mercye
reacheth vnto the heauens, and thy
truth vnto the cloudes.

Set by thy selfe, O God, above the
heauens, & thy gloze above all the earth.

The. lxxij. Psalme.

Si vere trigue iustitiam.

Alke your myndes let vpon
righteousnes, O ye congre-
gation: and do ye iudge the
thing that is right, O ye sons of mē.
Yea, ye imagine mischefe in youre
hart vpon the earth, and your handes
deale with wickednes.

The vngodly are frowarde, euen
from their mothers wombe: as soone
as they be bozne, they go astrape and
spake lyes.

They are as venimous as the pay-
son of a serpente, euen lyke the vscle
adder that stoppeth her eares.

Which refuseth to heare the voice of
reuerence, charme he neuer so wisely.

Break their teeth, O God, in
their mouthes: smyte the chaw bones
of the hyans (O Lord.)

Let them fall as waye the water that
runneth a pace: and when they thoste
their growes, let them be roted out.

Let the consume as waye the chaw
bones of the hyans: and let them not se the sonne.

O: ruer your pots be made whot
with thornes: so let indignation beke
vnto, such as a thing that is rawe.

The righteous shall reuerce
when they see the vngodly: he shal
bathe his feete in the blood
of the vngodly.

So that a man shall saye: beuepe
there is a reward for the righteous:
doubtes, there is a God that iudgeth
in the earth.

The. lix. Psalme.

Eripe me de inimicis.

Evening
prayer.

Deliver me from myne ene-
myes, O God: defende me
from them that rise vpe a-
gainste me.

O deliuer me from the wycked
doers: and save me from the bloods
thirstie men.

For lo, they lye waityng for my
soule: the mightie men are gathered
together against me without anye of-
fence or faute of me, O Lorde.

They runne and prepare themselves
without my fault: arise thou therfore
to helpe me, and beholde.

Stand vpon (O Lorde God of
hooles) thou God of Israel to by-
sytte all heathen: and be not mercifull
vnto them that offende of matheuous
wickednesse. Selu.

They go to and fro in the evening,
they grynn lyke a dogge, and runne
about throughe the cite.

Beholde, they speake with theyr
mouth, and swordes are in their lyp-
pes, for who doeth heare?

But thou, O Lorde. Shalte haue
them in derision, and thou shalt laughe
all heathen to scozne.

My strength will I ascribe vnto
thee: for thou art the god of my refuge.

God sheweth mee bys goodnes
plenteously, and God shall let me see
my desire vpon mine enemyes.

Slaye them not, leaste my people
forget it: but scatter the abroad among
thy people, and put them downe, O
Lorde, our defence.

For the synnes of their mouth,
and for the woordes of their lippes
they shalbe taken in their pryde, and
whyte their preachinge of cursyng
and lyes.

Consume them in thy wrath, con-
sume them that they make perishe,
and knowe that it is God whiche
releth in Jacob, and vnto the endes of
the worlde. Selu.

And in the evening they will re-
turne, grinning lyke a dogge, and will go
about

about the cytye.

They will runne here and there for meat: & grudge if they be not satisfied

As for mee I will syng of thy power: and will prayse thy mercye betymes in the morning.

For thou hast bene my defence and refuge: in the daye of my trouble.

Unto thee, O my strength, will I syng: for thou O God, art my refuge and my mercifull God.

The. ix. Psalme.

Deus repulisti nos.

DGod, thou that haste caste vs out and scattered vs abroad: thou hast also ben dispicaled, O turne thee vnto vs again.

Thou haste moued the lande and deuised it: heale the sores thereof, for it shaketh.

Esa. 51. e. Thou hast shewed thy people heauy thynges, • thou haste geuen vs a drynke of deadly wyne.

Thou haste geuen a token for suche as feare thee, that they may triumphe because of the trueth. Sela

Therefore were thy beloued dejected: helpe me with thy ryght hand, and heare me.

God hath spoken in his holynesse, I will reioyce and deuise Sichem: and mete out the valey of Sydoth.

Gilead is mine and Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawe geuer.

Moab is my washe pot, ouer Edom will I caste out my shoe: Philistea be thou glad of me.

Who will leade me into the stronge cytye? Who will bring me into Edom? Haste thou not caste vs oute, O

God: wilt not thou, O God, • go oute wyth our hostes? Psal. 44.

O be, thou our helpe in trouble: for bayne is the helpe of man.

Through God we shall do greates: for it is he that shall treade downe our enemyes.

The. xxi. Psalme.

Exaudi deus depreca.

Hear my crying, O God, I geue care vnto my prayer. From the endes of the earth I will call vnto thee: when my heart is in heauynes.

O let me heare vpon the rocks: that is hyer than I.

For thou hast bene my hope and a strong towre for me, against my enemy.

I will dwell in thy tabernacle for ever: and my trust shalbe vnder thy coveringe of thy wynges. Sela.

For thou, O Lord, haste heard my desires: and haste geuen an herpysage vnto those that feare thy name.

Thou shalt graunte the kinge a longe lyfe: that hys yeres may endure throughout all generations.

He shall dwell before God for ever: O prepare thy louinge mercye and faythfulnesse that they may praise hym.

So will I alwaye syng praise vnto thy name: • that I maye daye persourne my bowen.

The. xxi. Psalme.

Nonne deo subiecto.

My soule truly sayeth still vpon God, for of him cometh my saluation.

He beareth is my strength and my saluation: he is my defence, so that I shall not greatly fall.

Howe longe will ye ymagyne mischiese againste euery man, ye shall be slayne all the sorte of you: yea, as a tottering wall shall ye be, and lyke a broken hedge.

Their deuice is onely howe to put him out whom God will exalt, their delite is in lyer: they geue good wordes with their mouth, but curse him with their herte. Sela.

Nevertheless, my soule maye trust vpon God: for my hope is in hym.

He truly is my strength, and my saluation: he is my defence, so that I shall not fall.

In God is my health and my glory, the rocke of my myght: and in God is my trust.

O put your trust in his name.

Ps. l. i. (ye people) poure out your hertes be-
fore him: for God is our hope. Selah
As for the chyldren of men, they are
but bayns, the chyldren of men are
discreitfull vpon the wayghtes, they
are altogether lyghter then vanitie
it selfe.

Trust not in swyng and robbery,
geue not your selues vnto vanitie: yf
rychelle increase, sette not your heart
vpon them.

God spake once and twise: I haue
also heard the same, that power belon-
geth vnto God.

Ps. l. i. c. And that thou Lord art mercifull:
for thou rewardest every man accor-
ding to his worke.

The. xlii. Psalme.
Deus deus meus

Ps. l. i. d. O God, thou art my God, early
will I seke thee.

My soule thirsteth for thee:
my flesh also longeth after thee in a ba-
ren and dry land, where no water is.

Thus haue I looked for thee in ho-
lynelle, that I might beholde thy po-
wer and glory.

For thy louing kindnes is better then
life it selfe: my lips shal prayse thee.

As long as I liue will I magnifie
thee on this manner, and ystie by my
handes in thy name.

Ps. l. i. e. My soule shalbe satisfied euen as it
is with mary and fatnes: when my
mouth praiseth thee with ioyfull lips.

Haue I not remembred thee in my
bedde, and thought vpon thee when
I was waking?

Because thou hast ben my helper.
Therefore vnder the shadowe of thy
wings will I reioyce.

My soule hangeth vpon thee: thy
right hand hath beholden me.

These also that seke the hurt of my
soule, they shall go vnder the earth.

Lette them fall vpon the edge of
the swerde, that they may be a port-
ion for foules.

But the king shal reioyce in God,
all they also that swore by him shall
be reioycing for the mouth of them

The. xliiij. Psalme.

Exaudi deus orationem.

Hear my voyce (O God) in
my prayer: presterue my lyfe
from feare of the enemye.

Hyde me from the gathering toge-
ther of the froward: and from the in-
surrection of wicked doers.

Whiche haue whet their tonge like
a swerd, and shot out their arrowes,
euen bitter wordes.

That they may priuily shoote at
him whiche is perfect: soderly dos
they hitte him, and feare not.

They courage them selues in mis-
chiese, and commune among them sel-
ues, how they may lay snares: and say
that no man shall see them.

They ymagine wyckednesse, and
practise it, that they kepe secret among
them selues, every man in the deepe of
his hearte.

But God shall soderly shotte at
them with a swyfte arrowe that they
shall be wounded.

Yea, their owne tonges shall make
them fall, in so much that who so seeth
them, shal laughe them to scozne.

And all men that see it, shall saye:
this hath God done, for they shal per-
ceyue that it is his worke.

The righteous shall reioyce in the
Lord, and put his trust in him: and al
they that are true of hert, shalbe glad.

The. lxb. Psalme.

Te decet himnus.

Evening
prayer.

Thou (O God) arte prayesd in
Syon, and vnto thee shall the
bowe be perfourmed (in Jeru-
salem.)

Thou that hearest the prayer: vn-
to thee shall all fleche come.

My misdeeds preuayle against me:
O be thou mercifull vnto our sinnes.

Blessed is the man whom thou cho-
sest and receyuest vnto thee: he shall
dwell in thy courte, and shalbe satis-
fied with the pleasures of thy house,
euen of thy holy temple.

Thou shalt shewe vs wonderfull
thinges in righteousness (O God) of

Moneth.

The.rii.day.

our saluation: thou that art the hope of all the endes of the earth, and of the that remayne in the brode sea.

Whiche in his strength setteth fast the mountaynes, and is gydded about with power.

Which stilleth the raging of the sea, and the noyse of his waues, and the madness of the people.

They also that dwell in the uttermost partes of the earth shalbe afraid at thy tokens, thou that makest the out goynges of the morning and evening to prayse thee.

C Thou visitest the earth, and blestest it: thou makest it very plenteous.

The river of God is full of water, thou preparast their cozne: for so thou providest for the earth.

Thou waterest her fozowes, thou sendest rayne into the little balleys thereof: thou makest it softe with the drops of rayne, and blestest the increase of it.

Thou crownest the yere with thy goodnes: and thy cloudes drop fatnes.

They shall drop vpon the dwellinges of the wilderness, and the little hilles shall reioyce on euery side.

The foldes shalbe full of shepe, the balleyes also shal stand so thicke with cozne that they shal laughe and synge.

C The. lxi. Psalm.

Iubilare deo.

Psa. 100 **O** We ioyful in God al ye landes sing prayses vnto the honour of his name, make his prayse to be glorious.

Shape vnto God: O how wonderfull art thou in thy workes & through the greatnes of thy power shalt thine enemies be found liers vnto thee.

For all the world shall worshipping thee, sing of thee, and prayse thy name. *Sela.*

Come hither and behold the workes of God, howe wonderfull he is in his doyng, towarde the chyldren of men.

Ezo. 13g • He turned the sea into dry land, so **Iohn. 3.** that they went through the water on soles: there did we reioyce therof.

He ruleth with his power for euer, his eyes behoid the people: and such as will not beleue, shal not be able to exalt them selues. *Sela.*

O prayse our God, ye people, and make & voice of his praise to be herd. Which holdeth our soule in life, and suffreth not our feete to slip.

For thou O god hast proued vs, & al so hast tried vs, like as siluer is tried.

Thou broughtest vs into the snare, & laid trouble vpon our loynes: thou sufferedst men to ride ouer our heads.

We went through fyre and water, and thou broughtest vs into a wealethy place.

I will goe into thy house with burntofferings, & will pay my bowes whiche I promised with my lippes, and spake with my mouth, when I was in trouble.

I will offer vnto thee, fat bzentle-crifices with the incense of rāmes, I wil offer bullockes and gotes. *Sela.*

Come hither and herken, all ye that feare God: and I will tell you what he hath done for my soule.

I called vnto him with my mouth: and gaue him prayses with my tongue.

If I enclyne vnto wickednes, & my hert, the Lord wil not heare me.

But God hath heard me and considered the voyce of my prayer.

Praysed be God whiche hath not cast out my prayer, nor tourned his mercy fro me.

C The. lxi. Psalm.

Deus misereatur nostri.

G O. be mercifull vnto vs, and blesse vs, & shew vs the light of his countenance, and be mercifull vnto vs. *Sela.*

That thy way may be knowen vpon earth: thy saving health among all nations.

Let al the people praise thee O God, yea let all the people prayse thee.

Let the nations reioyce and be gladd, for thou shalt iudge the folk righteously, and gouerne the nation vpon earth. *Sela.*

Let the people prayse thee O God

let all the people prayse thee.

Then shall the earth bring forth her increase, and God euen our owne God, shall geue vs his blessing.

God shall blesse vs, and all the ends of the worlde shall feare him.

The.xviii. Psalm.

Exurgat deus.

Let. God arise, and let his enemies be scattered: let them also that hate him, flee before him. Like as the smoke vanissheth, so shalt thou drine them away: and like as waxe melteth at the fire, so let the vngodly perishe at the presence of God. But let the righteous be glad, and reioyce before God: let them also be merry and ioyfull.

Oh sing vnto God: and sing praises vnto his name: magnifie him that rideth vpon the heauens, as it were vpon a horse: prayse ye him in his name, yea and reioyce before him.

He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

He is the God that maketh men to be of one minde in a house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

Oh God when thou wentest forth before the people, when thou wentest through the wilderness. Hela.

The earth shoke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, whiche is the God of Israel.

Thou O God, sendest a gracious rain vpon thine inheritance, and refresheth it when it was weerie.

Thy congregation shall dwell therein: for thou (O God) haste of thy goodnesse prepared for the poore.

The Lord gaue the word: great was the company of the preachers.

Kings with their armies did flee and were discomfited: and they of the householde deuised the spoile.

Thouge ye haue lpen amonge the people, yet shall ye be as the winges of

a done that is covered with silver winges, and her fethers like golde.

When the almightie scattered kinges for their sake, then were they as white as snowe in Salmon.

Is the hill of Basan, so is gods hill: euen a hye hill, as the hill of Basan.

Why hoppe ye so: ye little hilles?

This is Gods hill, in the whiche it pleaseth him to dwell: yea the Lord will abide in it for euer.

The charrettes of God are twentye thousande, euen thousands of Angels, and the lord is among them, as in the holy place of Sinai.

Thou arte gone byppe on hye, thou haste ledde captiuitie captiue, and receyued gifies for men.

Yea, euen for thine ennemies, that the Lord God might dwell amonge theym.

Praysed be the Lord daylye, euen the God which helpeth vs, and poureth his benefites vpon vs. Hela.

He is oure God, euen the God of whom commeth saluation: God is the Lord by whom we escape death.

God shall wound the head of his enemies, and the heary scalpe of suche one as goth on stil in his wickednes.

The Lord hath saide, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I bidde sometime from the deepe of the sea.

That thy foote maye be dipped in the bloud of thine enemies, and that the tongue of thy dogges may be red through the same.

It is wel seene, O God, how thou goest, how thou, my God and kinge goest in the Sanctuary.

The singers go before, the minstrels follow after, in the mids are the damels playing with the timbrels.

Geue thanks, O Israel, vnto God the Lord in the congregations from the ground of the heart.

There is little Ben Jamin their ruler, and the princes of Iuda, their counsell: the princes of Zabulon, and the princes of Nephthali.

Thy God hath sent forth strength

Moneth

The. xiii. day.

for thee, stablish the thing, O God,
that thou hast wrought in vs.

For thy temples sake at Ierusalem:
so shall the kings bring presentes vn-
to thee.

When the company of speare men,
and multitude of the mightie are scat-
tered abroad amonge the beastes of
the people, (so that they humbly bring
peeces of siluer) and when he hath
scattered the people that delight in
warre.

Then shall the princes come out of
Egypt, the Moztians lande shall soone
stretch out her handes vnto God.

Sing vnto God, O ye kingdomes
of the earth: O sing prayles vnto the
Lorde. Sela.

Which sitteth in the heauens ouer
all from the beginning: Lo he doeth
sende out his voyce, yea, and that a
mightie voyce.

Ascribe ye the power vnto GOD
ouer Israel, his worship and strength
is in the cloudes.

O God, wonderfull art thou in
thy holp places: euen the God of Is-
rael, he wil geue strength and power
vnto his people. Blessed be God.

Euening
prayer.

The. lxx. Psalm.

Saluum me fac deus.

Sue me, O God, for the waters
are come in, euen vnto my soule.
I sticke fast in the deepe myze,
where no ground is, so that the fluds
run ouer me.

I am swerpe of cryinge, my throte
is drye, my sight faileth me, for way-
tinge so longe vpon my God.

Ps. 35. c.
Job. 15 d.

They that hate me without a cause
are moe then the heares of my heade:
they that are mine enemies and wold
destrope me guiltlesse are mightie.

I payed them the thinges that I
neuer tooke.

God thou knowest my simplenes,
and my faultes are not hid from thee.

Let not them that trust in thee; (O
Lorde God of hostes) be ashamed for
my cause, let not those that seeke thee,
be confounded through me, O Lorde
God of Israel,

And why? for thy sake haue I suf-
fered repprooche, shame hath couered my
face.

I am become a straunger vnto my
brethren: euen an aliant vnto my mo-
thers children.

For the zeale of thine house hath
euen eaten me, and the rebukes of the
that rebuked thee, are fallen vpon me.

I wept and chastened my self with
fasting, and that was tourned to my
repprooche.

I put on a sackcloth also, and they
telled vpon me.

They that sit in the gate, speake a-
gainst me, and the drunkardes make
songes vpon me.

But Lorde I make my prayer vn-
to thee in an acceptable time.

Heare me O God, in thy multitude
of thy mercy: euen in the truth of thy
saluation.

Take mee oute of the myze: that I
sincke not.

Oh let me be deliuered from them
that hate me, and out of the deepe wa-
ters.

Let not the waterflood dysowe me,
neither let the deepe swallowe me vp:
and let not the pit shut her mouth vpon
me.

Heare me O Lorde, for thy loving
kindnes is comfortable: turne thee
vnto me accordyng vnto the multitude
of thy mercyes.

And hide not thy face from thy ser-
uaunt, for I am in trouble, O helpe
thee, and heare me.

Deliver me vnto my soule, and save
it: Oh deliuer me because of mine ene-
mies.

Thou hast knowen my repproch, my
shame and my dishonour: mine aduer-
saries are full in thy sight.

Thy rebuke hath broken my heart,
I am full of heavyness: I looked for
some to haue pittie vpon me, but there
was no man, neither found I any
comfort me.

They gaue mee gaul to eat, and
when I was thirstie, they gaue me
vineger to drinke.

Lette their table be made a founteyne

take them selues withall, and let the
things that should haue ben for their
weith, be vnto the an occasiō of falling
Let their eyes be blinded, that they
see not, and euer bowe thou downe
their backs.

Poure out thine indignation vpon
them, and let thy wrathfull displea-
sure take holde of them.

Let their habitation be voyde, and
no man to dwell in their tentes.

For they persecute him whom thou
hast smitten, & they talke how they may
deceiue them whom thou hast wounded.

Let them fall from one wickednes
to another, and not com into thy right-
eousnesse.

Let them be sopped out of the boke
of the liuing, and not to be written
among the righteous.

As for me, when I am pooze and
in heavinesse, thy helpe (O God) shall
lift me vp.

I will prayse the name of God
with a song: and magnifye it with
ymbelgenting.

This also shall please the Lord bet-
ter then a bullocke, that hath hoynes
and hooves.

The humble shal consider this and
be glad: seeke ye after God and your
soule shall liue.

For the Lord heareth the pooze, and
despiseeth not his prisoners.

Let heauen and earth prayse him,
the sea, and all that moueth therein.

For God shall save Sion, and build
the cities of Iuda, that menne maye
dwell there, and haue it in possession.

The posteritie also of his seruantes
shal inherite it: and they that loue his
name, shal dwell therein.

The.lxxi. Psalme.

Deus in adiutorium.

Hear thee, O God, to deliuer
me, make hast to helpe me, O
Lord.

Let them be confounded & confounded
that are agaynst my soule: let them be
confounded, and put to confu-
sion, that do the me euill.

Let the Lord (O Lord) be
reuered.

soone brought to shame, that crye ouer
me, there there.

But let all those that seeke thee, be
ioyfull and glad in thee: and let al such
as deelyte in thy saluation, saye alway
the Lord be prayesed.

As for me, I am pooze and in mi-
sery, hast thee vnto me, O God.

Thou art my helpe and my redeemer:
O Lord, make no long tarping.

The.lxxi. Psalme.

In te domine speraui.

In thee. O Lord, haue I put my
trust, let me neuer be put to confu-
sion, but rid me, and deliuer me in
thy righteousness: encline thine eare
vnto me and saue me.

Be thou my strong holde, where-
vnto I may alway resorte, thou hast
promised to helpe me: for thou art my
house of defence and my castle.

Deliuer me, O my God, out of the
hand of the vngodly, out of the hand
of the vnrightheous and cruell man.

For thou O Lord god art the thing
that I long for, thou art my hope euen
fro my youth.

Through thee haue I bene holden
vp euer sence I was bozne. thou art
he that tooke me out of my mothers
womb, my praisse shalbe alway of thee.

I am become as it were a monster
vnto many: but my sure trust is in
thee.

O let my mouth be filled with thy
praisse, that I may sing of thy glory
and honour all the day long.

Cast me not away in the time of
age: forsake me not when my strength
faileth me.

For mine enemies speake agaynst
me, and they that saye wayte for my
soule, take their counsell together say-
ing: God hath forsaken him, perse-
cute him and take him, for ther is none
to deliuer him.

Goe not farre fro me, O God: my
God, hast thee to helpe me.

Let them be confounded and perish
that are agaynst my soule: let them
be couered with shame and dishonour
that seke to do me euill.

Morning
prayer.

Psal. 25 a

Psal. 21 b
Jer. 1. a

As for me, I will patiently abide all way, and will praise thee more & more.

My mouth shall daily speak of thy righteousness and saluation, for I knowe no ende thereof.

I will go forth in the strength of the Lord God, and will make mention of thy righteousness onely.

Thou, O God, hast taught me from my youth vntil now: therefore will I tell of thy wonderful workes.

Deu. 6. d Forake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

D Thy righteousness, O God, is hereby, and great thinges are they that thou hast done: O God, who is like vnto thee.

What great troubles and aduercities hast thou shewed me: and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth (agayne.)

2. reg. 7. b Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I prayse thee, and thy saythfulness, O God, playing vpon an instrument of musike: vnto thee will I syng vpon the harpe, O thou holy one of Israel.

My lippes will be sayne, when I syng vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousness all the daye longe: for they are confounded and brought vnto shame, that seke to do me euill.

The. lxxii. psalme.

Deus iudicium tuum.

I Gue the king thy iudgements O God: and thy righteousness vnto the kinges sonne.

De. 17. d Then shall he iudge thy people, accordinge vnto right, and defende the poore.

The mountaynes also shall bringe peace, and the lytle hilles, righteousness vnto the people.

He shall keepe the simple folke by their righte, defende the children of

the poore and punish the wrong doer: They shall feare thee as long as the Sunne and moone endureth, from one generation to another.

He shall come downe like the rayne into a fittre of wool, euen as the dropes that water the earth.

In his time shall the righteous flourish: yea and aboundance of peace, so long as the moone endureth.

His dominion shall be also from the one sea to the other, and from the flud vnto the woordes ende.

They that dwell in the wilderness shall kneele before him, his enemies shall licke the dust.

The kinges of Tharsis and of the Isles shall geue presentes, the kinges of Arabi and Saba shall bringe giftes.

All kinges shall fall downe before him, all nations shall do him seruice.

For he shall deliuer the poore, when he cryeth: the needy also, and him that hath no helper.

He shall be fauourable to the symple, and needy: and shall preserve the soules of the poore.

He shall deliuer their soules from falsheede and swonge, and deare shall their blood be in his sight.

The poore shall lue, and vnto him shall be geuen of the golde of Arabia.

Prayer shall be made euer vnto him, and daily shall he be prayled.

There shall be an heape of corne in the earth, hye vpon the hilles, his fruit shall shake like A. thamus, and shall be grene in the citie, lyke gras vpon the earth.

His name shall endure for euer, his name shall remaine vnder the sunne among the posterities, whiche shall be blessed through him, and all the heathen shall prayse him.

Blessed be the Lord God, euen the God of Israel, whiche only doeth wonderful thinges.

And blessed be the name of his maiestie for euer, and all the earth shall be filled with his maiestie.

The. lxxii. psalme.

Quam bonus Israel.

Truly God is louing vnto Israel: euen vnto such as are of a cleane heart.

Neuerthelesse, my feete were almost gone, my treadings had well ny slipt.

And why, • I was greened at the wicked: I do see also the vngodly in suche prosperitie.

For they are in no perill of death: but are lustye and strong.

They come in no misfortune like other folke, neyther are they plagued like other men.

And this is the cause that they be so holden with pryde, and ouerwhelmed with crueltie.

Their eyes swell for fatnesse, and they do euen what they list.

They corrupt other, and speake of wicked blasphemie: their talking is against the most highest.

For they stretch forth their mouth vnto the heuen, and their tonge goeth through the woilde.

Therefore sal the people vnto them, and therout sucke they no small advantage.

Thus (saye they) howe shoulde God perceyue it: is there knowledge in the most highest?

Lo, these are the vngodly, these prosper in the woilde, and these haue riches in possession. (And I saide.)

Then haue I cleansed my heart in baine, and washed my handes in innocencie.

Al the day long haue I bene punished, and chastened every morning.

Yea, and I hadde almost sayde euen as they: but so, then shoulde I haue condemned the generation of the children.

Then thought I to vnderstande this, but it was to harde for me.

Unill I went into the Sanctuary of God: then vnderstode I the end of these meane.

For howe thou dost set them in slippery places: and castest them downe, and destroyest them.

Howe suddenly do they consume

perishe, and come to a fearfull ende? *Esa. 19 b*

Yea, euen like as a dreame, when one awaketh, so shalt thou make their image to vanishe out of the Citie.

Thus my heart was greued, and it went euen through my repnes.

So foolish was I and ignorant, euen as it were a beast before thee.

Neuerthelesse, I am alwaies by thee: for thou hast holden me by my right hande.

Thou shalt guide me with thy counsell, and afterwarde receiue me with gloype.

Whom haue I in heauen but thee: and there is none vpon earth, that I desire in comparison of thee.

My fleshe and my heart faileth, but God is the strength of my heart, and my porton for euer.

For so, they that forsake thee, shall perishe: thou hast destroyed all them that commit fornication against thee.

But it is good for me, to holde me fast by God, to put my truste in the Lord God, & to speke of al thy works, in the gates of the daughter Sion.

The lxxiii. Psalme.

Vt quid deus repulisti.

O God, wherefore art thou absent frovs so longe? whye is thy wrath so hot against the shepe of thy pasture?

I thinke vpon thy congregation, whom thou hast purchased and redeemed of olde.

Thinke vpon the tribe of thine inheritance: and mount Sion where in thou hast dwelt.

Lift vp thy sete, that thou maist bitterly destroy euerye enemye whiche hath done euill in the Sanctuary.

Thine aduersaries roze in the midst of thy congregations, and sette by their baners for tokens.

He that hewed timber afoze out of the thick trees, was knowen to bring it to an excellent worke.

But nowe they breake downe all the carued worke thereof with axes and hammers.

• They haue set fyre vpon thy house. *4. re. 246*

Agg. iiii. lye

Honeth.

the places, and haue defiled the dwelling place of thy name, euen vnto the ground.

Yea, they sayde in their heartes: let vs make haucke of them altogether: thus haue they bent by all the houses of God in the lande.

We see not our tokens, there is not one prophet moze, no not one is there among vs: vnderstandeth any moze.

O God, howe longe shall the aduersarpe do this dishonour: howe longe shall the enemye blaspheme thy name, for euer?

C Whye withdrawest thou thine hande: whye pluckest thou not thy right hand out of thy bosome, to consume the enemye?

For God is my king of olde: the helpe that is done vpon earth, he doth it him selfe.

Exo. 14.2 • Thou didst deuide the sea through thy power: thou brakest the heades of the dragons in the waters.

Job. 40.1 • Thou smorest the heads of. Leuiathan in peeces, and gauest him to be meat for the people in the wilderness.

Esa. 27.1 • Thou broughtest out fountaynes and waters out of the harde rockes: thou driedst by mightie waters.

The daye is thine, and the nighte is thine: thou hast prepared the light and the sunne.

Thou hast set all the borders of the earth, thou hast made summer and winter.

D Remember this, O Lorde, howe the enemye hath rebuked, and howe the foolish people hath blasphemed thy name.

Deliver not the soule of the turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

Looke vpon the couenaunt, for all the earth is full of darknes, and cruell habitations.

Let not the simple go awaye ashamed, but let the poore and needye geue prayse vnto thy name.

Arise, O God, mayntayne thine owne cause: remember howe the foolish man blasphemeth thee dayly.

The.xv.day.

Forget not the voyces of thine enemies: the presumption of the that hate thee, encreased euer moze and moze.

The. lxxv. Psalme.
Confitebimur tibi deus.

Vnto thee (O god) do we geue thanks, yea, vnto thee do we geue thanks: thy name also is so nye, and that do thy wonderous workes declare.

When I receyue the congregation, I shall indge accordyng vnto right.

The earth is weake and all the inhabitours thereof: I heare by the pillars of it. Selah.

I sayde vnto the fooles: deale not so madly, and to the vngodlye: set not by your hozne.

Set not by your hozne on hye: and speake not with a stiffe necke.

For promotion cometh neither from the East, nor from the west, nor yet from the South.

And whye? God is the indge, he putteth downe one, & setteth by another.

For in the hand of the Lord ther is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

As for the dregges thereof, all the vngodlye of the earthe shall drinke them, and sucke them out.

But I will talke of the God of Jacob: and prayse him for euer.

All the hoynes of the vngodlye also will I breake: and the hoynes of the righteous shalbe exalted.

The. lxxvi. Psalme.
Notus in Iudea.

In Ieremye is God knowne, his name is great in Irael.

It Salem is his tabernacle and his dwelling in Sion.

There brake he the arrowes of the bowe: the shield, the sword, and the battayle. Selah.

Thou art of moze honoz and might, then the hillies of robbers.

The proude are robbed, they haue slept their sleepe: and all the mount (whose handes were mighty) haue founde nothing.

It thy rebuke (O God of Jacob)
both the chariot and horse is fallen.

Thou, enim thou art to be feared:
and who may stand in thy sight when
thou art angry.

Thou diddest cause thy iudgement
to be hearde from heauen, the earth
trembled, and was still.

When God arose to iudgemente,
and to helpe all the meeke vpon earth.
Sela.

The fiercenelle of man shall turne
to thy prayse: and the fiercenelle of
them shalt thou refrayne.

Dr. 14. b
Ps. 5. a
Promise vnto the Lord your God,
and kepe it, all ye that be rounde a-
bout him: bying presentes vnto him
that ought to be feared.

He shall refrayne the spirite of prin-
ces, and is to be feared: yea, to the
kings of the earth.

The. lxxvii. Psalm.

Voc me a ad dominum.

I Will crye vnto God with
my voice: euen vnto God will
I crye with my voyce, and he
shall harken vnto me.

In the time of my trouble, I
sought the Lord: my soze ranne and
ceased not in the night season, my
soule refused comforte.

When I am in heauynesse, I will
thinke vpon God: when my heart is
dreyed, I will complayne. Sela.

Thou holdest mine eyes waking,
I am so feble that I can not speake.

I haue considered the days of olde:
and the yeres that are past.

I call to remembraunce my songe:
and in the night I commune with mine
owne hart, and search out my spirits.

Will the Lord absent him selfe for
euer? or will he be no moze entreated?

In his mercy cleane gone for euer:
and is his promise come betterly to an
ende for euer moze?

Hath God forgotten to be gracious?
And will he shut vp his louing
kindnesse in displeasure? Sela.

And I sayd: it is mine owne infir-
mitie: but I will remember the yeres
of the right hand of the most high.

I will remember the woorkes of
the Lord: and call to minde the won-
ders of olde time.

I will think also of all thy woorkes:
and my talkinge shall be of thy wo-
rkes.

Thy way, O God, is holy: who is
so great a God as (our) God?

Thou art the God that doeth the
wonders: and haste declared thy pow-
er among people.

Thou halste mightie deliuered
thy people: euen the sonnes of Jacob
and Ioseph. Sela.

The waters sawe thee, O God,
the waters saw thee, and wer afrayde:
the depthes also were troubled.

The cloudes poured oute water:
the ayre thundred, and thine arrows
went abrode.

The voyce of thy thunder was
heard rounde about, the lightninges
shone vpon the ground: the earth was
moued, and shoke withall.

Thy way is in the sea, and thy pa-
thes in the great waters: and thy foote-
steppes are not knowen.

Thou leddest thy people like sheepe:
by the hand of Moyse and Aaron.

The. lxxviii. Psalm.

Attendite popule meus.

Evening
prayer.

Hear my lawe, O my people:
encline your eares vnto the
wordes of my mouth.

I will open my mouth in a pa-
rable: I will declare harde sentences
of olde.

Whiche we haue hearde and kno-
wen: and suche as our fathers haue
tolde vs.

That we shold not hide them from
the childezen of the generations to
come, but to shewe the honour of the
Lord: his mighte and wonderfull
woorkes that he hath done.

He made a couenaunte with Ja-
cob, and gaue Israel a lawe, which
he commaunded oure forefathers to
teache their childezen.

That their posteritie might knowe
it: and their childezen which were yet
unborne.

To thintent that when they came
vp, they might shewe their childe-
ren the same.

That they might put their trust in
God, and not to forget the workes of
God, but to keepe his commaunde-

mentes.

Exo. 24e And not to be as their forefathers
De. 32.a a fapthlesse and stubbozne generati-
on: a generation that set not their hert
a right, and whose spirite cleaued not
stedfastly vnto God.

Like as the childe of Ephraim,
which being harnessed, and carping
bowes, turned them selues backe in
the day of battayle.

They kepte not the covenannt of
God: & wold not walke in his lawe.

But forgot what he had done, and
the wonderfull workes that he had
shewed for them.

Maruelous thinges did he in the
sight of our fathers in the lande of E-
gipte, euen in the field of Zoan.

Exo. 14d He deuided the sea, and let them
go throughe: he made the waters to
stande on an heape.

Exo. 14c In the daye time also he led them
Nu. 20.b with a cloude, and all the night
throughe with a light of fyre.

Exo. 17c He claue the harde rocks in the
wildernesse, and gaue them drinke
thereof, as it had bene out of the great
deapth.

He broughte waters out of the
1 Co. 17c stonye rocks, so that it gushed oute
like the riuers.

Yet for all this, they sinned moze
against him, and prouoked the moste
hyest in the wildernes.

They tempted God in their hartes:
and required meat for their lust.

Exo. 16b They spake against God also, say-
Nu. 11.b ing: Shall God prepare a table in
the wildernesse.

He smote the stonye rocke in deede,
that the water gushed oute, and the
streames flowed withall: but can he
geue breade also? or prouide fleshe for
his people?

When the Lord heard this, he was
wroth: so the fire was kindled in Ja-
cob, and there came vp heauye displea-

sure against Israel.

Because they beleued not in God,
and put not their trust in his help.

So he commaunded the cloude a-
boue, and opened the doores of heauen.

He rayned downe Manna also vpon
them, for to eate, and gaue them
foode from heauen.

So man did eate angels foode, for
he sent them meate ynough.

He caused the East wynde to blow
vnder the heuē, & throughe his power
he brought in the south west wynde.

He rayned fleshe vpon them, as
thicke as duste: and ferthered soules
lyke as the sande of the sea.

He let it fall among their tentes,
euen round about their habitation.

So they did eate and were well
filled, for he gaue them their owne de-
syre: they were not disapointed of
their lust.

But while the meat was yet in
their mouthes: the heauy wynd of
God came vpon them, and blew the
welthiest of the: yea, and smote downe
the chosen men that were in Israel.

But for all this, they sinned yet
moze, and beleued not his wonderous
workes.

Herfore their days did he consume
in vanitie, and their yeres in trouble.

When he blew them, they sought
him, and turned them earlie, and en-
quired after God.

And they remembred that God
was their strength: and that the hye
God was their redeemer.

Nevertheless, they did but flatter
him with their mouthes, & dissembled
with him in their tongues.

For their heart was not whole
with him: neyther continued they
stedfast in his covenannt.

But he was so mercifull, that he
forgaue their misdoedes, and destroy-
ed them not.

Yea, many a time turned he his
wroth away, and wold not suffer his
whole displeasure to arise.

For he considered that they
were but fleshe: and that they were,
euen a wynde that passeth away,

with not agayne.

¶ Many a time dyd they prouoke him in the wilderness, and greened him in the desert.

They turned back, & tempted God, and moued the holy one of Israel.

They thought not of his hand, and of the day when he deliuered them from the hande of the enemye.

Howe he had wrought his myracles in Egypt, and his wonders in the side of Ioan.

En. 7. d. • He turned their waters into bloud: so that they might not drinke of the riuers.

En. 8. d. • He sent lye among them, and deuoured them by • and frogges to destroy them.

En. 9. d. • He gaue their fruites vnto the caterpillar: and their laboure vnto the grethopper.

En. 9. f. • He destroyed their bynes with hyle stones, and their mulberry trees with the frost.

En. 9. g. • He smote their cattell also with hyle stones; and their flockes with hote thonderboltes.

He cast vpon them the furionsnes of his wrath, anger, displeasure and trouble, and sent euil angels among them.

En. 9. f. • He made aswape to his indignation: and spared not their soule from death, but gaue their life ouer to the pestilence.

En. 12. e. • And smote all the firste bozne in Egypt, the most principall and mightiest in the dwellinges of Ham.

But as for his owne people, he led them forth lyke shepe: and caried them in the wilderness like a flocke.

He brought them out safely, that they should not feare, and ouerwhelmed their enemies with the sea.

And brought them within the borders of his sanctuary: euen into this mountayne which he purchased with his right hande.

En. 3. a. • He caste out the Heathen also before them; caused their land to be deuided among them for an heritage, and made the tribes of Israel to dwell in their tentes.

So they tempted and displeased

the most hye God, and kept not his testimonies.

But turned their backs, and fell away lyke their forefathers: starting asyde like a broken bowe.

For they greued him with their hill aulters, and prouoked him to displeasure with their ymages.

When God herd this, he was wroth, and toke soze displeasure at Israel.

So that he forsoke the Tabernacle in Silo, euen the tente that he had pitched among them.

He deliuered their posuer into captiuitie, and their beantie into the enemies hande.

He gaue his people ouer also into the sword, and was wroth with his inheritance.

The fyre consumed their pongomen, and their maidens were not geuen to marriage.

Their priestes were slayne with the sword, and there were no widowes to make lamentation.

So the Lord awoke as one out of slepe: and like a gyaunt refreshed with wine.

• He smote his enemyes in the hynder partes, and put them to a perpetuall shaine. I. reg. 5 b

He refused the tabernacle of Joseph and chose not the tribe of Ephraim.

• But chose the tribe of Iuda: euen Psal. 87 a the hill of Sion which he loued.

And there he buylded his temple on hye, and layde the foundation of it lyke the grounde, whiche he hath made continually.

• He chose Dauid also his seruant, and toke him away from the shepe foldes. I. re. 16 c

As he was folowinge the ewes gret with pongons: he toke him, that he might feede Jacob his people, and Israel his inheritance.

So he fed them with a saythfull and true hearte, and ruled them prudently with all his posuer.

¶ The .lxxix. Psalm.

Deus uenarunt gentes.

¶ God

Mornig
prayer.

1.par. 36

1.Mac.7

Jer.15.a

and.16.a

O God the heathen are come in-
to thy inheritaunce: thy holy
temple haue they defiled, and
made Ierusalem an heape of stones.

• The dead bodies of thy seruantes
haue they geuen to be meate vnto the
foules of the ayre, and the fleshe of the
saintes vnto the beastes of the lande.

They blood haue they shed lyke
water on euery side of Ierusalem, and
there was no man to bury them.

Psal.44.

• We are become an open shame vnto
our enemies, a verpe scozne and
derision vnto them that are rounde
about vs.

B

Lorde, how long wilt thou be an-
gry: shall thy ialousye burne like fyre
for euer.

Jer.1.d

and.8.a

Pla.6.a

and.30

• Poure out thine indignation vpon
the heathen, that haue not knowen
thee, and vpon the kingdomes that
haue not called vpon thy name.

For they haue deuoured Iacob, and
layde wast his dwelling place.

Esa.64.c

• I remember not our olde synnes,
but haue mercy vpon vs, and that sone
for we are come to great misery.

Helpe vs, O God of our saluation
for the glory of thy name.

O deliuer vs, and be mercifull vnto
our synnes, for thy names sake.

Pla.65.c

• Wherefore do the heathen saye:
where is nowe their God?

O let the vengeance of thy seruantes
blood that is shed, be openly shew-
ed vpon the heathen in our sight.

O let the sores full syghing of the
pysoners come before thee: accom-
panying vnto the greatnesse of thy po-
wer, preserue thou those that are ap-
pointed to dye.

And as for the blasphemie (where-
with our neyghbours haue blasphe-
med thee) rewarde thou them, O
Lord, seven folde in their bosome.

So we, that be thy people & sheepe
of thy pasture, shall geue thee thanks
for euer, and will alway be shewing
forth thy prayse from generation to
generation.

The.lxxx.Psalme.
Qui regis israel.

Hear O thou shephearde of
Israel, thou that ledest Jo-
seph like a shepe: shewe thy self
also thou that sittest vpon the Cheru-
bins: before Ephraim, Ben Iemin,
and Manasses, sterre vp thy strength
and come helpe vs.

Turne vs again, O God, shewe the
righte of thy countenance, and we
shalbe whole.

O Lorde God of hostes, how long
wilt thou be angry with thy people
that prayeth?

• Thou feddest them with the bread
of teares, and geuest them plenteous-
nes of teares to drinke.

• Thou hast made vs a very strife
vnto our neighbors: and our enemies
laugh vs to scozne.

Turne vs againe thou God of ho-
stes, shewe vs the light of thy coun-
tenance, and we shal be whole.

Thou hast brought a vine out of
Egypt, thou hast cast out the heathen
and planted it.

Thou hast made roome for it: and
when it had taken rote, it filled the land

The hylls were couered with the
shadowe of it, and the bowes thereof
were like the goodly Cedre trees.

She stretched out her branches vnto
the sea, & her bowes vnto the riner.

Why hast thou then broken downe
her hedge, that all they which goe by,
plucke of her grapes?

The wilde Boze out of the wood
dooeth roote it vp, and the wilde beas-
tes of the field deuoureth it.

Turne thee agayne, thou God of
hostes, loke downe from heauen: be-
holde, and visite this time.

And the place of the vineyard that
thy right hande hath planted, and the
braunche that thou madest so strong
for thy selfe.

• It is brent with fyre, & cut downe
and they shall perryshe at the rebuke
of thy countenance.

Let thy hande be vpon the man of
the right hande, and downe the sonne
of man whom thou madest so strong
for thine owne selfe.

And so will not we go backe from

thee: Oh let vs line, and we shall call
vpon thy name.

Turne vs againe, O Lord. God
of holtes, shew the light of thy coun-
repance, and we shalbe whole.

The.lxxxi. Psalme.

Exultate deo.

Singe we merely vnto God our
strength: make a cheerefull noyse
vnto the God of Iacob.

Take the Psalme, bring hi-
ther the tabrete, the mery harpe, with
the lute.

Blow vpon the trumpet in the newe
mone, euen in the time appointed, and
vpon our solemne feast day.

For this was made a statute for
Israel, & a law of the God of Iacob.

This he ordeyned in Ioseph for a
testimonie, when he came oute of the
lande of Egypte, and had hearde a
strange language.

I sealed his shoulde from the bur-
then, and his handes were deliuered
from making the pottes.

Thou calledst vpon me in trou-
bles, and I deliuered thee, and heard

thee. What time as the storme fell

vpon thee: I proued thee also at the
waters of strife. Selah.

Hear, O my people, and I will
assure thee O Israel, yf thou wilt
hearken vnto me.

There shall no strange God be
in thee: neyther shalt thou woozship
any other God.

I am the Lord thy God, whiche
brought thee out of the lande of E-
gypte, open thy mouth wide, and I
shall fill it.

But my people would not heare my
voys: and Israel would not obey me.

So I gaue them vp vnto their
owne hyeres lust, and let them folowe
their owne ymagination.

That my people would haue her-
ened vnto me: for if Israel had wal-
ked in my wayes.

I shoulde soone haue put downe
their enemies, and turned mine hande
against their aduersaries.

The hatred of the Lord shold haue

beene founde spars, but their tyme
shoulde haue endured for euer.

He shoulde haue fed them also with
the finest wheate floure, and with
hony out of the stonie rocke shoulde
haue satisfied thee.

The.lxxxi. Psalme.

Deus stetit in Sinagoga.

God standeth in the congregati-
on of princes: he is iudge among
goddesses.

How long will you geue wronge
iudgement, and accept the persons of
the vngodly. Selah.

Defende the pooze and the father-
lesse: see that such as be in neede and
necessitie haue right.

Deliuere the outcaste and pooze:
saue them from the hande of the
vngodlye.

They will not be learned nor vn-
derstande, but walke on still in darke-
nesse: all the foundations of the earth
be out of course.

I haue saide: ye are Gods, and ye
all are children of the moste hyest.

But ye shall dye like men, and fall
like one of the princes.

Arise, O God, and iudge thou the
earth, for thou shalt take all heathen
to thine inheritance.

The.lxxxi. Psalme.

Deus quis similis.

Hide not thy tongue, O god, I
kepe not still silence, refraine
not thy selfe, O God.

For is thine enemies make a mur-
muring, and they that hate thee, haue
liste vpon their heade.

They that ymagined craftilye a-
gainst thy people, and taken counsaile
against thy secrete ones.

They haue sayde: come, and let
vs roote them oute, that they be no
more a people, and that the name of
Israel maye be no more in remem-
brance.

For they haue cast their heades to-
gether with one consent, and are con-
federate against thee.

The tabernacles of the Edomites

Euening
prayer.

Exo. 22b

De. 17b.

Iere. 5.a

and the Imaelites, the Moabites,
and Hagarenes.

Geball, and Ammon, and Amalech:
the Philistines with them that dwell
at Gire.

I sar also is ioyned vnto them, and
haue helped the childre ofloth. Sela.

Judi. 7. c But do thou vnto them as vnto the

Judi. 4. d. Iabin. at the brooke of Bizon.

which perished at Endor: and be-
came as the donge of the earth.

Make them and their princes like
• Dab and Zeb.

Judi. 7. g Yea, make all their princes like as

Zebea and Salmans.

Whiche saide: let vs take to oure
selues the houses of God in possession

Pla. 3. 5 O my God. make them like vnto
a wheele, and • as the stubble before
the winde.

Like as a fire that burneth by the
wood, and as the flame that consu-
meth the mountaines.

Persecute them euen so with thy
tempest, and make them asrayde with
thy storme.

Make their faces ashamed, O Lord:
that they may seeke thy name.

Let them be confounded and vexed
euer more and more: let them be put
to shame, and perishe.

And they shall knowe, that thou
(whose name is Jehoua) art onelye
the most hpest ouer all the earth.

The. lxxviii. Psalmr.
Quam dilecta tabernacula.

O Howe amiable are thy dwel-
lings, thou Lord of hostes?

My soule hath a desire and
longing to enter into the courtes of
the Lord: my heart and my fleshe re-
ioyce in the liuing God.

Yea, the sparowe hath founde her
an house, and the swalowe a neste,
where she maye laye her yonge: euen
thy aultars, O Lord of hostes, my
kinge and my God.

Blessed are they that dwell in thy
house, they will be alwaye prayeing
thee. Sela.

Blessed is that man whose strength
is in thee: in whose hart ar thy ways.
Which going through the vale of
miserie vse it for a well, and the pooles
are filled with water.

They will go from strength to
strength: and vnto the God of Gods
appeareth euery one of them in Shil.

O Lord God of hostes, heare my
prayer: herken, O GOD of Jacob,
Sela.

Behold, O God our defender: and
loke vpon the face of thine annointed.

For one day in thy courtes, is bet-
ter then a thousande.

I had rather be a doze keeper in the
house of my God, then to dwell in the
tentens of vngodlynesse.

For the Lord God is a light and
defence, the Lord will geue grace
and worshippe: and no good thinge
shall he withholde from them that
liue a godlye life.

O Lord God of hostes, blessed is
the man, that putteth his trust in thee.

The. lxxv. Psalmr.
Benedixisti domine.

Lord thou art become gracious
vnto the land, thou hast turned
away the captiuitie of Jacob.

Thou hast forgiven the offence
of thy people, and • couered all their
sins. Sela.

Thou hast taken away all thy dis-
pleasure, and turned thy selfe from
thy wrathfull indignation.

Turne vs then, O God our sau-
our, & let thine anger cease from vs.

Wilt thou be displeased at vs for
euer: and wilt thou stretche oute thy
wrath fro one generation to another.

Wilt thou not turne agayne and
quicken vs, that thy people maye re-
ioyce in thee?

Showe vs thy mercy, O Lord,
and graunt vs thy saluation.

I will herken what the Lord god
will say (concerning me) for he shall
speake peace vnto his people, & to his
saintes that they turne not againe.

For his saluation is nye vnto
him, that glorie may dwell in our land.

Mercy and trueth are met together: righteousnes and peace haue kissed eche other.

Trueth shall flourish out of the earth: and righteousness hath looked downe from heauen.

Yea, the Lord shall shewe louing kindnesse: and our lande shall geue her increase.

Righteousnes shall go before him: & he shall direct his goyng in the way.

The.lxxxvi. Psalm.

Inclina domine aurem.

BOwe downe thine eare, O Lord, and heare me: for I am poore and in misery.

Preserue thou my soule, for I am holy: my God saue thy seruauit, that putteth his trust in thee.

Be mercifull vnto me (O Lord) for I will call dayly vpon thee.

Comfort the soule of thy seruauit: for vnto thee (O Lord) do I lyfte up my soule.

For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

Geue eare Lord vnto my prayer: and ponder the voyce of my humble desires.

In the time of my trouble I will call vpon thee, for thou hearest me.

Among the goddes there is none like vnto thee (O Lord) there is not one that can do as thou doest.

All nations whom thou hast made shall come and worship thee, O Lord, and shall glorifie thy name.

For thou art great, and doest wondrous thinges: thou art God alone.

Teache me thy waye, (O Lord) and I will walke in thy trueth: O blisse my heart vnto thee, that it may praise thy name.

I will thanke thee, O Lord my God, with all my hearte, and will praise thy name for ever.

For great is thy mercy toward me: and thou hast deliuered my soule from the nethermost hell.

O God, the proud are risen against me, and the congregation of naughties

men haue sought after my soule; and haue not set thee before their eyes.

But thou, O Lord God, art full of compassion, and mercy, longe sufferinge, plentious in goodness and trueth.

O turne thee then vnto me & haue mercy vpon me: geue thy strength vnto thy seruauit, and helpe the sonne of thine handmayde.

Shew some token vnto me for good, that they whiche hate me, may see, it, and be ashamed, because thou Lord hast helped me, and comforted me.

The.lxxxvii. Psalm.

Fundamenta eius.

His foundations are vpon the holy hilles: the Lord loueth the gates of Sion more then all the dwellinges of Jacob.

Mercy excellent thinges are spoken of thee, thou citie of God. Selah.

I will thinke vpon Rahab and Babilon, with them that knowe me.

Beholde, yea the Philistines also and they of Egipt, with the Moorians: lo, there was he bozne.

And of Sion shalbe reported, that he was bozne in her, and the moost highest shall stablish her.

The Lord shall rehearse it, when he writeth by the people, that he was bozne there. Selah.

The singers also and trompetters shall he rehearse: all my freshe springes shalbe in thee.

The.lxxxviii. Psalm.

Domine deus salutis.

O Lord God of my saluation, I haue cryed daye and night before thee.

O let my prayer enter into thy presence, encline thine eare vnto my calling.

For my soule is full of trouble: and my life draweth nye vnto hell.

I am counted as one of thepne: that go downe vnto the pitte, and I haue bene euen as a man that hath no strength.

Moneth.

The .xvii. day.

W Free among the dead, lyke vnto them that be wounded, and lye in the graue, which be out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit: in a place of darkness, and in the depe.

Thine indignation lieth hard vpon me, and thou hast vexed me with all thy stormes. *Sela.*

Thou hast put away mine acquaintance farre from me, and made me to be abhorred of them: I am so fast in prison, that I can not get forth.

My sight faileth for very trouble: Lord I haue called dayly vpon thee, I haue stretched out mine handes vnto thee.

Psal. 5 a
Esa. 38 d • Doest thou shew wonders among the dead? Or shall the dead rise by agayne, and prayse thee?

E Shall thy louing kindnesse be shewed in the graue, or thy faythfulnesse in destruction?

Shall thy wonderous workes be knownen in the darke, and thy righteousness in the land, where all thinges are forgotten?

Vnto thee haue I cried, O Lord, and early shall my prayer comme before thee.

Lord, why abhorrest thou my soule? and hidest thou thy face from me?

I am in mysery, and like vnto him that is at the point to dye (euen from my youth by) thy terrors haue I suffered with a troubled minde.

D Thy wrathful displeasure goth ouer me, & the feare of thee hath vndon me.

They came round about me dayly like water, and compassed me together on every side.

My louers and frendes hast thou put away from me, and hidde mine acquaintance out of my sight.

The .lxxxix. Psalme.
Misericordias domini.

Evening
prayer.

Psal. 101

My song shall be alway of the louing kindnes of the Lord. With my mouth will I neuer be shewing thy trueth from one generation to another.

For I haue sayd: mercy shall be set by for euer, thy trueth shalt thou stablish in the heauens.

• I haue made a couenaunt with my chosen, I haue swoyne vnto Dauid my seruaunt.

• Thy seede will I stablish for euer, and set by thy throne from one generation to another. *Sela.*

O Lord, the verpe heauens shall prayse thy wonderous workes, and thy trueth in the congregation of the saintes.

For who is he among the cloudes, that shall be compared vnto the Lord?

And what is he among the goddes, that shall be lyke vnto the Lord?

God is very greatly to be feared in the counsell of the saintes, and to be had in reuerence of all theym that are about him.

O Lord God of holles, who is like vnto thee? thy trueth (most mightie Lord) is on every syde.

• Thou rulest the raging of the sea, thou stillest the waues therof, when they arise.

Thou hast subdued Egypt and destroyed it, thou hast scatted thine enemies abrode with thy mightie arme.

The heauens are thine, the earth also is thine: thou hast layd the foundation of the round world, and al that therein is.

Thou hast made the South and the North, Tabor and Hermon shall reioyce in thy name.

Thou hast a mightie arme, stronge is thy hand, and hie is thy right hand.

Righteousnesse and equitye is the habitation of thy seate, mercy and truth shall go before thy face.

Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.

Their delight shall be dayly in thy name, and in thy righteousness shall they make their boast.

For thou art the gloze of their strength, and in thy louing kindnesse thou shalt lye by our boyes.

For the Lord is our defence: the holy one of Israel is our king.

Thou hast sometime in visions
unto thy saintes, and saydest: I haue
loved helpe vpon one that is mightie,
I haue exalted one chosen out of the
people.

I haue founde Dauid my Ser-
uant: with my holy oyle haue I an-
ointed him.

My hand shall holde him fast, and
mine arme shall strengthen him.

The enemye shall not be able to do
him violence, the sonne of wickednes
shall not hurt him.

I shall smite downe his foes befoze
his face, & plage them that hate him.

My trueth also and my mercy shall
be with him, and in my name shall his
home be exalted.

I wil set his dominion also in the
sea, and his right hand in the floudes.
He shall call me, thou art my father
my God, and my strong saluation.

And I will make him my first
borne, hier then the kings of the earth.

My mercy will I keepe for him
for evermore, and my couenaunt shall
stand fast with him.

His seed also will I make to endure
for euer, and his throne as the dayes
of heauen.

But if his children forsake my law,
and walke not in my iudgements,

If they breake my statutes, and
keepe not my commaundementes.

I will visite their offences with
the rod, and their sin with scourges.

Nevertheless, my louing kindnes
will I not utterly take from him, nor
suffer my trueth to faile.

My couenaunt will I not breake:
nor alter the thing that is gone out
of my lippes.

I haue sworne once by my holynes,
that I will not faile Dauid.

His seed shall endure for euer, and
his seate as like as the sunne befoze
me.

He shall stand fast for evermore as
the moon, and as the faithful wit-
nes in heauen. *Psalm.*

But thou hast abhorred and forsa-
ken thine anointed, and art displea-
sed at him.

Thou hast broken the couenaunt of
thy seruaunt, and cast his crowne to
the ground.

Thou hast onerthrowen all his *Psalm. 20 b*
hedges, and broken downe into his
strong holdes.

All they that go by, spoyle him: and
he is become a rebuke vnto his neigh-
bours.

Thou hast set by the right hande
of his enemies, and made all his ad-
uersaries to reioyce.

Thou hast taken away the edge of
his swerde: and geuest him not vic-
tory in the battayle.

Thou hast put out his glozy: and
cast his throne downe to the ground.

The daies of his youth hast thou
shortened, and couered him with disho-
nour. *Sela.*

Howe longe wilt thou hyde
thy selfe for euer: and shall thy wrath
burne like fyre?

Remember howe short my time
is: wherefoze hast thou made all men
for naught?

What man is he that liueth, and *Gen. 2. c*
shall not see death: and shall he deliuer
his owne soule from the hand of hell?

Sela.
Howe, where are thy olde louing
kindneses, which thou swarest vnto
Dauid in thy trueth?

Remember (*Howe*) the rebuke that
thy seruantes haue: and howe I doe
beare in my bosome the rebukes of ma-
ny people.

Where with thyne enemies haue
blasphemed thee, and slandered the foote-
steppes of thine annoynted.

Praised be the Howe for evermore.
Amen.

The.xi. Psalm.

Domine refugium.

Morning

prayer.

Howe thou haste bene our re-
fuge, from one generation to
another.

Beefore the mountaynes were
brought forth, or euer the earth and
the world were made, thou art God
from everlasting, and worlde with-
out ende.

Moneth.

The.xliii.day

Thou turnest man to destruction,
agayne, thou sayest: come agayne ye
children of men.

2. cor. 7. 2. For a thousand yerres in thy sight
are but as yester day, seynng that is past
as a watche in the night.

B As soone as thou scatterest theim
they are euen as a slepe: and fade a-
way sodenly lyke the grasse.

In the morning it is greene, and
groweth vp, but in the evening it is
cut downe (dried vp) and withered.

For we consume away in thy dis-
pleasure, and are afrayde at thy wrath=
full indignation.

Thou hast set our misdeeds before
thee, and our secretes spynnes in the
lyght of thy countenance.

For when thou art angry, all our
dayes are gone, we bring our yerres to
an ende, as it were a tale that is tolde.

The daies of our age are three score
yerres and ten: and though men be so
stronge, that they come to foure score
yerres: yet is their strength then but
labour and sorowe: so soone passeth
it away, and we are gone.

But who regardeth the power of
thy wrath: for euen thereafter as a
man feareth, so is thy displeasure.

Pla. 39 a • O teach vs to number our dayes,
that we may apply our hertes vnto
wisdom.

Turne thee agayn (O Lord) at the
last, & be gracious vnto thy seruants.

O satisfie vs with thy mercy, and
that soone: so shall we reioyce and be
glad all the dayes of our lyfe.

Comforte vs agayne, now after
the time that thou hast plagued vs,
and for the yerres wherein we haue
suffred aduersitie.

Shewe thy seruantes thy worke:
and their children thy glory.

And the glorious maiestie of the
Lorde our God be vpon vs: Prosper
thou the worke of our handes vpon
vs, O prosper thou our handys
worke.

The.xli. Psalme,

Qui habitat

V as he so dwelleth vnder the de-
fence of the most hyest, shall
abide vnder the shadowe of
the Almighty.

I will saye vnto the Lorde: Thou
art my hope, and my strong holde, my
God, in him will I trust.

For he shall deliuer thee from the
snare of the hunter, and from the noy-
some pestilence.

He shall defend thee vnder his win-
ges, and thou shalt be safe vnder his
fethers: his faithfullnesse and trust
shalbe thy shield and bucklar.

Thou shalt not be afrayde for any
terroure by nyght, nor for the arrowe
that fleeth by day.

For the pestilence that walketh in
the darknes, nor for the sickness that
destroeyeth in the none day.

A thousande shall fall besyde thee,
and ten thousande at thy right hande:
but it shall not come nye thee.

Yea, with thine eyes thou shalt be-
holde, and see the rewarde of the vn-
godlye.

For thou Lorde art my hope, thou
hast set thine hande of defence vnder my
hede.

There shall no euill happen vnto
thee: neyther shall any plague come
nye thy dwelling.

For he shal geue his angels charge
ouer thee, to kepe thee in al thy waies.

They shall beare thee in their han-
des, that thou hurt not thy foot a-
gainst a stone.

Thou shalt go vpon the Lyon
and Adder, the yonge Lyon and the
Dragon shalt thou treade vnder thy
feete.

Because he hath set his loue vpon
me, therfore shall I deliuer him:
I shall set him vp, because he hath
knownen my name.

He shall call vpon me, and I will
heare him, yea, I am with him in
trouble: I will deliuer him, and
bring him to honour.

With long lyfe will I satisfy him:
and shewe him my saluation.

The.xli. Psalme,

Benedictus est confiteor.

Job. 13

It is a good thinge to geue thanks vnto the Lord: and to sing psalmes vnto thy name O moste highest.

To tell of thy louing kindnesse earie in the morninge, and of thy truth in the night season.

Vpon an instrument of ten stringes, and vpon the lute: vpon a lorde instrument, and vpon the harpe.

For thou Lord hast made me glad through thy workes: and I will reioyce in geuing prayse for the operations of thy handes.

O Lord, howe glorious are thy workes: thy thoughts are very deepe.

In vniuersall man doeth not well consider this: and a fooke doeth not vnderstande it.

When the vngodlye are greene as the grasse, and when all the woorkes of wickednes do flourish: then shall they be destroyed for ever.

But thou Lord, arte the moste high for euermore.

For so, thine enemyes, O Lord, lo thine enemies shall perishe, and all the woorkes of wickednes shall be destroyed.

But my home shall be exalted like the home of an Unicorn, for I am armed with freshe ople.

mine eye also shall see his luste of mine enemies: and my care shall be his desire of the wicked that rise vpon against me.

The righteous shall flourish like a palme tree, and shall spreade abroade like a Cedar in Libanus.

Such as be planted in the house of the Lord, shall flourish in the courtes (of the house) of the Lord.

They shall also bring forth more fruite in their age: and shall be fat and well liking.

That they maye shewe, howe true be the Lord my strength is: and that there is no mightinesse in him.

The. xxiij. Psalm.

Dominus regnauit.

The Lord is kinge, and hath Euening put on glorious apparell, the prayer. Lord hath put on his apparell, and girded him selfe with strength.

He hath made the rounde worlde Psal. 24 a so sure, that it cannot be moued.

Euer since the world began hath thy seate bene prepared: thou art from euerlasting.

The flioues are risen O Lord, Psal. 46 a the flioues haue lifte vp their noyse: the flioues lift vp the waues.

The waues of the sea are mightye and rage horribly: but yet the Lord that dwelleth on hye, is mightyer.

Thy testimonies, O Lord, are very sure, holynesse becommeth thine house for euer.

The. xciiij. Psalm.

Deus ultionum.

O Lord God to whom vengeance auunceth: thou God to whom vengeance auunceth, shewe thy selfe.

Trise thou iudge of the worlde, and rewarde the proude after their deseruinge.

Lord how long shall the vngodlye: how long shall the vngodlye triumph? how long shall all wicked doers speake so disdainfully, and make suche proude boasting.

They smite downe thy people, O Lord, and trouble thine heritage.

They murder the widowe and the straunger, and put the fatherlesse to death.

And yet they saye, tushe. the Lord Psal. 23 b shall not see, neyther shall the God of Jacob regarde it.

Take heede, ye vnwise among the people: O ye fooles, when will ye vnderstande.

He that planted the care, shall he not heare: or he that made the eye, shall he not see?

O he that nurtereth the heathen, it is he that teacheth man knowledge: shall he not punish?

The Lord knoweth the thoughts of man, that they are but vayne.

Job. 11.

Blessed

1. Cor. 3b

Moneth.

The.xix.day.

Blessed is the mā, whom thou cha-
renest: O Lord, and teachest him in
thy lawe.

That thou mayest geue him pacifce
in time of aduersitie, vntill the pit be
digged vp for the vngodlye.

For the Lord will not fayle his
people, neyther will he forsake his in-
heritaunce.

Vntill righteousness tourne againe
vnto iudgement: al suche as be true of
heart shall folowe it.

Who will rise vp with me againste
the wicked? Or who will take my
part against the euill doers.

If the Lord had not helped me, it
had not sayled: but my soule had bene
put to scilence.

But when I saide: my foote hath
slipped, thy mercy O lord held me vp.

In the multitude of the sorowes
that I had in my heart, thy comfortes
haue refreshed my soule.

Wilt thou haue any thinge to doo
with the scoole of wickednes, which
ymagineth mischief as a lawe?

They gather them together against
the soule of the righteous, and con-
demne the innocent blood.

But the Lord is my refuge, and my
God is the strength of my confidēce.

He shall recompence theym their
wickednes, and destroy them in their
owne malice: yea the Lord our God
shall destroye them.

The.xcvi. Psalme.

Venite. exultemus.

Come, let vs sing vnto the
Lord: let vs hertely reioyce
in the strength of our saluatiō.

Let vs come before his presence with
thankesgivinge, and shewe our selfe
glad in him with Psalmes.

For the Lord is a great God, and
a great king aboue all Goddes.

In his hande are all the corners of
the earth, and the strength of the hil-
les is his also.

He sen to his, and he made it, and
his handes prepared the drye lande.

Come, let vs worshippe and fall
downe: and kneele before the Lord

our maker.

For he is the Lord our God: and
we are the people of his pasture, and
the sheepe of his handes.

To day ye will heare his voice, Psa. 111
harden not your heartes, as in the pro-
uocation: and as in the day of tempta-
tion in the wilderness.

When your fathers tempted me,
proued me, and sawe my wooper.

Fortie yeares long was I grieved
with that generation and saide: it is a
people that do erre in their heartes, for
they haue not knowen my wooper.

Unto whō I sware in my wrath, Psa. 111
that they shuld not enter into my rest. Psa. 111

The.xcvi. Psalme.

Cantate domino.

Sing vnto the Lord a newe
song: singe vnto the Lord all
the whole earth.

Sing vnto the Lord and prayse his
name: be telling of his saluation from
day to day.

Declare his honour vnto the hea-
then, and his wonders vnto all peo-
ple.

For the Lord is great, and canne Psa. 111
not woorthelpe be prayled: he is more
to be feared, then all Gods. Ecc. 12

As for all the Gods of the heathen
they be but Idoles: but it is the Lord
that made the heauen.

Glorie and worship are before him:
power and honoꝛ in his sanctuery.

Ascribe vnto the Lord, (O ye kin-
redes of the people) ascribe vnto the
Lord worship and power.

Ascribe vnto the Lord the honoꝛ
due vnto his name: byng presentes, Psa. 111
and come into his courttes.

Worship the Lord in the beauty
of holynes: let the whole earth stande
in awe of him.

Tell it out among the heathen that
the Lord is king: and that it is he
which hath made the round worlde
faste, that it canne not be moued, and
howe that he shall iudge the people
righteouslye.

Let the heauens reioyce, and let the
earth be glad: let the sea make a noise

Psa. 32
Job. 13
Luk. 15
1 Joh. 15
2 Co. 1.2

Mornig
prayer.

Eph. 5.2

and all that therein is: let the field be
ioyfull, and al that is in it: Then shal
all the trees of the woode reioyce, be-
foze the Lord.

For he cometh: for he cometh
to iudge the earth.

And with righteousness to iudge
the worlde, and the people with his
truth.

The xcviij. Psalme.

Dominus regnavit.

The Lord is king, the earth may
be glad thereof: yea, the multi-
tude of the Isles may be glad
thereof.

Cloudes and darkenes are rounde
about him, righteousness and iudge-
ment are the habitation of his scate.

There shall goe a fyre befoze him,
and bourn his enemies on euerye
syde.

His lightnings gave shine vnto
the world, the earth sawe it, and was
afrayde.

Joh. 5. 8 The hills melted like waxe at the
presence of the Lord, at the presence of
the Lord of the whole earth.

Pla. 19. 8 The heauens haue declared his
righteousnes, and all the people haue
sene his glory.

B Confounded be all they that wor-
shippe carued ymages: and that desire
in vayne goddes, worship him all ye
goddes.

Sion hearde of it and reioyced: and
the daughters of Iuda were glad, be-
cause of thy iudgements, O Lord.

For thou Lord art hyer then al that
are in the earth, thou art exalted farre
aboue all goddes.

O ye that loue the Lord, see that
ye hate the thing whiche is euill: the
Lord pursueth the soules of his sain-
tes, he shal deliuer them from the hand
of the vngodly.

There is synginge by a light for the
righteous, and a ioyfull gladnesse for
suche as be true hearted.

Pla. 33. 8 Reioyce in the Lord ye righteous:
and geue thankes for a remembrance
of his holynes.

The xcviij. Psalme.

Cantate domino.

Euening
prayer.

D Syng vnto the Lord a newe
songe: for he hath done mar-
uelous thynges.

With his owne right hand
and with his holy arme hath he got-
ten him selfe the victorie.

The Lord declared his saluation,
his righteousness hath he openly shew-
ed in the sight of the heathen.

He hath remembred his mercy and
truth towards the house of Israel:
and all the endes of the worlde haue
sene the saluation of our God.

Shewe your selues ioyfull vnto
the Lord all ye landes, synge, reioyce,
and geue thankes.

Playe the Lord vpon the harpe,
sing to the harpe with a Psalme of
thankesgiving.

With trumpets also and shawmes:
Shewe your selues ioyfull befoze
the Lord the king.

Let the Sea make a noyse, and all
that therein is, the round worlde and
they that dwell therein.

Let the cluddes clappe their han-
des, & let the hills be ioyful together,
befoze the Lord, for he is come to
iudge the earth.

With righteousness shall he iudge
the worlde, & the people with equitie.

The xcix. Psalme.

Dominus regnavit.

The Lord is king, be the peo-
ple neuer so vnpatient: he syt-
teth betweene the Cherubims
of the earth, be the earth neuer so vn-
quiete.

The Lord is great in Sion, and
hye aboue all people.

They shall geue thankes vnto thy
name, which is gret wonderful & holy.

The kinges power loneth iudge-
ment, thou hast prepared equitie, thou
hast executed iudgement and righte-
ousnes in Jacob.

O magnifie the Lord our GOD,
and fall downe befoze his footstoolle,
for he is holy.

Moneth.

The.xx.day.

Moses and Aaron among his pres-
ses, and Samuell among such as call
vpon his name: these called vpon the
Lord, and he heard them.

B He spake vnto them out of the
cloudie pillar, for they kepte his testi-
monies: and the lawe that he gaue
them.

Thou heardest them (O Lord our
God) thou forgauest them O God,
and punishedst their own inuentions.

O magnifie the Lord our God, and
worship him vpon his holy hill, for
the Lord our God is holy.

The.C. Psalme.
Iubilare deo.

Ps. 66. a **D** • Be ioyfull in the Lord, all
ye lands, serue the Lord with
gladnes, and come before his
presence with a song.

Be ye sure, that the Lord he is
God: it is he that hath made vs, and
not we our selues, we are his people
and the shepe of his pasture.

Ps. 117 O goe your waye into his gates
with thankesgeuing: and into his
courtes with prayse, be thankfull vnto
him, and speake good of his name.

For the Lord is gracious, his mer-
cy is euermaking, and his truth endu-
reth from generation to generation.

The.Ci. Psalme.
Misericordiam et

Ps. 19 a **M** • Long shalbe of mercy and
iudgement: vnto thee (O
Lord) will I sing.

O let me haue vnderstanding in
the way of godlynes.

When wilt thou come vnto me?
I wil walke in my house with a per-
fecte heart.

I will take no wicked thinge in
hand, I hate the syns of vnfaithful-
nes, there shal no such cleue vnto me.

B A froward heart shall depart from
me, I wil not knowe a wicked person.
Who so pryncially slandereth his nei-
bour, him will I destroy.

Who so hath also a proude loke, and
an hie stomache, I wil not suffer him.

Myne eyes looke vnto suche as be
faithfull in the lande, that they may
dwel with me, who so leadeth a god-
ly life, he shalbe my seruaunt.

There shal no deceitefull person
dwel in my house: he that telleth lyes
shal not tary in my sight.

I shall sone destroy all the vngode-
lye that are in the lande: that I may
roote out all wicked doers from the
citie of the Lord.

The.Cij. Psalme.

Domine exaudi orationem

H • Care my prayer, O Lord,
and let my crying come in un-
to thee.

Hyde not thy face from me in the
time of my trouble: encline thine eares
vnto me when I call, O heare me,
and that right soone.

For my dayes are consumed away
lyke smoke, and my bones are dryed
vp as it were a fyre brande.

My hearte is smitten downe, and
withered lyke grasse, so that I forget
to eate my breade,

For the voyce of my groning, my
bone will scarce cleaue to my fleshe.

I am become lyke a pellicane of
the wilderness: and lyke an owle that
is in the desert.

I haue watched, and am euery as it
were a sparrow, that sitteth alone vpon
the house toppe.

Myne enemies reuyle me all the
day longe: and they that are mad vpon
me, are sworne together against
me.

For I haue eaten ashes as it were
breade, and mingled my drinke with
weeping.

And that because of thine indigna-
tion and wrath, for thou hast taken
me vp, and cast me downe.

My dayes are gone like a shadowe,
and I am withered lyke grasse.

But thou, O Lord, shalt endure
for euer, & thy remembrance throughe
out all generations,

Thou shalt arise, and haue mercy
vpon

Chon Zion, for it is time that thou
Ed. 1. 1. have mercy vpon her, yea the time is
come.

And whye? thy seruantes thinke
vpon her stones, and it pitieth them to
see her in the dust.

The heathen shall feare thy name
O Lord, and al the kinges of the earth
thy maiestie.

When the Lord shall builde vp
Zion, and when his glozy shall ap=
pear.

Whē he turneth him vnto the prayer
of the poore destitute, and despiseth
not their desire.

His shalbe written for those that
com after: and the people which shall
be bozne, shall prayse the Lord.

For he hath looked downe from his
Sanctuary: out of the heauen did the
Lord behold the earth.

That he might heare the mour=
nings of such as be in captiuitie, and
deliuer the children appointed vnto
death.

That they maye declare the name
Of the Lord in Zion, and his wooz=
ship at Ierusalem.

When the people are gathered toge=
ther, and the kingdomes also to serue
the Lord.

He brought downe my strength in
my iourney: and shortened my dayes.

But I saide, O my God, take me
not away in the middell of mine age,
as for thy yeres, they endure throug=
out all generations.

Gen. 1. 1. Thou Lord in the beginning hast
laid the foundations of the earth, and
the heuens are the woork of thy hands

They shal perish, but thou shalt en=
dure: they all shall waxe olde as doeth
a garment, and as a besture shalt thou
chaunge them, and they shalbe chaun=
ged.

But thou art the same, and thy
yeres shall not faile.

The children of thy seruantes
shal continue, and their sede shal stand
fast in thy sight.

The Cij. Psalme.
Benedic anima mea.

P. Praise the Lord, O my soule, I
and al that is within me, praise
his holy name.

Praise the Lord, O my soule, and
forget not his benefites.

Which forgetteth all thy sinne, and
healeth all thine infirmities.

Which saueh thy life from destruc=
tion, and crowneth thee with mercye
and louing kindnes.

Whiche satisfied thy mouthe with
good thinges, making thee young and
lustie as an Eagle.

The Lord executeth righteousness
and iudgement, for all them that are
oppressed with wronge.

He shewed his wayes vnto Moy=
ses, his woorkes vnto the children of
Israel.

The Lord is full of compassion
and mercye: longe sufferinge, and of
great goodnes.

He will not alway be chiding, nei=
ther kepeth he his anger for euer.

He hath not dealt with vs after our
sinnes, nor rewarded vs according to
our wickednes.

For loke how hie the heauen is in
comparison of the earth: so great is his
mercy also toward the that feare him.

Looke how wide also the East is
from the West, so farre hath he set our
sinnes from vs.

Yea, like as a father pitieth his owne
children, euen so is the Lord merciful
vnto them that feare him.

For he knoweth wherof we be made, C
he remembreth that we are but dust. Psal. 78 b

The days of man are but as grasse:
for he flourisheth as a floure of the field.

For as soone as the winde goeth o=
uer it, it is gone: and the place thereof
shall knowe it no moze.

But the mercifull goodnes of the
Lord endureth for euer and euer, vpon
them that feare him, and his right=
eousnes vpon childrens children.

Euen vpon such as keepe his com=
mandment, and thinke vpon his comma=
dementes to do them.

The Lord hath prepared his seats
in heauen, and his kingdome ruleth
ouer all,

Moneth.

The.xxi.day.

O prayse the Lord ye aungels of his, ye that excell in strength: ye that fulfill his commaundement, and herben into the voyce of his wordes.

O prayse the Lord all ye his hostes, ye seruantes of his, that do his pleasure.

O speake good of the Lord all ye workes of his, in all places of his dominion: prayse thou the Lord, O my soule.

Evening
prayer.

The. Cij. Psalme.

Benedic anima mea.

Ps. 105 a

Praise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou arte clothed with maiestie, and honour.

Thou deckest thy selfe with light as it were with a garment, and spreadest out the heauens like a curtayne.

Which layeth the beames of his chambers in the waters, and maketh the cloudes his charret, and walketh vpon the winges of the winde.

Heb. 1. c.

He maketh his angels spirites, and his ministers a flaming fire.

He layde the foundations of the earth, that it shoulde not moue at any time.

Thou couerest it with the deepe like as with a garment: the waters stand in the hilles.

Ps. 106 c

At thy rebuke they flie, at the voyce of thy thunder they are afraid.

They go by as hye as the hilles, and do wne to the valleys beneth: euen vnto the place whiche thou haste appointed for them.

Job. 26 c

and. 38. a

Iere. 5 c

Thou hast set them their bondes, whiche they shall not passe, neyther tourne agayne to couer the earth.

He sendeth f springes into the rivers, which runneth among the hills.

All beastes of the fielde drinke thereof: and the wilde asses quenche their thirst.

Beside them shall the fowles of the ayre haue their habitation, and singe among the bryanches.

He watereth the hilles from boue, the earth is filled with the fruit of thy workes.

He bringeth forth grasse for the cattell, and grene herbe for the ser vice of men: that he may bring foode oute of the earth: and wine that maketh glad the hearte of man, and oyle to make him a chearefull countenance, and bread to strength mans heart.

The trees of the Lord also are full of sappe, euen the Cedars of Libanus which he hath planted.

Wherein the birdes make their nestes, and the furre trees are a dwelling for the stoake.

The hye hilles are a refuge for the wilde goates, and so are the stony rocks for the conyes.

He appointed the Moone for certayne seasons, and the Sunne knoweth his going downe.

Thou makest darknesse, that it may be night, wherein all the beastes of the forest do moue.

The Lyons roaring after their pray, to seeke their meate at God.

The Sunne ariseth, and they get them away together, and laye them downe in their denues.

Man goeth forth to his worke, and to his labour vntill the evening.

O Lord, howe manyfolde are thy workes: in wisdome haste thou made them all: the earth is full of thy riches.

So is the great and wide sea also, wherein are things creeping innumerable, both small and great beastes.

There go the shippes, and there is that Leviathan, whom thou haste made, to take his pastime therein.

They wait al vpon thee, that thou mayest geue them meat in due season. When thou givest it them, they gather it: and when thou openest thine hand, they are filled with good.

When thou hidest thy face, they are troubled: when thou takest away their breath they dye, and are turned agayne to their dust.

When thou lettest thy breath go forth, they shall be made, and thou shalt renew the face of the earth.

The glorious maiestie of the Lord shall endure for ever: the Lord shall

reioyce in his woꝝkes.

The earth shall tremble at the looke of him: if he do but touche the hilles, they shall smoke.

I will sing vnto the Lorde, as long as I liue: I will prayse my G O D while I haue my being.

And so shall my woꝝdes please him: my ioye shall be in the Lorde.

As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an ende: • prayse thou the Lorde, O my soule. • Prayse the Lorde.

Pl. 103

The. Cb. Psalm. Consistimini domino.

Spemig paper.

1. ps. 16b. Ch. 12

O • Gene thanks vnto the Lorde, and cal vpon his name: tell the people what thinges he hath done.

O let your songes be of him, and prayse him, and let your talking be of all his wonderous woꝝkes.

Reioyce in his holy name: let þ hert of them reioyce that seeke the Lorde. Seeke the Lorde, and his strength: seeke his face euermore.

Remember the maruelous woꝝkes that he hath done, his wonders and the iudgements of his mouth.

O peſede of Abraham his seruant: pechildren of Jacob his chosen.

He is the Lord our Gdd: his iudgements are in all the world.

He hath bene alway mindful of his couenaunt and promise, that he made to a thousande generations.

Gen. 17b. Gen. 26. a

• Turne the couenaunt that he made with Abraham, and • the othe that he ſware vnto Iſahar.

Gen. 28c

• And appointed the ſame vnto Jacob for a laſwe, and to Iſraell for an euerlaſting teſtament.

Saying: vnto thee will I gene the lande of Canaan, the land of your inheritance.

When there was yet but a ſewe of them, and they ſtrangers in the lande.

What time as they went from one nation to another, from one kingdome to another people.

• He ſuffered no man to do them wronge: but reſpoynded euen kinges for their ſakes.

Touche not mine annointed: and do my prophetes no harme.

Moreouer, he called for a dearth vpon the land, and deſtroyed al the prouiſion of bread.

• But he hath ſent a man befoze them: euen Joſeph, which was ſolde to be a bounde ſeruauant.

• Whoſe ſeete they hurt in the ſtockes • the prynce entred into his ſoule.

• Untill the time came that his cauſe was knowen: the woꝝde of the Lorde tryed him.

• The king ſent and deliuered him: the prynce of the people let him go free

• He made him Lorde alſo of his houſe, and ruler of all his ſubſtaunce.

• That he might enſourme his princes after his will, and teache his Senaours wiſedome.

• Iſraell alſo came into Egipte: Gen. 46a and Jacob was a ſtraunger in the lande of Ham.

• And he encreaſed his people exceedingly: and made them ſtronger then their enemies.

• Whoſe heart tourned, ſo that they hated his people, and deahte vntrewe with his ſeruantes.

• Then ſent he Moſes his ſeruant and Aaron, whom he had choſen.

• And theſe ſhewed his tokens among them: & wonders in the land of Ham.

• He ſente darkeneſſe, and it was darke, and they wer not obedient vnto his woꝝde.

• He turned their waters into blud, and ſlew their fiſhe.

• Their land brought forth frogs: yea, euen in their kinges chambers.

• He ſpake the woꝝd, and there came all manner of flies: and lice in all their quarters.

• He gaue them haille ſtones for rayne: and flames of fire in their land.

• He ſmote their hines alſo and fig trees: and deſtroyed the trees that were in their coaſtes.

• He ſpake the woꝝde, and the greſſe hoppers came: and caterpillers innumerable.

• He ſpake the woꝝde, and the greſſe hoppers came: and caterpillers innumerable.

• He ſpake the woꝝde, and the greſſe hoppers came: and caterpillers innumerable.

• He ſpake the woꝝde, and the greſſe hoppers came: and caterpillers innumerable.

merable.

And did eate vp all the grasse in their lande: and deuoured the fruite of their grounde.

Exo. 11b

Pl. 135b

Sap. 18c

• He smore all the firste bozne in their lande: euen the chiefe of all their strength.

D

He brought them forth also with silver and golde: there was not one feeble person among their tribes.

Exo. 14b

Ex. 13d

Egipte was glad at their departing, for they were afrate of them.

• He spred out a cloude to be a covering: and fire to geue light in the night season.

Exo. 16b

Ps. 119

• At their desire he brought quayles, and he filled them with the bread of heauen.

Exo. 17b

• He opened the rocke of stone, and the waters flowed out: so that riuers ranne in the drye places.

For why? he remembred his holy promise, and Abraham his seruaunt.

And he brought forth his people with ioy, & his cholen with gladnes.

And gaue them the landes of the heathen: and they tooke the labours of the people in possession.

• That they might kepe his statutes and obserue his lawes.

• Praise the Lord.

Evening
prayer.

3

1. pa. 16a

Ela. 12b

The. Cvi. Psalme.

Confitemini domino.

O Gene. thanks vnto the lord, for he is gracious: and his mercye endureth for ever.

Who can expresse the noble actes of the Lord: or shewe forth all his prayse.

Blessed are they that alway keepe iudgement, and do righteousness.

Remember me, O Lord, according vnto the fauoure that thou bearest vnto thy people: O visite me with thy saluation.

That I may see the felicitie of thy cholen, and reioyce in the gladnes of thy people: and geue thanks with thine inheritance.

We haue sinned with our fathers: we haue done amisse & delt wickedly.

Our fathers regarded not thy wonders in Egypt, neyther kept thy great goodness in remembrance: but were disobedient at the sea, euen at the red sea.

Nevertheless, he helped them for his names sake, that he might make his power to be knownen.

• He rebuked the red sea also, and it was dried vp: so he led them through the depe as throug a wilderness.

And he saved them from the aduersaries hand: and deliuered them from the hande of the enemye.

• As for those that troubled them, the waters ouerwhelmed them, there was not one of them left.

• Then beleued they his wordes, and sang prayse vnto him.

But within a while they forgot his wordes, and would not abide his counsell.

But luste came vpon them in the wilderness, and they tempted God in the deserte.

And he gaue them their desire, and sent leannesse withall into their soule.

They angred Moses also in the tentes, & Aaron the saint of the Lord.

• So the earth opened, and swallowed vp Dathan, and couered the congregation of Abiram.

And the fire was kindled in their company: the flame brened by the vngodly.

• They made a Calfe in Horeb, and worshipped the molten ymage.

• Thus they turned their glasse into the similitude of a calfe that eateth haye.

And they forgotte God their Saviour: whiche hath done so great thinges in Egypt.

Wonderous wordes in the land of Ham: & fearful thinges by the red sea.

So he said: he wolde haue destroyed them, had not Moses his cholen stand before him in that gap: so turne away his wrathfull indignation, lest he shoulde destroy them.

• Yea they thought scoone of that pleasant lande, and gaue no credence vnto his word.

But murmured in their tentes.

and harkened not vnto the voyde of the Loyde.

Then yfte he by his hande agaynst them, to ouerthrowe them in the wilderness.

To cast out their seede among the nations: & to scatter the in the lands.

• They toynd them selues vnto Beel Deoz: and ate the offerings of the dead.

Thus they prouoked him vnto anger with their owne inventions: and the plague was great among them.

• Then stroke by Shynches and prayed, and so the plague ceased.

And that was counted vnto him for righteousness: among all posterities for evermore.

• They angered him also at the waters of strife, so that he punished them for their fakes.

Because they prouoked his spirit: so that he spake vnadvisedlye with his lippes.

Neither destroyed they the Heathen: as the Loyde commaunded them.

But wer mingled among the Heathen: and learned their workes.

In so muche that they worshipped they: ydoles, whiche turned to their owne decaye.

• Yes, they offered their sonnes and they daughters vnto deuils.

• And shed innocent blood, etien the blood of their sonnes and of their daughters: whom they offered vnto the ydols of Canaan, and the lande was defyled with blood.

Thus were they slayned with their owne workes, and went a whoring with their owne inventions.

Therefore was the wrath of the Loyde kindled agaynst his people: in so much that he abhorred his owne inheritance.

• And he gaue them ouer into the hand of the Heathen, and they that hated them, were lordes ouer them.

Their enemies oppressed them, and had them in subiection.

Many a time did he deliuer them, but they rebelled, agaynst him with their owne inventions, and were

brought downe in their wickednes.

Nevertheless, when he sawe their aduersitie, he heard their complayne.

He thought vpon his conuauite, and pitied them, according vnto the multitude of his mercies.

Yea he made all those that had led them away captiue to pitie them.

Welpuer vs (O Loyde our God) and gather vs from among the Heathen: that we maye geue thanks to thy holy name, and make our boaste of thy prayse.

• Blessed be the Loyd God of Israhel: from euertlasting, and worlde without ende: and let all people say: Amen. Amen.

• Blessed be the Loyd God of Israhel: from euertlasting, and worlde without ende: and let all people say: Amen. Amen.

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• Amen. Amen.

• Amen. Amen.

Morning prayer.

1. ps. 16d.

Ps. 105 a

Esa. 13 a

The. Cxij. Psalm.

Confitemini domino.

• Geue thanks vnto the Loyd, for he is gracious: & his mercye endureth for euer.

Let them geue thanks whom the Loyde hath redeemed: and deliuered from the hand of the enemye.

And gathered them out of all the landes: from the East, and from the West, from the North, and from the South.

They went astray in the wilderness out of the waye, and found no rest to dwell in.

Hungrye and thirstie: they soule fainted in them.

So they cryed vnto the Loyde in they trouble: and he deliuered them from their distresse.

He led them forth by the right waye: that they might go to the citie where they dwelt.

That men would therefore prayse the Loyde for his goodnes, and declare the wonders that he doeth for the children of men.

• For he satisfied the empty soule: Exo. 16d.

and fylled the hungrye soule with goodnes.

Suche as lyt in darkenes, and in the shadowe of deathe, beinge bounde in misery and pson.

Because they rebelled agaynst the

wayes.

woordes of the Lorde, and lightly regarded the counsaile of the moost highest.

He also brought downe their heart through heavynesse: they fell downe, and there was none to helpe them.

So when they cried vnto the Lorde in their trouble: he deliuered them out of their distresse.

For he brought them out of darknesse, and out of the shadow of death, and brake their bandes in sunder.

That men would therfore prayse the Lorde for his goodnesse, and declare the wonders that he doth for the children of men.

For he hath broken the gates of brass, and smytten the barres of yron in sunder.

Forlik the men are plagued for their offence, & because of their wickednes.

Their soule abhoyred all maner of meate, and they were euen harde at deathes doore.

So when they cried vnto the Lorde in their trouble: he deliuered them out of their distresse.

Mat. 8. a He sente his woorde, and healed them: and they were saued from their destruction.

That men would therfore prayse the Lorde for his goodnes, and declare the wonders that he doth for the children of men.

Heb. 13. b **Eccel. 35** That they would offer vnto him the sacrifice of thanksgyuing, and tell out his workes with gladnes.

Actes. 10 **Ro. 12. a** They that go downe to the sed in shippes, and occuppe their busines in great waters.

Phil. 4. b These men see the works of the lord, and his wonders in the depe.

Jon. 1. b For at his word the stormy wind aryseth, whiche listeth by the waues thereof.

They are caried vp to the heanen, and downe agayne to the deepe, theyr soule melteth away because of their trouble.

They reele to and fro, and stagger like a drunken man, and are at their wittes ende.

So when they crye vnto the Lorde

in their trouble: he deliuereth them out of their distresse.

For he maketh the storme to cease, so that the waues thereof are still.

Then are they glad, bicause they be at rest, and so he bringeth them vnto the hauen where they would be.

That men would therfore prayse the Lorde, for his goodnes, and declare the wonders that he doth for the children of men.

That they would exalt him also in the congregation of the people, & loue him in the seate of the elders.

Whiche turned the foudes into a wildernesse: and dyeth by the water springes.

A frutesfull lande maketh he barren, for the wickednes of them that dwell therein.

Agayne, he maketh the wildernes a standing water, and water springes of a drye grounde.

And there he setteth the hangrye, that they maye builde theym a Citie to dwell in.

That they maye sowe their lande, and plant vineyardes, to yelde them frutes of increase.

He blesteth them, so that they multiply exceedingly, and suffereth not their cattell to decrease.

And agayne, when they are minished and brought lowe thoroow oppres- sion, thoroow any plague or trouble.

Though he suffer them to be euill intreated thoroow tyrantes, and let them wander out of the waye in the wildernesse.

Yet helpeth he the poore out of misery, and maketh him householdes like a flocke of sheepe.

The righteous will consider this, and reioyce: and the mouth of all wickednes shalbe stopped.

Who is so wyse, will ponder these thinges: and they shall vnderstande the louing kindnes of the Lorde.

The. Cviij. Psalm.
Paratum cor meum.

O God: my heart is ready (my heart is ready) I will singe and geue praye with the best member that I haue.

Make thou lute and harpe, I my selfe will awake right early.

I will geue thanks vnto thee (O Lord) among the people: I will singe praises vnto thee among all nations.

For thy mercy is greater then the heauens, and thy trueth reacheth vnto the cloudes.

Set by thy selfe (O God) aboue all the earth.

That thy beloued maye be deliuered: let thy right hand saue them, and heare thou me.

God hath spoken in his holynes, I will reioyce therefore, and denide Michem, and meete out the halpe of Sathorh.

Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawe gener.

Moab is my washpot, ouer Edom will I cast out my shoe: vpon the Philistines will I triumph.

Who will leade me into the stronge Citie: and who will bringe me into Edom.

Hast not thou forsake vs (O God) and wilt not thou God go forth with our hostes?

O helpe vs against the enemy: for bayne is the helpe of man.

Through God we shall do greates: and it is he, that shall treade downe our enemies.

The C. Psalme.

Deus laudem meam.

Hold not thy tongue (O God) of my praye.

For the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me, and they haue spoken against me with false tongues.

They compassed me about also with words of hatred, and sought against me without a cause.

For the loue that I had vnto them:

so, they take nowe my contrary part, but I geue my selfe vnto prayer.

Thus haue they rewarded me euill for good: and hatred for my good will.

Set thou an vngodly man to be ruler ouer him: and lette Sathan stande at his right hande.

When sentence is geuen vpon him, let him be condemned, and lette his prayer be turned into sinne.

Let his dayes be fewe, and let an other take his office.

Let his children be fatherlesse, and his wife a widowe.

Let his children be vagabonds, and begge their bread, let them seeke it also out of desolate places.

Let the extorcioner consume al that he hath, and let the straungers spoile his labour.

Let there be no man to pittie him, nor to haue compassion vpon his fatherlesse children.

Let his posteritie be destroyed, and in the next generation, lette his name be cleane put out.

Let the wickednes of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done awaie.

Let them alway be before the lord, that he may roote out the memorail of them from off the earth.

And that because his mind was not to do good, but persecuted the poore helpelesse man, that he might see him, that was vexed at the heart.

His delite was in cursing, and it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

He clothed him selfe with cursing like as with a rayment, and it shall come into his bowels like water, and like oyle into his bones.

Let it be vnto him, as a cloake that he hath vpon him, and as the girdle that he is alway girded withall.

Let it thus happen from the Lord: vnto mine enemies, and to those that speake euill against my soule.

But deale thou with me (O Lord God) according vnto thy name, for sweete:

den. 28 b

Jac. 3 a

B

B

C

Sweete is thy mercy.

O deliuer me, for I am helpelesse,
and poore and my heart is wounded
within me.

I go hence like the shadowe that
departeth, and am dnyen away as the
grass hopper.

My knees are weake through fa-
sting, my flesh is dnyed by for want of
faines.

I became also a rebuke vnto them:
Psa. 21 D they that looked vpon me-shaked their
heades.

Helpe me O Lorde my God, O h
saue me according to thy mercy.

And they shall knowe that this is
thy hande, and that thou Lorde haue
done it.

Though they curse, yet blesse thou:
e let them be confounded, that rise by
against me, but let thy seruant reioice.

Let mine aduersaries bee clothed
with shame: and let them coner them
selues with their owne confusion, as
with a cloake.

As for me, I will geue great than-
kes vnto the Lorde with my mouth,
and prayse him among the multitude.

Psa. 16 B For he shall haude at the right
hande of the poore, to saue his soule
from vnrightheous iudges.

The Cxxi. Psalme.

Morning
prayer.

Dixit dominus domino.

mat. 22 D mar. 12 D T He Lorde sayde vnto my Lord:
Sit thou on my right hande,
vntill I make thine enemies
thy footestool.

The Lorde shall send the rod of thy
power out of Sion, be thou ruler eu
in the middest amonge thine enemies.

In the day of thy power shall thy
people offer thee freewill offerings with
an holpe worship, the dewe of thy
birth is of the wombe of the morning.

Heb. 7. c. Heb. 4. c. The Lorde sware and will not
repent: thou art a Priest for euer af-
ter the order of Melchisedech.

The Lorde vpon the right hande,
shall wounde euen kinges in the day
of his wrath,

He shall iudge among the heathen,
he shall sitt the places with deade bo-
dies: and smite a sunder the heade of
uer diuerse countreys.

He shall drinke of the broke in the
wayne: therefore shall he lift up his
heade.

The Cxxii. Psalme.

Confitebor tibi domine.

I will geue thanks vnto the
Lorde with my whole heart:
secretly amonge the faithfull
and in the congregation.

The workes of the Lorde are great,
sought out of al them that haue plea-
sure therein.

His worke is worthy to be pray-
sed and had in honour, and his righte-
ousnes endureth for euer.

The mercifull and gracious Lorde
hath so done his maruelous workes
that they ought to be hadde in remem-
brance.

He hath geuen meate vnto them
that feare him, he shall euer be minde-
full of his conuauant.

He hath shewed his people the
power of his workes, that he may geue
them the heritage of the heathen.

His workes of his handes are ve-
ritie and iudgement, al his commaun-
dementes are true.

They stande fast for euer and euer,
and are done in trueth and equitie.

He sent redemption vnto his peo-
ple, he hath commaunded his con-
uauant for euer, holpe and reuerent is
his name.

The feare of the Lorde is the be-
ginning of wisdom, a good vnder-
standing haue all they that doe there-
after: the praise of it endureth for euer
Praise the Lorde.

The Cxxiii. Psalme.

Beatus vir.

Blessed is the man that feareth
the Lorde, he hath great delite
in his commaundementes.

His seede shall be mighty upon
earth: the generation of the just shall
be blessed,

riches and plenteousnes shalbe in his house, and his righteousness endureth for ever.

¶ Into the godly there aryleth by light in the darkenes, he is merciful, loving, and righteous.

A good man is merciful and lendeth: and will guide his wordes with discretion.

For he shal neuer be moued: and the righteous shal be had in an everlasting remembrance.

He will not be afrayde of any euill thinges, for his heart standeth fast, and belongeth in the Lord.

His heart is stablished, and will not shrink: until he see his desire upon his enemies.

He hath sparfed abroade, and gotten to the pooze: and his righteousness remaineth for ever: his honour shalbe exalted with honour.

The vngodly shall see it, and it shall grieve him: he shall gnashe with his teeth, and consume away, the besyde of the vngodly shall perishe.

The. Cxij. Psalme.

Laudate pueri.

¶ Praise the Lord ye seruaunts: O praise the name of the Lord.

Blessed be the name of the Lord, from this time forth for evermore.

The Lordes name is praised, from the rising vp of the Sunne vnto the going downe of the same.

The Lord is hie aboue all heathen, and his glorie aboue the heauens.

Who is lyke vnto the Lord our God, that hath his dwelling so hie, and yet humbleth him selfe, to behold the thinges that are in heauen and earth.

He taketh vpp the synple out of the dust, and lyfteth the pooze out of the myre.

That he may sette him with the princes, and with the princes of his generation.

He maketh the barren woman to

kepe house, and to be a ioyfull mother of children.

The. Cxiiij. Psalme.

In exitu Israel.

Euening prayer.

¶ When Israel came out of Egypt, and the house of Jacob from among strange people.

Juda was his sanctuary, and Israel his dominion.

The sea sawe that and fled, Jordan was turned backe.

The mountaines skipped like rammes, and the litle hilles like long shepe. What ayleth thee, O thou sea, that thou fleddest, and thou Jordan, that thou wast diuened backe?

Yee mountaynes that yee skipped lyke rammes, and yee litle hilles lyke pong sheepe.

Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

Which turned the hard rocke into a standing water, and the drynt stone into a springing well.

The. Cxv. Psalme.

Non nobis domine.

¶ Not vnto vs, O Lord, not vnto vs, but vnto thy name geue the praise, for thy louing mercye, and for thy trouthes sake.

Wherefore shall the heathen saye: where is nowe their God, as for our God, he is in heauen, he hath doone what soeuer pleased him.

Theye Idolles are syluer and golde, euen the worke of mennes handes.

They haue mouthes and speake not: eyes haue they, and see not.

They haue eares, and heare not: noses haue they, and smell not.

They haue handes, and handle not, fete haue they, and walke not, neither speake they thoroowe their throte.

They that make them, are like vnto them: and so are all suche as putte their trust in them.

But the house of Israel trust thou in

Exo. 29

Exo. 14

Jol. 3. d

Exo. 17

Ju. 20 b

psa. 135

Say. 1

Moneth

The xxiij. day.

Psal. 9. a in the Lord: he is their succour and defence.

Ye house of Aaron put your trust in the Lord, he is their helper and defendour.

Ye that feare the Lord, put your trust in the Lord: he is their helper and defendour.

C The Lord hath bene mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

He shall blesse them that feare the Lord, both small and great.

The Lord shall encrease you more and more: you and your children.

Ye are the blessed of the Lord, which made heauen and earth.

D All the whole heauens are the Lordes: the earth hath he geuen vnto the children of men.

Psal. 9. a The dead prayse not thee (**D** Lord) neither all they that go downe into the scilence.

Esa. 38. d But we will prayse the Lord, from this time forth for evermore.

Prayse the Lord.

The. Cxvi. Psalme.

Dilexi quoniam

Mornig prayer.

I Am wel pleased that the Lord hath heard the voyce of my prayer.

That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

Psal. 18. a The snares of death compassed me round about: and the paynes of hell gat holde vpon me.

1. Re. 22 I shall fynde trouble and heavynesse, and I shall call vpon the name of the Lord, (**D** Lord) I beseech thee deliuer my soule.

Gracions is the Lord and righteous: yea our God is mercifull.

The Lord preserveth the simple: I was in misery, and he helped me.

Turne agayne then vnto thy rest, O my soule: for the Lord hath rewarded thee.

And why? thou hast deliuered my soule from death, myne eyes from teares, and my fete from falling.

Psal. 59. c

I will walke before the Lord, in the lande of the living.

I beleued, and therefore will I speake, but I was sore troubled, I sayd in my hart: all men are liars.

What rewarde shall I geue vnto the Lord, for all the benefytes that he hath done vnto me?

I will receaue the cup of saluation: and call vpon the name of the Lord.

I will paye my bowes none in the presence of all his people, right deare in the sight of the Lord is the death of his saintes.

Behold (**D** Lord) how that I am thy seruant: I am thy seruant, and the sonne of thy handmayde, thou hast broken my bones in sunder.

I will offer to thee the sacrifice, of thankesgiving, and will call vpon the name of the Lord.

I will paye my bowes vnto the Lord in the sight of all his people, in the courtes of the Lordes house, euen in the middes of thee, O Ierusalem.

Prayse the Lord.

The. Cxviij. Psalme.

Laudate dominum.

D Prayse the Lord all ye hea- then, praise him all ye nations

For his mercifull kindnes is ever more & more towarde vs, and the truth of the Lord endureth for ever. Prayse the Lord.

The. Cxviij. Psalme.

Confitemini domino.

O Geue thanks vnto the Lord for he is gracions, because his mercy endureth for ever.

Let Israel now confesse (that he is gracions, and) that his mercy endureth for ever.

Let the house of Aaron now confesse, that his mercy endureth for ever.

Yea, let them now that feare the Lord, confesse that his mercy endureth for ever.

I called vpon the Lord in trouble, and the Lord heard me at last.

The Lord is on my side, I will not feare what man doeth vnto me.

The Lozde taketh my parte with them that helpe me: therfore shall I be my desyre upon mine enemies.

It is better to trust in the Lozde: then to put any confidence in man.

It is better to trust in the Lozde, then to put any confidence in princes.

All nations compassed me rounde about: but in the name of the Lozde will I destroy them.

They kepte me in on euery syde: they kepte me in (I saye) on euery syde: but in the name of the Lozde, I will destroy them.

They came about me like bees, and are extincte, euen as the fyre among the thornes: for in the name of the Lozde I will destroy them.

Thou hast thynt soze at me, that I might fal, but the Lozd was my help.

The Lozd is my strength, and my song, and is become my saluation.

The voyce of ioye and health is in the dwelling of the righteous: the righte hande of the Lozde byyngeth mightie thinges to passe.

The righte hande of the Lozde hath the preeminence: the right hand of the Lozde byyngeth mightie thinges to passe.

I will not dye, but liue: and declare the woorkes of the Lozde.

The Lozd hath chastened and corrected me: but he hath not geuen me ouer vnto death.

Open me the gates of righteousness, that I maye go into them, and geue thanks vnto the Lozd.

This is the gate of the Lozde: the righteous shall enter into it.

I will thanke thee, for thou haste heard me: & art become my saluation.

The same stone whiche the buylders refused, is become the head stone in the corner.

This was the Lozdes dayng, and it is marcurious in our eyes.

This is the daye whiche the Lozde hath made: we will reioyce and be glad in it.

O Beloue me now O Lozd: O Lozd I praye thee make me prosperite.

O Lozd be that cometh in the

name of the Lozde: we haue wished you good lucke, ye that be of the house of the Lozde.

God is the Lozde which hath shed vs lyghte: bynde the sacrifice with cordes, yea euen vnto the hornes of the altier.

Thou arte my God, and I will thanke thee: thou art my God, and I will prayse thee.

O geue thanks vnto the Lozde, for he is gracious: and his mercy endureth for euer.

The. Cxix. Psalme.

Beati immaculati.

Euening prayer.

Steph.

Pla. I. a

Blessed are all those that be vndefyled in the way: and walke in the lawe of the Lozde.

Blessed are they that keepe his testimonies: and seke him with their whole heart.

For they which do no wickednes, walke in his wayes.

Thou hast charged that we shal diligently kepe thy commaundementes.

O that my wayes were made so direct, that I might kepe thy statutes.

So shall I not be confounded, whyle I haue respect vnto all thy commaundementes.

I will thanke thee with an vnfeigned heart, when I shall haue learned the iudgements of thy righteousness.

I will kepe thy ceremonies: O forsake me not bitterly.

In quo corrigit.

Whetherwithal shal a yong man cleanse his way: euen by ruling him selfe after thy worde.

With my hole heart haue I sought thee: O let me not go wong out of thy commaundementes.

Thy wordes haue I hyd with: in my hearte, that I should not sinne agaynst thee.

Blessed arte thou, O Lozde: O teache me thy statutes.

With my lips haue I bene telling of all the iudgements of thy mouth.

I haue had as great desyre in the waye of thy testimonies, as in at manner of riches.

Ccc. i.

I will

Moneth.

The xxv. day.

I will talke of thy commaundements.
and haue respect vnto thy wayes.

My delite shalbe in thy statutes: &
I will not forget thy worde.

Retribue seruo.

Circle

O Do wel vnto thy seruant, that I
may liue and kepe thy worde.

Open thou mine eyes, that I may
see the wonderful things of thy lawe

Gen. 47 c I am a stranger vpon earth: O hide
Job. 14 b not thy commaundementes fro me.

My soule breaketh out, for the very
seruent desyre that it hath alway vn-
to thy iudgements.

Thou hast rebuked the proud, & cursed
ar they y do erre fro thy commaundements

O turne fro me shame and rebuke,
for I haue kept thy testimonies.

Princes also did sit & speke agaiſt me,
but thy seruāt is occupied i thy statutes

For thy testimonies are my delite,
and my counsellors.

Adhesit pauimento

Dalet.

Psal. 44 b

MY soul cleueth to y dust: O quic-
ken thou me according to thy word

I haue knowleged my ways, & thou
herdest me: O teach me thy statutes.

Make me to vnderstand the way of
thy commaundementes, and so shall I
talke of thy wonderful workes.

My soule melteth away for verie
heauynesse: comfort thou me according
vnto thy worde.

Take fro me the way of lying, & cause
thou me to make much of thy lawe.

I haue chosen y way of truth, & thy
iudgements haue I laide before me.

I haue sticken vnto thy testimo-
nies: O Lorde confound me not.

I will runne the way of thy com-
maundementes: when thou hast set
my heart at libertie.

Legem pone.

Morning

prayer.

He.

T Each me, O Lorde, the way of
thy statutes; and I shall keepe
it vntill the ende.

Geue me vnderstanding, & I shall
kepe thy lawe: yea I shal kepe it with
my whole heart.

Make me go in the path of thy com-
maundementes, for therein is my desyre.

Encline my hearte vnto thy testi-

monies, and not to conuentionnelle.

O tourne awaye myne eyes, lest
they behold vanitie: and quicken thou
me in thy way.

O stablish the thy worde in thy ser-
uant, that I may feare thee.

Take awaye the rebuke that I am
afraid of: for thy iudgments are good.

Beholde, my desyre is in thy com-
maundementes: O quicken me in thy
righteousnesse.

Et veniat super me

L Et thy louing mercy come also
vnto me, O Lorde, eue thy salu-
tion according vnto thy worde.

So shall I make answer vnto
my blasphemers, for my trust is in
thy worde.

O take not the worde of truth bi-
terly out of my mouth, for my hope
is in thy iudgements.

So shall I alway kepe thy lawe,
yea, for euer and euer.

And I will walke at libertie: for
I seeke thy commaundementes.

I will speake of thy testimonies
also, euen before kynges, and will
not be ashamed.

And my desyre shall be in thy com-
maundementes: which I haue loued.

My handes also will I lift vp vn-
to thy commaundementes which I
haue loued, and my studie shalbe in
thy statutes.

Memor esto.

O Thinke vpon thy seruāt, as con-
cerning thy worde, wherein thou
hast caused me to put my trust.

The same is my comfort in my trou-
ble, for thy word hath quickened me.

The proude haue had me exceeding-
ly in derision: yet haue I not shyn-
ked from thy lawe.

For I remembered thine over-
ruling iudgements (O Lorde) and re-
ceaued comfort.

I am horribly aſtrayde for the vi-
godly, that forsake thy lawe.

Thy statutes haue ben my songes,
in the house of my pilgrimage.

I haue thought vpon thy name, O
Lorde, in the night season, and

kept thy lawe.

This I had, because I kepte thy commandementes.

Portio mea.

Thou art my portion, O Lord: I haue promised to keepe thy lawe.

I made myne humble petitiō in thy presence & my whole hert: O be merciful vnto me according vnto thy word.

I call mine owne wayes to remembrance, and tourne my fete into thy testimonies.

I made hast, and prolonged not the time: to keepe thy commandementes.

The congregation of the vngodly haue robbed me, but I haue not forgotten thy lawe.

At midnight will I rise, to geue thanks vnto thee: because of thy righteous iudgementes.

I am a companion of al them that feare thee, & keepe thy commandementes.

The earthe, O Lord, is full of thy mercy, O teache me thy statutes.

Bonitatem fecisti.

O Lord, thou hast delt graciouslly with thy seruaunt, according vnto thy worde.

O learne me true vnderstanding, and knowledge: for I haue beleued thy commandementes.

Before I was troubled, I wente wydg: but now haue I kept thy word.

Thou art good and gracious, O teache me thy statutes.

The proude haue ymagined a lye against me: but I will keepe thy commandements with my whole heart.

Their hert is as fat as brawn: but my delite hath bene in thy lawe.

It is good for me: & I haue bene in trouble: that I may learne thy statutes.

The lawe of thy mouth is derer vnto me, then thousands of gold and siluer.

Manus tue fecerunt.

Thy hands haue made me, & fashioned me: O geue me vnderstanding, that I may learne thy commandementes.

They that feare thee, will be glad, when they see me, because I haue put my trust in thy worde.

I know, O Lord, that thy iudgements are right, and that thou of verie saythfulnesse haste caused me to be troubled.

O let thy merciful kindnes be my comforte: according to thy worde vnto thy seruaunt.

O let thy louig mercies com vnto me: & I may liue: for thy lawe is my delite.

Let the proude be confounded, for they go wickedlye aboute to destrope me, but I will be occupied in thy commandementes.

Let such as feare thee, & haue knowen thy testimonies: be turned vnto me.

O let mine heart be sound in thy statutes, that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy Caph. saluation, and I haue a good hope because of thy worde.

Myne eyes long sore for thy worde, saying: O when wilt thou comfort me.

For I am become like a bottell in the smoke: yet do I not forgette thy statutes.

How many are the days of thy seruaunt: when wilt thou be auenged of them that persecute me?

The proude haue digged pittes for me, which are not after thy lawe.

All thy commandements are true: they persecute me falsly, O be thou mi help.

They had almost made an ende of me vpon earth: but I forsooke not thy commandementes.

O quicken me after thy louing kindnesse: and so shal I keepe the testimonies of thy mouth.

In aeternum domine.

O Lord: thy worde endureth for euer: & is named.ouer in heauen.

Thy trueth also remaineth from one generation to an other: thou haste layde the foundation of the earth, and it abideth.

They continue this day according to thine ordinaunce: for all thinges serue thee.

If my delite had not ben in thy lawe, I should haue perished in my trouble. I wil neuer forget thy commandements, for with them thou hast quickned my.

Eccl. ij.

I am

I am thine, O saue me: for I haue sought thy commaundementes.

The vngodly layde wayte for me to destroye me: but I will consider thy testimonies.

I see that all thinges come to an ende: but thy commaundement is exceedinge broad.

Quomodo dilexi.

Mem.

Lorde, what loue haue I vnto thy lawe: all the daye longe is my studie in it.

Thou through thy commaundementes, hašte made me wiser then mine enemies, for they are euer with me.

I haue more vnderstandinge the my teachers: for thy testimonies are my studie.

I am wiser then the aged, because I kepe thy commaundementes.

I haue refrayned my fete fro euery euill way, that I may kepe thy word.

I haue not shynked fro thy iudgements: for thou teachest me.

O howe swete are thy wordes vnto my throte: yea, sweeter then honye vnto my mouth.

Through thy commaundementes I get vnderstandinge, therefore I hate all wicked wayes.

Lucerna pedibus meis.

Mornig
prayer.
Run.

Thy worde is a lanterne vnto my fete, and a light vnto my pathes.

I haue sworn & am stedfastly purposed to kepe thy righteous iudgements.

I am troubled aboute mesure, quicken me, O lord, according vnto thy word.

Let the freewill offerings of my mouth please thee, O lord: and teache me thy iudgements.

Indi. 12.
Job. 13 c

My soule is alway in my hande: yet do not I forget thy lawe.

The vngodly haue layed a snare for me: but yet swarued not I from thy commaundementes.

Thy testimonies haue I claymed as mine heritage for euer: and whye they are the very ioye of mine heart.

I haue applyed myne hert to fulfil thy statutes alway, euen vnto the ende.

Iniquos odio habui.

Samech

I hate them that imagin euill thinges: but thy lawe do I loue.

Thou art my defence and shield, and my trust is in thy worde.

A waye fro me ye wicked: I will kepe the commaundements of my God.

O stablish me according vnto thy word, that I may liue: and let me not be disapointed of my hope.

Hold thou me by, & I shalbe safe: for my delite shall euer be in thy statutes.

Thou haste troden downe all them that depart from thy statutes, for they ymagine but disceate.

Thou puttest away al the vngodly of the earth like dyssell: therefore I loue thy testimonies.

My flesh trembleth for feare of thee, and I am afrayde of thy iudgements.

Feci inditium.

I deal with the thing that is lawfull and right: O gene me not neuer vnto mine oppressours.

Make thou thy seruauit to delite in that which is good: that the pynne do me no wronge.

Myne eyes are waisted away with lookinge for thy health, and for thy worde of thy righteousness.

O deale with thy seruauit according vnto thy louinge mercy, and teache me thy statutes.

I am thy seruauit, O graunt me vnderstandinge, that I maye knowe thy testimonies.

It is time for thee lord to lay to thine hand, for they haue destroyed thy lawe.

For I loue thy commaundementes, aboute golde and precious stones.

Therefore hold I stright al thy commaundementes: and all false wayes I bitterly abhorre.

Mirabilia.

Thy testimonies are wonderful: therefore doth my soule kepe the.

When thy worde goeth forth: it geueth light and vnderstandinge, euen vnto the simple.

I opened my mouth and dyed in my breath: for my delite was in thy commaundementes.

O loke thou vpon me, and be mercifull vnto me: as thou dost to those that loue thy name,

Order my steps in thy word, and
so shall no wickednesse have dominie
on over me.

O deliver me from the wrongfull
dealings of men, and so shall I kepe
thy commandementes.

Shew I light of thy countenance upon
thy servant, & teach me thy statutes.
Mine eyes gush out with water
because men kepe not thy lawe.

Iustus es domine.

Righteous art thou, O Lord,
and true is thy iudgement.

The testimonies that thou
hast commanded are exceeding righ-
teous and true.

My ze hath enē consumed me, because
mine enemies have forgotte thy words.

• Thy word is tryed to the bitter-
moth, and thy servant loveth it.

I am small & of no reputatiō: yet do
not I forget thy commandementes.

Thy righteousness is an everlasting
righteousnes, & thy law is the truth.

Trouble and heavynesse have taken
holde upon me: yet is my desire in thy
commandementes.

The righteousness of thy testimo-
nies is everlasting: O graunt me un-
derstanding, and I shall live.

Clamavi in toto corde meo.

I call with my whole heart, heare
me O Lord, I will kepe thy
statutes.

Yea, even upon thee do I call, helpe
me, and I shall kepe thy testimonies.

Early in the morning doe I crye
unto thee: for in thy word is my trust.

Mine eyes prevent the night wat-
ches, that I might be occupied in thy
words.

Heare my voyce, O lord, according
unto thy loving kindnesse: quicken me
according as thou art wont.

They draw npe that of malice per-
secute me, and are farre from thy law.

Be thou npe at hande, O lord, for al
thy commandementes are true.

As concerning thy testimonies, I
have knowne longe tyme, that thou
hast grounded them for ever.

Fide humiliter.

Consider min adversitie, & deliver me.
me: for I do not forget thy lawe.

• Nege thou my cause, & deliver me:
quicken me according unto thy word.

Health is farre from the vngodly:
for they regarde not thy statutes.

Great is thy mercy O Lord, quick-
en me as thou art wont.

Many there are that trouble me,
and persecute me, yet do not I swaue
from thy testimonies.

It greiveth me whē I se I transgres-
sors: because they kepe not thy lawe.

Consider, O Lord, how I lone thy
commandementes: O quicken me ac-
cording to thy loving kindnesse.

Thy word is true from everla-
sing: all the iudgements of thy righ-
teousnes, endure for evermore.

Principes persecuti sunt.

Princes have persecuted mee sin.
without a cause: but my hert sta-
deth in awe of thy wordes.

• I am as glad of thy word, as one
that findeth great spoiles. *Eccl. 9. 9*

As for eyes, I hate and abhorre
them, but thy lawe do I love.

Seven times a daye doo I prayse
thee, because of thy righteous iudge-
mentes.

Great is the peace that they have,
which lone thy lawe, and they are not
offended at it.

Lord, I have looked for thy saving
health, and done after thy command-
ementes.

My soule hath kepte thy testimo-
nies, and loved them exceedingly.

I have kept thy commandementes
and testimonies: for all my wayes ar
before thee.

Appropinquet deprecatio.

Let my complaint come before
thee, O Lord, geue me under-
standing, according unto
thy word.

Oh let my supplicatiō come before the
deliver me according unto thy word.

My lips shall speake of thy prayse,
whē thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word,
for al thy commandementes ar righteous.

Eccl. 17.

Act

Moneth.

The. xxvii. day

Let thine hand helpe me, for I have
chosen thy commaundementes.

I haue longed for thy sauing helth,
O Lord, and in thy law is my deliuer.

Oh let my soule liue, & it shal praise
thee, and thy iudgements shal helpe me.

I haue gone astray, like a shepe that
is lost: Oh seke thy seruant, for I do
not forget thy commaundementes.

Morning
prayer.

Joh. 2. a.

The. Cxx. Psalme.

Ad dominum cum tribularer

Vhen I was in trouble, O
called vpon the Lord, and hee
heard me.

Deliver my soule, O Lord, from
lying iппes, and from a disceatfull
tonge.

What reward shal be geuen oꝝ done
vnto thee: thou false tonge.

Euē mightye and sharpe arrowes,
with hote burninge coales.

Who is me that I am constrayned to
dwel with M:lech: and to haue mine
habitation amonge the tentes of E-
dar.

My soule hath longe dwelt among
them, that be enemyes vnto peace.

I labour for peace, but when I
speake vnto the in thercof, they make
them to battaye.

The. Cxxi. Psalme.

Leuani oculos.

Iwill lyfte vp mine eyes vnto
the hylls, from whence com-
meth my helpe:

My helpe commeth euē
from the Lord: which hath made hea-
uen and earth.

He will not suffer thy foote to bee
moued, and hee that keepeth thee, will
not sleepe.

Esa. 7. a.

Behold, hee that keepeth Israell,
shall nepper slumber nor sleepe.

The Lord hymselfe is thy keper:
the Lord is thy defence vppon thy
ryght hande.

So that the sunne shall not burne
the by day, nether the moone by night.

The Lord shall preserue thee from
all euill, pea, it is euē hee that shall
keepe thy soule.

The Lord shall preserue thy going
oute, and thy comminge in from this
tyme forth for evermoze.

The. Cxxij. Psalme.

Letatus sum.

Iwas glad when they sayde vnto
me: We will go into the house of
the Lord.

Our sete shall stande in the gates,
O Ierusalem.

Ierusalem is builded as a citty that
is at vnitie in it selfe.

For whether the trybes go by, euē
the trybes of the Lord: to testifie vnto
to Israell, to geue thanks vnto the
name of the Lord.

For there is the seate of iudgement:
euē the seate of the house of Dauid.

O praye for the peace of Ierusalem:
they shall prosper that loue thee.

Peace bee within thy walles, and
plenteousnes within thy palaces.

For my brethren and companions
I will saye with thee, prosper thee.

Yea, because of the house of the Lord
our God, I will seke to do thee good.

The. Cxxij. Psalme.

Ad te leuani.

Vhen thou lyft I vp mine eyes,
thou that dwellest in the he-
uens.

Beholde, euē as the eyes of le-
uautes looke vnto the hand of they
maysters: and as the eyes of a mayden
vnto the hande of her mystrisse, euē
so our eyes waite vpon the Lord our
God, vntill he haue mercy vpon vs.

Haue mercy vpon vs O Lord, haue
mercy vpon vs: for we are vniuersally
despyed.

Our soule is filled with the scorn
fall reproche of the welthy: and with
the despittefulness of the proud.

The. Cxxij. Psalme.

Nisi quia dominus.

If the Lord hymselfe had not
bene of oure syde (nowe more
Israell saye) yet the Lord hym-
selfe had not bene of oure syde
when men rose vp agaynst vs.

They had swallowed vs by quick,
when they were so wrathfullie dis-
pleased at vs.

Yea, the waters had drowned vs:
and the streame hadde gone ouer oure
soule.

The deepe waters of the proud had
gone, euen ouer our soule.

But praised be the Lord, whiche
hath not geuen vs ouer for a pray vn-
to their teeth.

Our soule is escaped, euen as a bird
out of the snare of the fowler: the snare
is broken, and we are deliuered.

Our helpe standeth in the name
of the Lord, which hath made heauen
and earth.

The.Cxxv.Psalme.

Qui confident.

They that put their trust in the
Lord, shalbe euen as the mo-
tion, whiche maye not be re-
moued, but standeth fast for euer.

The hilles stande aboute Ieru-
salem, euen so standeth the Lord round
about his people, from this time forth
for euermore.

For the rodde of the vngodly com-
meth not into the lot of the righteous:
least the righteous put theyr hand vn-
to wickednes.

Do well O Lord, vnto those that
be good and true of heart.

As for such as tourne backe vnto
theyr own wickednes, the Lord
shall leade them forth with the euill
doers, but peace shall bee vpon Is-
rael.

The.Cxxvi.Psalme.

In conuertendo.

When the Lord tour-
ned agayne the captiuitie of
Israel, then were we lyke vn-
to them that dream.

Then was our mouth filled with
laughte: and our tongue with ioy.

Then said they among the heathen:
the Lord hath doone greate thinges
for them.

Yea, the Lord hath done great thin-
ges for vs alreadye, wherof we re-
ioyce.

Turne our captiuitie, O Lord, as
the riuers in the south.

They that sow in teares, shal reape
in ioye.

He that now goeth in his way we-
ping, and beareth forth good seede, shal
doubtlesse come agayne with ioy, and
bryng his sheaues with him.

The.Cxxvii.Psalme.
Nisi dominus.

Except the Lord build the house,
theyr labour is but losse that
buildeth it.

Except the Lord kepe the citie, the
watchman waketh but in vayne.

It is but losse labour that ye haue
to ryse vp early, and so late take reste,
and eate the breade of carefulnesse: for
so he getteth his beloued sleepe.

As children, and the fruite of the
wombe, are an heritage and giste, that
commeth of the Lord.

Aske as the arrows in the hande of
the Giant: euen so are the yonge chil-
dren.

Happy is the manne, that hath his
quiner full of them: they shall not bee
ashamed, when they speke with theyr
enemies in the gate.

The.Cxxviii.Psalme.
Beati omnes.

Blessed are al they that feare the
Lord, and walke in his wayes.

For thou shalt eate the laboures
of thine handes: O well is thee, and
happy shalt thou be.

Thy wife shall be as the fruitfull
vigne vpon the walles of thy house.

The.Cxxix.

Moneth.

The. xxviii. day

Thy children like the Olive branch
cheer round about thy table.

So, thus shall the man be blessed,
that feareth the Lord.

The Lord from out of Zion, shall
so bless thee: that thou shalt see Jeru-
salem in prosperitie all thy life longe.

Gen. 1. d
Job. 22 d

Yea, that thou shalt se. thy children
children, and peace vpon Israel.

The. Cxxv. Psalm.
Sepe expugnauerunt.

Many a time haue they fought
against me from my youth vp
(may Israel now say.)

Yea, many a time haue they vexed
me from my youth vp: but they haue
not preuayled against me.

The plowers plowed vpon my
backe, and made long furrows.

But the righteous Lord hath be-
tween the snares of þ vn godly in peces

Let them be confounded, and tur-
ned backward, as manye as haue
euill will at Zion.

Let them be euen as the grasse grow-
ing vpon the house toppes: which
withereth afore that it be pluckt vp.

Whereof the mower filleth not his
hand: neyther he that bindeth vp the
sheaves, his bosome.

So that they which go by, saye
not so much as the Lord prosper you,
we wysh you good lucke in the name
of the Lord.

The. Cxxv. Psalm.
De profundis

3

Out of the deepe haue I called
vnto the Lord: Lord heare
my voyce.

Oh let thine eare consider well the
voyce of my complainnt.

Job. 9. 1.

If thou Lord wilt be extreme to
marke what is done amisse: Oh Lord
who may abide it?

If there is mercy with thee: there
fore shalt thou be feared.

I loke for the Lord: my soule doeth
waite for him, in his wordes is my
trust.

My soule stretcheth vnto the Lord be-
fore the morning watche (I saye) be-
fore the morning watch.

O Israel trust in the Lord, for
with the Lord there is mercy: & with
him is plenteous redemption.

And he shall redeeme Israel from
all his sinnes.

The. Cxxvi. Psalm.
Domine non est exaltatum.

Lorde I am not hye minded, I
haue no proude looken.

I doo not exercise my self
in greute matters, whiche are to hye
for me.

But I refrayne my soule, and kepe
it lowe, like as a childe that is wep-
ned from his mother: yea, my soule is
euen as a wepyng childe.

O Israel trust in the Lord, from
this time forth for evermore.

The. Cxxvii. Psalm.
Memento domine David.

Lorde remember David, and
all his trouble.

Howe hee swove vnto the
Lord: and bowed a bowe vnto the al-
mighty God of Jacob.

I will not come within the Ci-
bernacle of my house: nor climbe vp
into my bed.

I will not suffer myne eyes to
sleepe, nor mine eye liddes to slumber:
neyther the temples of my heade to
take any rest.

Until I finde out a place for the
temple of the Lord: an habitation for
the mighty God of Jacob.

So, we heard of the same at Ephra-
ta, and found it in the wood.

We will go into his tabernacle: and
fall lowe on our knees before his foot
stool.

Arise, O Lord into thy resting
place: thou & the arke of thy strength.

Let thy Priestes be clothed with
righteousnesse: and let thy sayntes
sing with ioyfullnesse.

For thy seruants, Dauid &

turne not away the presence of thyne annoynted.

Ps. 137. The Lord hath made a faythfull othe vnto David: and he shall not shrinke from it.

Ps. 138. Of the fruite of thy bodye, shall I sit vpon thy seate.

If thy childzen will keepe my covenante, and my testimontes that I will learne theym: their childzen also shall sit vpon thy seate for evermore.

For the Lord hath chosen Sion, to be an habitation for him selfe hath he longed for her.

This shall be my rest for ever: here will I dwell, for I have a delice therein.

I will blesse her vitayles with increase: and will satisfie her pooze with breade.

I will decke her with precious health: and her sayntes shall reioyce and singe.

Ps. 138. There shall I make a home for David to glorifie: I have ordeyned a house for mine annoynted.

As for his enemyes, I shall cloathe them with shame: but vpon him selfe shall his crowne glorifie.

The Cxxxix. Psalme.

Ecce quam bonum.

Ps. 138. Behold how good and how full a thing it is, brethren to dwell together in unity.

It is like the precious oynmentes vpon the head, that ranne downe vnto the beard: euen vnto Barons beard, and went downe to the skirtes of his clothing.

Like as the dew of Hermon: which fell vpon the hill of Sion.

For there the Lord promised his blessing: and life for evermore.

The Cxxxiij. Psalme.

Ecce nunc benedicite.

Ps. 138. Behold, (nowe) prayse the Lord all ye seruantes of the Lord, ye that by night stande in the house of the Lord: (euen in the courts of the house of our God.

• Lift vp your handes in the sanctuary, and prayse the Lord.

• The Lord that made heaven and earth, geue the blessings out of Sion.

The Cxxx. Psalme.

Laudate nomen domini.

O • Prayse the Lord, laude ye the name of the Lord, prayse it: O ye seruantes of the Lord.

Ye that stande in the house of the Lord: in the courts of the house of our God.

O prayse the Lord, for the Lord is gracious: O sing prayles vnto his name, for it is lovely.

For whye? the Lord hath chosen Jacob vnto him selfe: and Israel for his owne possession.

• For I knowe that the Lord is great: and that our Lord is aboue all goddes.

What so euer the Lord pleased, that did he in heauen and in earth: and in the sea, and in all deepe places.

• Hee bringeth forth the cloudes from the endes of the world, and sendeth forth lightnings with the rayne: bringinge the windes oute of his treasures.

• He smote the first borne of Egypt, both of man and bea.

• Hee hath sente tokens and wonders into the midst of thee, O thou lande of Egypt, vpon Pharaon and all his seruantes.

• He smote diuers nations, and sheweth mighty hinges.

• Behold the king of the Amorites, and Og the king of Basan: and all the kingdome of Canaan.

• And gaue their lande to be an heritage: euen an heritage vnto Israel his people.

Thy name, O Lord, endureth for ever: so doeth thy memoriall, O Lord from one generation to another.

• For the Lord will avenge his people: and be gracious vnto his seruantes.

Pla. 135. As for the ymages of the heathen,
they are but silver and golde : the
worke of mens handes.

They haue mouths and speake not :
eyes haue they, but they see not.

They haue eares, and yet they
heare not, neyther is there any breath
in their mouthes.

D They that make them are lyke vn-
to them : and so are all they that put
their truste in them.

Praise the Lord ye house of Is-
raell : praise the Lord ye house of
Aaron.

Praise the Lord, ye house of Levi :
ye that feare the Lord, praise the Lord.

Praised be the Lord out of Sion :
whiche dwelleth at Jerusalem.

Halleluiah.

Euening
prayer.

Jud. 13d

The. Cxxxi. Psalme.
Confitemini domino.

O • Geue thanks vnto the Lord
for he is gracious : & his mer-
cy endureth for euer.

• Geue thanks vnto the God of
all goddes : for his mercy endureth
for euer.

• I thanke the Lord of all Lordes :
for his mercy endureth for euer.

• Whiche only doth great wonders :
for his mercy endureth for euer.

Whiche by his excellent wisdom
made the heauens, for his mercy en-
dureth for euer.

Whiche layed out the earth aboue
the waters : for his mercy endureth
for euer.

Whiche hath made greates lighte,
for his mercy endureth for euer.

The sonne to rule the daye : for his
mercy endureth for euer.

The moone and the starres to go-
uerne the nyghte, for his mercy en-
dureth for euer.

Exo. 12d

• Whiche smote Egypte with their
firste bozne : for his mercy endureth
for euer.

And brought out Israell from among
them : for his mercy endureth for euer.

With a myghtye hande and stre-
ched oute arme : for his mercy endu-
reth for euer.

reth for euer.

Which deuised the red sea in two
parts : for his mercy endureth for euer.

• And made Israell to go through
the middell of it : for his mercy endu-
reth for euer.

But as for Pharaon and his host, he
ouerthrew them in the red sea : for his
mercy endureth for euer.

• Whiche led his people thorough
the wilderness : for his mercy endu-
reth for euer.

• Whiche smote greates kinges : for
his mercy endureth for euer.

Yea, and slue myghtye kinges : for
his mercy endureth for euer.

• Sehon king of the Amorites : for
his mercy endureth for euer.

And Og the king of Basan : for
his mercy endureth for euer.

And gaue awaye their lande for an
heritage : for his mercy endureth for
euer.

• Geue thanks vnto the Lord
his seruauant : for his mercy endureth
for euer.

Whiche remembred vs when we
were in trouble : for his mercy endu-
reth for euer.

And hath deliuered vs from our ene-
mies : for his mercy endureth for euer.

• Whiche geueth foode vnto all fleshy
for his mercy endureth for euer.

• Geue thanks vnto the God of
heauen : for his mercy endureth for
euer.

• Geue thanks to the Lord of lordes :
for his mercy endureth for euer.

The. Cxxvii. Psalme.
Super flumina.

By the waters of • Babylon we
sat downe & wepte, when we
remembred (thee O) Sion.

As for our harpes, we hanged them
by vpon the trees that are therein.

For they that led vs away captiue,
required of vs then a songe and me-
dye in our beaupnes : singe vs one of
the songes of Sion.

Howe shall we singe the Lordes
songe, in a straunge lande.

If I forget thee, O Iherusalem: let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the sole of my mouth.

Yea, if I preferre not Iherusalem in my mirth.

Remember the children of. Edom O Lord, in the daye of Iherusalem, howe they saide: downe with it, downe with it: euen to the ground.

O daughter of Babilon waiked with miserie: yea, happie shall he be, that rewardeth thee, as thou haste serued vs.

Blessed shall he be, that taketh thy children, and thysoweth them against the stones.

The xxxviij. Psalme.

Confitebor tibi.

I will geue thanks vnto thee, O Lord, with my whole hert: each before the goodnes will I spnge prayse vnto thee.

I will worshippe towarde thy holie temple, and prayse thy name, because of thy louinge kindnesse and truth: for thou haste magnified thy name and thy word about all thinges.

When I called vpon thee, thou hearest me, and enduedst my soule with much strength.

All the kinges of the earth shall praise thee O Lord: for they haue herd the wordes of thy mouth.

Yea, they shall singe in the swapes of the Lord, that grate is the glory of the Lord.

For though the Lord be hye, yet hath he respecte vnto the lowly: as for the moude, he beholdeth him a farre of.

Though I walke in the midst of trouble, yet shalt thou refreshe me: thou shalt stretch forth thy hande vpon the furiousnes of thine enemies, and thy right hand shall saue me.

The Lord shall make good his louing kindnesse toward me, yea, thy mercy O Lord, endureth for euer, despite not when the workes of thine owne handes.

The xxxix. Psalme.

Domine probasti

O Lord thou haste searched me out, and knowen me.

Thou knowen my downe sittinge and myne vprisinge: thou vnderstandest my thoughtes longe before.

Thou art about my path and about my bed: and spiest out all my wayes. For lo there is not a word in my tongue, but thou O Lord, knowest it altogether.

Thou haste fashioned me behinde and before, and layde thyne hande vpon me.

Suche knowledge is to wonderfull and excellent for me: I can not attayne vnto it.

Whither shall I goe then from Amos. 9. thy spirite: or whither shall I goe then from thy presence?

If I clyme vp into heauen, thou art there: if I go downe to hell, thou art there also.

If I take the winges of the morninge, and remayne in the vtmoste partes of the sea: euen there also shall thy hande leade me, and thy righte hande shall holde me.

If I saye, peradventure the darknesse shall couer me, then shall my night be turned to daye.

Yea, the darkenes is no darkenes with thee, but the night is all clere as the daye: the darkenes and light (to thee) are both alike.

For my reynes are thine: thou hast couered mee in my mothers wombe.

I will geue thanks vnto thee: for I am fearefull and wonderously made: marvelous are thy workes, and that my soule knoweth right well.

My bones are not hid from thee: though I be made secretly, and fashioned beneth in the earth.

Thine eyes did see my substance: yet being imperfect; and in the booke were all my members written.

Morning prayer.

Which

Whiche day by day were fastened,
when as yet there was none of them.

D Howe deare are thy counsels vnto
me, O God, howe great is the summe
of them?

If I tel them, they are mo in num-
ber then the sande: when I wake vp,
I am present with thee.

Wilt thou not slaye the wicked, O
God? depart from me ye bloudthirstie
men.

For they speake vnrighteouslie a-
gainst thee: and thine enemies take
thy name in bayne.

Do not I hate them, O Lord, that
hate thee: and am not I grieved with
those that rise vp agaynst thee?

Yea I hate them right soze, euen as
though they were mine enemies:

Pla. 26 a • Crye me, O God, and seeke the
grounde of mine heart: proue me and
examine my thoughtes.

Loke well if there be anye waye of
wickednes in me, and leade me in the
waye enetlasting.

The. Cxi. Psalme.

Eripe me

D Deliver me, O Lord, from the
euill man, and preserue me fro
the wicked man.

Whiche ymagine mischief in their
heartes, and were by strife all the daye
longe.

Rom. 3. c They haue sharpened their tonges
like a serpent: • adders poyson is vn-
der their lippes. *Sela.*

Kepe me, O Lord, from the han-
des of the vngodly: preserue me from
the wicked men, whiche are purposed
to ouerthrowe my goinges.

The proude haue layde a snare for
me, and spred a nette abrode with coo-
des: yea and set trappes in the waye.
Sela.

B I sayde vnto the Lord, thou art my
God, heare the voyce of my prayer, O
Lord.

Psal. 7. d O Lord God, thou strength of my
health, thou hast couered my heade in
the day of battaile.

Let not the vngodlye haue his de-
spise, O Lord, let not his mischeyuous
ymagination prosper, leaste they be to
proude. *Sela.*

• Lette the mischief of their owne
lippes fall vpon the head of them, that
compass me about.

Let whose burning coles fall vpon
them: let them be cast into the fyre, and
into the pitte, that they neuer ryle by
agayne.

I man full of wordes shal not pros-
per vpon the earth: euill shal hunt the
wicked person, to ouerthrowe him.

Sure I am, that the Lord will a-
venge the peece, and mayntayne the
cause of the helpelesse.

The righteous also shal geue than-
kes vnto thy name, and the iuste shal
continue in thy sight.

The. Cxi. Psalme.

Domine clamau

Lorde, I cal vpon thee, haile thee
vnto me, and consider my voyce
when I crye vnto thee.

Let my prayer be set forth in thy
sight • as the incense, and let the ipe-
ting by of my handes be an euening
sacrifice.

• Set a watch, O Lord, before my
mouth: and kepe the doze of my lips.

• Lette not mine heart be enclined
to any euill thing: let me not be occupi-
ed in vngodly woorkes, with the men
that worke wickednes, leaste I eat of
such thinges as please them.

Let the righteous rather smite me
frendly, and reprove me.

But let not their precious balmes
breake mine heade: yea I will praye
yet agaynst their wickednes.

Let their iudges be ouerthrowen
in stoupe places: that they maye heare
my wordes, for they are false.

Our bones ye scattered before the
pitte, yke as when one breaketh and
heweth wood vpon the earth.

But myne eyes looke vnto thee,
O Lord God, in thee is my trust, O
cast not out my soule.

keepe me from the snare whiche they haue layde for me: and from the trappes of the wicked doers.

Let the vngodlye fall into their owne nets together: and let me euer escape them.

C. The. Cxliij. Psalme.
Voce mea ad dominum.

I cryed vnto the Lord with my voyce: yea euen vnto the Lord did I make my supplication.

I poured out my complaintes before him, and shewed him of my trouble.

When my spirite was in heavyness thou knewest my pathe: in the waye wherein I walked, haue they pryncially layde a snare for me.

I looked also vpon my right hande and see, there was no man that would knowe me.

I had no place to see vnto: and no man careth for my soule.

I cryed vnto thee, O Lord, and said thou art my hope and my portion: in the land of the liuing.

Consider my complainte: for I am brought very lowe.

O deliuer me fro my persecutours: for they are to strong for me.

Bring my soule out of prison, that I may geue thanks vnto thy name, which thing if thou wilt graunt me, then shall the righteous resorte vnto my company.

C. The. Cxliij. Psalme.
Domine exaudi.

Hear my prayer, O Lord, and consider my desire: hearken vnto me for thy truth and righteousness sake.

And enter not into iudgement with thy seruauant: for in thy sight shall no man liuing be iustified.

For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath layed me in the darkenes, as the men that haue bene longe dead.

Therefore is my spirit vexed with in me: and my heart within me is desolate.

Yet do I remember the time past, I muse vpon all thy workes, yea, I exercise my selfe in the workes of thy handes.

I stretch forth mine handes vnto thee: my soule gaspeth vnto thee, as a thirstie lande. Selah. **Exo. 34. 36**

Hear me O Lord, and that soone: for my spirite waxeth faint: hide not thy face from me, least I be like vnto them that go downe into the pit.

O let me here thy louing kindnes betimes in the morninge: for in thee is my trust. **Act. 3. 20**

Shewe thou me the waye that I shoulde walke in: for I liste vppon my soule vnto thee.

Deliuere mee O Lord, fro mine enemyes: for I flee vnto thee to hyde me.

Teach me to do the thing that pleaseth thee, for thou art my God: let thy louing spirite leade me forth vnto the lande of righteousness.

Quicken me O Lord, for thy names sake: and for thy righteousness sake bring my soule out of trouble.

And of thy goodnes slaye mine enemyes: and destroye all them that vex my soule, for I am thy seruauant.

C. The. Cxliij. Psalme.
Benedictus dominus.

Morn. 12.
prayer.

Blessed be the Lord my strength which teacheth: my handes to warre, and my fingers to fight. **2 Re. 1. 20**

My hope and my fortress, my castle and deliuerer, my defender in whom I trust: whiche suboueth my people that is vnder me. **Ps. 136**

O Lord what is man, that thou hast such respect vnto him: or the sonne of man, that thou so regardest him?

Man is like a thing of naught: his time passeth awaye like the shadowe. **Job. 8. 2**

Beste thy heauens, O Lord, and come downe, touche the mountaynes, and they shall smoke.

Cast forth the lightning and teare them:

them: shoote out thine arrowes and consume them.

Send downe thine hande from above, deliuer me: and take me out of the great waters, from the hande of straunge children.

Whose mouth talketh of vanitie: and their right hand is a right hande of wickednes.

I will sing a newe song vnto thee O God: and synge prayses vnto thee vpon a ten stringed lute.

Thou that geuest victory vnto kinges: and hast deliuered Dauid thy seruunt from the perill of the swearde.

Save me, and deliuer me from the hande of straunge children, whose mouth talketh of vanitie, and they: right hand is a right hand of iniquitie.

That our sonnes may growe vp as the pong plantes: and that our daughters may be as the polished corners of the temple.

Deu. 28. a. That our garners maye be full and plenteous with al maner of store, that our shepe may bring forth thousandes, and tenne thousandes in our streetes.

That our oxen maye be stronge to labour, that there be no decay, no lea- ding into captiuitie: and no complain- ing in our streetes.

Happye are the people that be in such a case: yea blessed are the people which hate the Lord for their God.

The Cxlv. Psalme.

Exaltabo te deus.

Ps. 9. a. I will magnifie thee, O God my king: and I will prayse thy name for euer and euer.

Euery day will I geue thanks vnto thee: and prayse thy name for euer and euer.

Great is the Lord, and marvellous, worthy to be praysed, there is no ende of his greatnes.

One generation shall prayse thy woorkes vnto another, and declare thy power.

As for me I wilbe talking of thy worshippe, thy glory, thy prayse, and wonderful woorkes.

So that mine shall speake of the might of thy maruelous actes: and I will also tell of thy greatnes.

The memorial of thine abundant kindness shalbe shewed, and men shall singe of thy righteousness.

The Lord is gracious and mercifull, longe sufferinge, and of great goodnesse.

The L O R D is loning vnto euery man: and his mercy is ouer all his woorkes.

All thy woorkes prayse thee, O Lord: and thy Saintes geue thanks vnto thee.

They shewe the glory of thy king- dome, and talke of thy power.

That thy power, thy glory, and mightnes of thy kingdome might be knowne vnto men.

Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

The Lord upholdeth all such as fall: and lifteth vp all those that be downe.

The eyes of all wayte vpon thee (O Lord): and thou geuest thy meate in due season.

Thou openest thine hande, and fillest all thinges liuing with plente- oufnesse.

The Lord is righteous in all his wayes, and holie in all his woorkes.

The Lord is nye vnto all theym that call vpon him: yea all such as call vpon him faithfully.

He will fulfill the desire of theym that feare him: he also will heare their crye, and will helpe them.

The Lord preserueth all them that loue him: but scattereth abrode all the vngodlye.

My mouth shall speake the prayse of the Lord, and let all flesh geue thanks vnto his holy name for euer and euer.

The Cxlv. Psalme.

Lauda anima mea.

Praise the Lord, O my soule: while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

• O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

For when the breath of man goeth forth, he shall turne agayne to his earth, & then all his thoughtes perish.

Blessed is he that hath the God of Jacob for his helpe: & whose hope is in the Lord his God.

Whiche made heauen and earth, the sea, and all that therein is: whiche keepeth his promise for ever.

Whiche helpeth them to right that suffer wrong, which feedeth the hungry. The Lord loseth men out of prison, the Lord geueth sight to the blind.

The Lord helpeth them by that are fallen, the Lord careth for the righteous.

The Lord careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the vngodly he turned it vpside downe.

The Lord thy God, O Sion, shall be king for evermore: and through out all generations. Halleluiah.

The Cxliij. Psalme.

Laudate dominum

O Praise the Lord, for it is a good thing to sing praise vnto our God: yea a ioyfull and pleasant thing is it to be thankfull.

The Lord doeth build by Ierusalem, and shall gather together the out-castes of Israel.

He healeth those that are broken in heart, and geueth medicine to heale their sicknesse.

• He telleth the number of the stars: and calleth them all by their names.

Great is our Lord, and great is his power: yea his wisdom is infinite.

The Lord setteth by the meeke: and bringeth the vngodly downe to the ground.

• O synge vnto the Lord with

thanksgenying: syng praise vpon the harpe vnto our God.

Whiche couereth the heauen with the cloudes, and prepareth rayne for the earth: and maketh the grasse to growe vpon the mountaynes, (and herbe for the vse of men.)

Whiche geueth fodder vnto the cattell, and feedeth the yong rauen that call vpon him.

He hath not pleasure in the strength of an horse, neyther deyleth he in any mans legges.

But the Lordes deylte is in them that feare him, and put their trust in his mercy.

Praise the Lord, O Ierusalem, praise thy God, O Sion.

For he hath made faste the barres of thy gates, and hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the floure of wheat.

He sendeth forth his commaundment vpon earth: and his word runneth very swiftly.

He geueth snowe-like woll, and scattereth the hoze frost like ashes.

He calleth forth his yce like moyses: who is able to abide his frost?

He sendeth out his worde, and melteth them: he bloweth with his wind, and the waters flowe.

He sheweth his worde vnto Jacob: his statutes and ordinaunces vnto Israel.

He hath not dealt so with any nation: neither haue the heathen knowledge of his lawes. Halleluiah.

Praise the euerlasting.

The Cxliij. Psalme.

Laudate dominum de celis.

Praise the Lord of heauen, praise him in the heighth.

Praise him all ye Angelles of his: praise him all his hoste.

Praise him Sunne and Moone, praise him all ye starres of light.

Praise him all ye heauens: and ye waters that be aboue the heauens.

Let

Psal. 33 b Lette them prayse the name of the
Lorde, for he spake the word, and they
were made: he commaunded, and
they were created.

He hath made them fast for ever and
ever: he hath geuen them a lawe, whi-
che shall not be broken.

Prayse the Lorde vpon earth, ye dra-
gons, and all deepes.

Fyre and haille, snowe and vapors,
winde and storme, fulfilling his
worde,

Mountaynes and all hilles, fruit-
full trees and all Ceders.

Ps Beastes and all cattell, woodjmes,
and feathered foules.

Kinges of the earth and all pro-
ple: Princes and all Iudges of the
worlde.

Yonge men and maydens, olde men
and children: prayse the name of the
Lorde, for his name onely is excel-
lent, and his prayse aboue heauen and
earth.

He shall exalt the horne of his peo-
ple, all his sayntes shall prayse him:
euen the children of Israell, euen the
people that seruent him.

Halleluiah.

Prayse the euerlasting.

The. Cxlix. Psalme.
Cantate domino.

Psal. 12 b **O** Sing vnto the Lorde a newe
song: let the congregation of
Saintes prayse him.

Lette Israell reioyce in him that
made him: and let the children of Si-
on be ioyfull in their king.

Let them prayse his name in the

daunce: let them sing prayse vnto
him with tabret and harpe.

For the Lorde hath both pleasure
in his people: and helieth the meke
hearted.

Lette thy sayntes bee ioyfull
with glorie: lette theym reioyce in
their beddes.

Let the prayles of God be in their
mouth, and a two edged swerde in
their handes.

To be auenged of the Heathen: and
to rebuke the people.

To bynde their Kinges in chap-
nes: and theyr nobles with iynkes
of yron.

That they may be auenged of the
as it is written: suche honour haue
all his Saintes. Halleluiah.

The. C l. Psalme.
Laudate dominum in.

O Prayse God in his holinesse:
prayse him in the firmament
of his power.

Prayse him in his noble Actes:
prayse him according vnto his excel-
lent greatnesse.

Prayse him in the sounde of the
trumpet, prayse him vpon the lute
and harpe.

Prayse him in the Cymbales and
daunce, prayse him vpon the stringes
and pipe.

Prayse him vpon the wel-tuned
Cymbales, prayse him vpon the loud
Cymbales.

Let enery thing that hath breath,
prayse the Lorde. Halleluiah.

Prayse the euerlasting.

The ende of the Psalter.

The Proverbes of Salomon.

The first Chapter.



Proverbes of Salomon the sonne of David, Kinge of Israel, to lerne wisdom, and to perceine the instruction, and to perceue the wordes of understanding: and thereby to receive prudence, righteousness, iudgement and equitie. That the very simple might have wit, and that the pong men might have knowledge and true understanding. By hearing, the wise man shal come by moze wisdom: and he that is endued with understanding, shall obtayne wit to perceue a parable, and the interpretation therof, the wordes of the wise, and the darke

wordes of the same. • The feare of the Lord is the beginning of wisdom.

But foolen despise wisdom and instruction. My sonne, hear thy fathers doctrine, and forsake not the lawe of thy mother: for that shall bring grace vnto thy head, and shalbe as a cheyne about thy necke. My sonne, consente not vnto spynners, yf they entyse thee, and saye: come with vs, we will laye wyfte for bloud, and lurke pryncely for the innocent withoute a cause: we shall swalow them by like the hell, and deuoure them quicke and whole, as those that go downe into the pitte. So shall we spnde all maner of costly riches, and sell our houses with spoyle. Call in thy lot among vs: and let vs haue all one pitte. My son, walke not thou with them: refrayne thy fote from their way. For their fete runne to euill, and are hastie to shed bloud. But in dayne is the net laid forch before the birdes eyes: yea, they theym selues lay wait one for anothers blud, and one of them would slaye another. These are the wayes of all suche as be covetous, the one would ranishe the another his life. • wisdom crieth with-

out, and putteth forth her voyce in the streets. She calleth before the congregatis in the open gates, and sheweth her wordes through the citie, saying: O ye children, howe longe will ye loue childishnes: howe longe will the scooners delite in scoining, and the vnwise be enemies vnto knoweledge: O turne you vnto my correction: lo, I wil expresse my mind vnto you, and make you vnderstande my wordes. • I haue called, and ye refused it: I haue stretched out my hande, and no man regarded it: but all my counsels haue ye despised, and set my correction at naught. Therefore shal I also laughe in youre destruction, and mocke you, when that thinge that ye feare commeth vpon you: euen when the thinge that ye be asfayde of, falleth in suddenly like a storme, and your miserie like a tempest: yea whē trouble and heauines commeth vpon you. Then shall they call vpon me, but I will not heare: they shal seke me carlye, but they shall not finde me. And that because they hated knowledge, and receyued not counsaile, and despised all my correction. Therefore shal they eate the fruytes of theyr owne waye, and be filled with their owne inventions: for the turning awaye of the vnwise shall slepe them: and the prosperitie of foolen shalbe their own destruction. • But who so harkeneth vnto me, shall dwell safelye, and be sure from any feare of euill.

Esa. 45 b
Ier. 7. a
B

Pro. 3. d.

The ij. Chapter.

My sonne, if thou wilt receiue my wordes, and kepe my commandementes by thee, that thou wilt encline thine eare vnto wisdom, applye thyne heart then to vnderstanding. For yf thou cryest after wisdom, and callest for knowledge: yf thou sekest after her, as after money, and diggest for her as for treasure, then shalt thou vnderstande the feare of the Lord and fynde the knowledge of God. For it is the Lord that geueth wisdome, out of his mouth cometh knowe-

Ido. 1. ledge

The Flowerbes

ledge and vnderstanding. he byddeth
 by health for the righteous. He pre-
 serueth the welfare of the righteous,
 and defendeth the that walke sincere-
 ly: he kepeth them in the right path,
 & preserveth the way of such as serue
 him with godlines. Then shalt thou
 vnderstand righteousness, iudgement
 and equitie: yea, and every good path.
 Whē wisdome entred into thyn heart
 and thy soule delite in knowledge: the
 that counsel preserveth thee, & vnderstan-
 ding shall kepe thee, that thou mayst be
 deliuered from the euil way, and from
 the man y^e speaketh froward thinges.
 From such as leane the hye steepe,
 and walke in the wayes of darkenes:
 whiche reioyce in doing euill, and de-
 lite in the wicked thinges whose wayes
 are croked, and they frowarde in their
 pathes. That thou mayest be deliue-
 red also. from the straunge woman,
 and from her that is not thyn owne:
 whiche geueth swete wordes, forsa-
 keth the husband of her yowth, and for-
 getteth the couenaunt of her God.
 For her house is enclined vnto death,
 and her pathes vnto hell. All they
 that go in vnto her, come not agayne,
 neyther take they holde of the waye
 of lyfe. Therefore, walke thou in the
 way of such as be vertuous, and kepe
 the pathes of the righteous. For the
 iuste shall dwell in the land: and they
 that be perfecte, shall remayne in it:
 but the vngodly shalbe roted oute of
 the lande: and the wicked doers shall
 be roted out of it.

The. lvi. Chapter.

My sonne. forget not thou my
 lawe, but se that thine heart
 kepe my commaundementes.
 For they shall prolong thy dayes and
 yeres of thy life, and bring thee peace.
 Let mercy and saythfulness, neuer go
 from thee: bind them about thy necke,
 and wryte them in the tables of thyn
 heart. So shalt thou fynd fauour and
 vnderstanding in the sighte of God &
 men. Put thy truste in God with all
 thyn heart: and leane not vnto thine
 owne wytte. In all thy wayes haue
 respect vnto him: and he shall order

thy goynges. Be not wile in thyn
 owne conceipt: but feare the Lord, and
 depart from euill: so shall thy name be
 hole, and thy bones strong. Honour
 the Lord with thy substance, and
 with the firstlinges of all thyn in-
 crease (geue vnto the poore:) so shall
 thy barnes be filled with plenteous-
 nes, and thy presses shall flowe ouer
 with swete wyne. My sonne, despayre
 not the chastening of the Lord, nei-
 ther saynt when thou arte rebuked of
 him. For whē the Lord loveth him
 he challeneth, and yet deliuereth in him,
 euen as a father in his owne sonne.
 Well is him that fyndeth wisdom, and
 obtayneth vnderstanding: for the get-
 ting of it is better then any marchan-
 dise of speler, and the profite of it is
 better then golde. Wisdome is more
 worth then precious stones, and al the
 thinges that thou canst desire, are not
 to be compared vnto her. Vpon her
 right hande is longe life, and vpon her
 left hande is riches and honour. Her
 wayes are pleasant wayes, and al her
 pathes are peaceable. She is a tree of
 lyfe to them that laye holde vpon
 her, & blessed is he that kepeth her fast.
 With wisdom hath the Lord layde
 the foundation of the earth: and there-
 fore vnderstandinge hath he stabi-
 shed the heauens. Therefore his wis-
 dome the depthes bryake vp, and the
 cloudes droppe downe the dewe. My
 sonne, lette not these thinges departs
 from thine eyes: but kepe my lawe and
 my counsell, that thou mayst haue the
 pleasure of longe life and vnderstan-
 ding: for they shall be lyfe vnto my
 soule, and grace vnto my mouth.
 Then shalt thou walke safelye in the
 waye, and thy fote shall not stumble.
 If thou sleepest, thou shalt not be
 frayd: but shalt take thy rest, and sleepe
 sweetely. Thou needest not to be af-
 fayed of any sodayn feare, neither for the
 violent rushing in of the vngodly,
 when it commeth. For the Lord shall
 stande by thy side, and kepe thy fote,
 that thou be not taken. Withoute
 good thing from them that haue new,
 so long as thine hande is able to do.

Go not into thy neyghbour, go thy way and come agayne, to morrow wil I geue thee, where as thou hast nowe to geue him. Intende no hurte vnto thy neyghbour, seing he doth dwell in rest by thee. Strike not lightly with any man withoute a cause, whereas he hath done thee no harme. • Folow not a wicked man, and choose none of his wayes: for the Lord abhorreth the frowarde: but his counsell is amonge the righteous. The curse of the Lord is in the house of the vngodlye: but he blesseth the dwellinges of the righteous. As for the scoyneshall doeth not he haue them to scoyn: but he geueth grace vnto the lowly. The wile shall haue honour in possession: but shame to the promoued that foolen shal haue.

The. iij. Chapter.

Hear, O yee childyen, the fatherly exhortation, and take good heed, that ye may learne wisdom. For I haue geuen you a good doctrine, forsake not ye my law. For when I my self was my fathers deare sonne, and tenderly beloued of my mothr, he taught me also, and said vnto me: Let thine heart receaue my wordes, keepe my commandementes, and thou shalt liue. Get thee wisdom, and get thee vnderstanding: for get not the wordes of my mouth, and thinke not from thyrm. Forsake her not, and she shall preserue thee. Love her, and she shal kepe thee. The chiefe poynt of wisdom is, that thou be willing to obtayne wisdom: and befoze all thy goodes to get thee vnderstanding. • Make much of her, and shee shall promote thee: Yea, if thou embrace her, she shall bring thee vnto honour. Shee shall make thee a gracious heade, and garnishe thee with a crowne of glory. Heare my sonne, and receiue my wordes, and the peaces of thy life shalbe manye. I haue shewed thee the waye of wisdom, and ledde thee into the right pathes. So that if thou goest therein, there shall no braynes hinder thee: and when thou runnest, thou shalt not fall. Take faste hold of doctrine, and let her not goo:

keepe her, for she is thy life. • Come thou not in the path of the vngodlye: and Psal. 1.8 walke not in the way of the wicked. and. 27.8 Abhorre it, and go not therein: depart asyde, and passe ouer by it. For they can not sleepe, excepte they haue spylle done some mischief: neyther take they anye rest, excepte they haue spylle done some harms. For they eate the breade of wickednes, and drinke the wyne of robbery. The pathe of the righteous shineth as the light, that is eter bright and bright vnto the perfect day. But the waye of the vngodlye is as the darkenesse: they knowe not where they fall. • My sonne, marke my wordes, and encline thine eare vnto my sayings. Let them not departe from thine eyes, but keepe them euen in the midst of thine heart. For they are lyfe vnto all these that finde them, and health vnto al their bodie. Kepe thine heart with all diligence, for thereupon hangeth lyfe. But awaye from thee a frowarde mouth, and lette the lippes of flander bee farre from thee. Let thine eyes beholde the thing that is right, and let thine eye liddes loke straight befoze thee. Ponder the path of thy feete, and let all thy wayes be ordred a right. • Tourne not asyde neyther to the right hande, nor to the lefte, but withholde thy fore fro euill. For the Lord knoweth the wayes that are on the right hande. As for the wayes that be on the lefte hande, they be frowarde. For he shall direct thy goynges, and thy wayes hee shall guyde in peace.

The. v. Chapter.

My sonne, geue heed vnto my wisdom, and bowe thine eare vnto my prudence: that thou maist regarde good counsel, and that thy lippes maye speake knowledge. • (Applye not thou thy selfe to the disceitfulnesse of a woman) • For the lippes of an harlotte are a droppinge honye combe, and her throte is moze glisteringe then oyle: But at the laste she is as bitter as woode: woodde, and (her tongue) as sharpe

The Proverbs

B as a two edged sworde, her feete go
downe vnto death, and her stepps
peare thyngh vnto hell. Perchance
thou dwelling with her, wilt ponder
the path of life: so vnkedefast are her
wayes that thou canst not knowe
them. Heare me now therfoze (O my
sonne) and depart not fro the wordes
of my mouth. Keepe thy way far from
her, and come not nere the doores of her
house. That thou gette not thy strēg-
the vnto other, and thy yeares to the
cruell. That other men be not filled
with thy goods, and that thy labour
come not in a strange house. Yea, that
thou mourne not as the laste (when
thou hast spent thy bodye & lusty ygrene
youth) and then say: I las, why hated
I mynourour? why did my hert despise
correctio? wherfoze was I not obe-
dient vnto the voyce of my teachers,
and hearkened not vnto them that en-
fourmed me: I am come almost into
all misfortune, in the midst of the
multitude & congregation. Drinke of
the water of thine owne well, of the
rivers that runne out of thine owne
springes. Let thy welles flowe out a-
bode, that there may be rivers of wa-
ters in the stretes: but let them be on-
lye thine owne, and not strangers
with thee. Let thy well be blessed, and
be glad with the wise of thy youth.
Louing is the hind, and friendly is the
Ree: let her bysses alway satisfy thee,
and hold thee euer contente with her
loue. My sonne, why wilt thou haue
pleasure in an harlot, and embrace the
bosom of another woman? For euery
mans wayes are open in the sight of
the Lord, and he pondereth all their go-
inges. The wickednesse of the vn-
godly shall catch him selfe, and with
the snates of his owne sinnes shall he
be trapped. He shall dye without a
mendment, and for his greate foolish-
nesse he shall be castrope.

The vii. Chapter.

My sonne: if thou be swertye
for thy neighbour, and haste
fastened thine hand for ano-
ther man, thou art bound with thine
owne wordes, and taken with thine

owne speech. Therfoze my sonne, doe
this, and thou shalt be discharged
when thou art come into thy neigh-
bours danger. See thy wayes then
soone, humble thy selfe, and with thy
frendes intreate thy creditour: let not
thine eyes sleepe, nor thine eye liden
slumber. Hane thy selfe as a doe, from
the hand of the hunter, and as a bypde
from the hand of the fouler. Go to the
emmet (thou sluggarde) consider her
wayes, and learne to bee wise. Shee
hath no guide, nor ouersier, nor ruler:
yet in the Summer she prouideth her
meat, and gathereth her fode together
in the harvest. How long wilt thou
sleepe, thou sluggish man? when wilt
thou arise out of thy slepe? Yea, sleepe
on still a little, slumber a little, folde
thine handes together yet a little, that
thou mayest sleepe: so shall pouertie
come vnto thee, as one that tranyleth
by the way, and necessitie like a wep-
poned man. (But if thou be not sloth-
full, thy hartest shall come as a spring-
ing wel, and pouertie shall flee farre
from thee.) An vngodly person, a wit-
ked mā goeth with a frowarde mouth,
he winketh with his eyes; he toke-
neth with his feete, he poynteth with
his fingers, hee is euer ymagininge
mischiefe and frowardnes in his hert,
and causeth discorde. Therfoze shall
his destructio come hastily vpon him,
sodenly shall he be all broken, and
not be healed. These sixe thinges
doth the Lord hate, and the seventh he
detesteth abhorreth: A proud loke, a ly-
ing tonge, handes that shed innocent
bloud, an heart that goeth about with
wicked imaginations, a feete that be
swift in running to doo a mischief, a
false witness that bringeth by lies,
and such a one as soweth discorde a-
mong brethren. My son keepe thy
selfe thers commaundement, & forsake not
the law of thy mother. But them by-
together in thine hert, and binde them
about thy necke. That they may leade
thee where thou goest, preserve thee
whē thou art a slepe: & that wē thou
awakest, thou mayest talke of them.
For the commaundement is a law.

For. 31 a
and. 34 c

Pro. 17 c

and the lawe a lyght: yea chasteninge
and noutrour is the waye of lyfe, that
they may kepe thee from the euil wo-
man, and from the flattering tonge of
the harlot: that thou lust not after her
besoyne in thine heart, and least thou
be taken with her saye looks. An
harlot will make a man to begge hys
brende, and a woman will hunt for
the precious life. Whay a manne take
fye in his bosome, and his clothes not
be burnt? Or can one go vpon whote
coles, and his fete not be hurt? When
so, whosoever goeth into his neigh-
bours wife, and toucheth her, can not
be happy. When do not bitterly de-
spise a thefe that stealeth to satisfie his
soule, when he is hungre: but if hee
may be gotten, he restoreth agayne se-
uen tymes as much, or els he maketh
recompence with all the good of hys
house. But who so committeth adou-
terpe with a woman, he is a foole, and
byngeth hys lyfe to destruction. Hee
getteth him self also shame & dishonour,
such as shall neuer be put out. For the
gelousie and wozath of the man, will
not be intreated, no though thou wol-
dest offre him great giftes to make a-
mendes, he will not receaue them.

The vij. Chapter.

My sonne. Kepe my woordes,
and lay by my commaunde-
ments by thee. Kepe my co-
maundementes and my lawe, euen as
the apple of thine eye, and thou shalt
lyue. Wynde them vpon thy fingers,
and wyte them in the table of thine
hart. Say vnto wisdome thou art my
syster, & call vnderstanding thy kyns-
woman: that they may kepe thee from
the strange woman, and from the har-
lot which geueth swete woordes. For
oute of the wyndowe of my house I
loked through the lattise, and behelde
the simple people: and amonge other
simple folkes, I spied one yong foole
goyng ouer the streetes, by the corner
in the way toward the harlots house,
in the twyghte of the evening, when
it began now to be night and darke.
And behelde, there met him a woman
with open tohens of an harlot, only

her heart was hid. She was full of
loude woordes, and readye to dallie:
whose fete could not abide in y^e house
now is she without, now in the stre-
tes, and layeth a baite in euery corner,
she caught the yonge man, kissed him,
and was not ashamed, sayinge: I had
a bove of peaceofferings to pay, and
thys day I persourmed it. Therefore
came I forth to mete thee, y^e I mighte
seke thy face, and so I haue found the.
I haue deckt my bed with coverings
and clothes of Egypte. My bedd haue
I made to smel of Myrr, Aloes, and
Cinamon. Come, let vs lye together,
and take oure pleasure till it bee daye
light: and we will enioye the pleasurs
of loue. For the good manne is not at
home, he is gone far of. He hath taken
the bagge of money with hym. And
he will returne home at the appoy-
nted solempne feast. Thus with many
swete woordes she ouercame him, and
wyth her flattering lypes she enty-
sed him sodenlye to folowe her: as it
were an oxe led to the slaughter, and
lyke as it were a foole that laugheth,
when he goeth to the stocks, to be pu-
nished, so long till shee had wounded
hys lyuer with her darte: lyke as yf
a byrde hasted to the snare, not know-
inge that the peryll of his lyfe lyeth
there vpon. Heare me now therefore
O my chyldren, and marke the wo-
des of my mouth. Let not thine heart
wander in her wayes, and be not thou
deceiued in her pathes. For many one
hath she wounded and cast downe: yea,
many a strong man hath bene slayn by
the meanes of her. Her houses are the
way vnto hell, and bring men downe
into the chambers of death.

The viij. Chapter.

Doth not wisdome cry: doth
not vnderstandinge put forth
her voyce? Standeth she not
in the hye places, in the streates and
wayes? doeth she not crye besyde the
whole cite, and in the gates wher men
go out and in? It is you, O yee men
(saith she) who I cal. Vnto the chil-
dren of men, doe I lyfte by my voyce.
Ddd. iij. Take

Ecl. 9.2

The Proverbes

Take heede vnto knowledge, O yee
 ignorant, be wise in heart O ye foo-
 les. Give eare, for I will speake of
 great matters, and open my lippes to
 tell thinges that bee righte. For my
 throte shalbe talking of the trueth, and
 my lippes abhorre vngodlynesse. All
 the wordes of my mouth are righte-
 oug, there is no frowardnes nor fall-
 hood therein. They are all playne to
 such as will vnderstand, and right to
 them that finde knowledge. Because
 my doctryne and not spluer: and my
 knowledge more then fine golde. For
 wisdome is more woorth then pre-
 cious stones, yea al thinges that thou
 canst desyre, may not be compared vn-
 to it. I wisdome haue my dwellinge
 wyth knowledge, and prudent coun-
 cell is myne owne. The feare of the
 Lorde abhorreth wickednes, pryde,
 dysoyane, and the euill waye: and a
 mouth that speaketh wicked thinges
 I bittrelye abhorre. I can geue coun-
 cell, and I conferre thinges: I haue
 vnderstandynge, I haue strengthe.
Pro. 17. • Though me, Kynges regne: tho-
 rough me counsailers make iuste
 lawes. Though me do princes beare
 rule: and all iudges of the earthe ex-
 ercise iudgement. I am lounge vnto
 those that loue me: and they that seke
 me earlie shall fynde me. Riches and
 honoz are with me, yea excellent good
 des and righteoulnes. My fruite is
 better then golde and precious stone,
 and myne encrease more woorth then
 syne spauer. I will guide the in the
 way of righteoulnes, and in the strete
 of iudgement. That I may send pros-
 perity to those that loue me, and to in-
 crease their treasure. • The Lord him-
 selfe hadde me in possession in the be-
 ginning of his wayes, or euer he be-
 gan his workes afoze time: • I haue
 bene ordeyned from everlastinge, and
 from the beginning or euer the earthe
 was made. When I was bozne, there
 were neither depthes nor springes of
 water. Befeore the foundations of the
 mountayns were layed, yea befoze all
 hilles was I bozne. The earth and al
 that is vppon the earthe was not yet
 made, no not the ground it selfe. For
 when hee made the heauens, I was
 present: when he set vp the depthes in
 order, when he hanged the cloudes as
 bone, when he fastened the springes
 of the depe. When hee shutte the Sea
 within certayne boundes, that the wa-
 ters should not go ouer their mar-
 kes that hee commaunded. When hee
 layed the foundations of the earth, I
 was with him, ordynng all thinges:
 delptinge depthe, and reioysynge as
 waye befoze him. As for the rounde
 compasse of this worlde, I make it
 ioyfull: for my deptye is to be amonge
 the chyldzen of men: Therefore barren
 vnto mee O yee chyldzen, blessed are
 they that kepe my wayes, O geue eare
 vnto nurture, be wise, and refuse it
 not. Blessed is the man that heareth
 me, watchynge dayly at my gates, and
 geuynge attendaunce at the postes of
 my doores for who so findeth me, fin-
 deth lyfe, and shall obtayne fauoure of
 the Lorde. But whoe so offendeth a-
 gainste me, hasteth his owne soule.
 All they that hate mee, are the louers
 of death.

The ix Chapter.

Visdomme hath builded her selfe
 an house, and hewen out seuen
 pillars, for she hath killed her vi-
 cialles, powred out her wyne, and pre-
 pared her table. She hath sent forth
 her maydens to cry vpo the hieft place
 of the cite. Whoso is ignorant, lette
 him come hither. And to the vnwise,
 she said: O come on your way, eat my
 bread, and drynke my wyne, which I
 haue powred out for you. Forlake ig-
 norance, and ye shall lyue: and so shal
 ye go in the wayes of vnderstandynge.
 Who so reppoueth a scoznfull prision,
 getteth him selfe dishonoure, and hee
 that rebuketh the vngodlye stappeth
 him selfe. Reproue not a scozner, leaue
 hee owe thee euill will: but rebuke
 a wise mā, and he will looe thee. Geue
 a discret man but one occasion, and hee
 will be the wiser: teache a righteous
 man, and he will encrease in know-
 ledge. • The feare of the Lord is the be-
 ginning of wisdome, and the know-

ledge of holpe thinges, is vnderstand-
ing. For through me thy dayes shal
be prolonged, and the yeris of thy lyfe
shal be manye. If thou be wise, thy
wisdom shall do thy selfe good, but if
thou thinkest scoyne thereof, it shalbe
thyne owne harme. A foolish retchles
woman, full of wordes, and such a one
as hath no knowledg, sitteth at the
doore of her house and in the hye places
of the citie to call suche as goe by, and
that wilke strighte in their wayes.
Whoso is ignorant (sayeth she) lette
hym come hither, and to the vnwise
the sayth: stolen waters are swete, and
the brende that is pryncly eaten hath a
good taste. And he doeth not consider,
that they are but dead which be there,
and that her gestes are in the deepe of
hell. (For he that wilbe toynd vnto
her, shall go downe to hel: but he that
auoydeth from her shalbe saued.

Proverbes of Salomon.

The .x. Chapter.

A wise sonne maketh • a glad
father, but an vndiscrete sonne
is an heynesse vnto hys mo-
ther.

The treasures that are wickedlye
gotten, profite nothinge, but ryghte-
ousnes deliuereth from death.

The Lorde will not let the soule of
the righteous suffer hunger, but he ta-
keth away the riches of the vngodly.

In pble hande maketh pooze, but a
quicke labouring hand maketh ryche.

Who so regardeth leasinges, sedeth
the wind: and doth but solow byrdes:
that haue taken their flyghte.

Whoe so gathereth in Sommer, is
wise: but he that is slouggishe in har-
uest, byngeth him selfe to confusion.

Blessinges are vpon the heades of
the righteous, and the mouthe of the
vngodlye keepeth mischese in secretes.

The memoriall of the iuste shall
haue a good reporte, but the name of
the vngodly shall stinke.

A wise man will receaue warning,

but a pratinge foole shalbe punished.

He that leadeth an innocent lyfe, shal
wakeh suretye, but whoe so goeth a
wyong way shalbe knowen.

Hee that winketh with his eye
will do some harme: but hee that hath
a foolish mouth shalbe beaten.

The mouth of a righteous man is
a wel of life, but the mouth of the vn-
godly kepeth mischiese in secret.

Euill will stirreth by strife, • but
loue couereth the multitude of sins.

In the lippes of him that hath vn-
derstanding, a man shall finde wise-
dome, but the rodde belongeth to the
backe of the foolish.

Wise men laye by knowledg, but
the mouthe of the foolish is nye de-
struction.

The riche mans gooddes are his
stronge holde, but their owne pouer-
tie feareth the pooze.

The righteous labourerth to doo
good, but the vngodlye bleseth his en-
crease vnto sinne.

To take heede vnto the chastening
of nurture, is the waye of life: but he
that refuseth to be refozmed, discouereth
him selfe.

Dissemblinge lippes keepe hatred
secretlye, and hee that speaketh anye
flaunder, is a foole.

Where much babbling is, ther must
nedes be offence: and he that refraineth
his lippes is wise.

An innocent tonge, is a noble trea-
sure, but the hearte of the vngodlye is
nothing woorth.

The lippes of the righteous fede a
whole multitude, but foolis shal dye
in their owne follye.

The blessinge of the Lorde maketh
rich men, • as for carefull traualle, it
doth nothing thereto.

A foole doth wickedly and maketh
but a spoite of it, but wisdom ruleth
therman that hath vnderstanding.

The thinge that the vngodly are a-
fraid of, shal come vpon them, but the
righteous shal haue their desire.

The vngodly passeth when the i-
pest cometh, and the rightwile re-
maineth sure for euer.

The Proverbs

- D** As vinegar is to the teeth, and as smoke is vnto the eyes, euen so is a sluggish person to them that sende him forth.
- The feare of the Lorde maketh a long life, but the peres of the vngodlye shalbe shortened.
- The patient abiding of the righteous shalbe turned to gladnes, but the hope of the vngodly shal perishe.
- The waie of the Lorde geneth a courage vnto the godly, but it is a fear for wicked doers.
- Pla. 1:5 a** • The righteous shall neuer bee overthrown, but the vngodly shal not remaine in the lande.
- Pla. 37: c** • The mouth of the iust will be talking of wisdom, but the tongue of the frowarde shal perishe.
- The lippes of the righteous are occupied in acceptable things, but the mouth of the vngodly taketh them to the worse.
- The. xi. Chapter**
- Pla. 16 d** **A** False balance is an abomination vnto the Lorde, but a true weyght pleaseth him.
- Where pride is, there is shame also and confusion: but where as is lowlynes, there is wisdom.
- The innocent dealing of the iust shal leade them, but the wickednesse of such as dissemble, shalbe their own destruction.
- Pla. 10 a** • Riches helpe not in the daye of vengeance, but righteousness deliuereth from death.
- The righteousness of the innocent ordereth his waie, but the vngodlye shal fall in his owne wickednes.
- The righteousness of the iust shal deliuer them, but the wicked shalbe taken in their owne vngodlynes.
- Sap. 5. b** • When an vngodly man dyeth, his hope is gone, the confidence of riches shal perishe.
- The righteous shalbe deliuered out of trouble, and the vngodly shal come in his steade.
- Thorough the mouth of the dissembler is his neyghboure destroyed, but thorough knowledge shal the iust
- be deliuered.
- When it goeth well with the righteous, the cite is merry: and when the vngodly perishe, there is gladnes.
- When the iuste are in wealth, the cite prospereth: but when the vngodlye haue the rule, it decayeth.
- A foole bringeth by a slander of his neyghbour, but a wise man will kepe it secrete.
- A dissembling person will discouer pryncipal things, but he that is of a faithfull heart, will keepe counsell.
- Where no good counsell is, there the people decaye: but where as many are that can geue counsell, there is wealth.
- He that is suertye for a stranger hurteth him selfe: and he that medleth not with suertiship, is sure.
- A gracious woman maynteyneth honesty, as for the wicked, they maintaine riches.
- He that is mercifull, doeth him selfe a benefite, but who so hurteth his neyghbour is a tyrant.
- The labour of the vngodly prospereth not, but he that soweth righteousness, shall receaue a sure rewarde.
- As ke as righteousness bringeth life, euen so to cleane vnto euill, bringeth death.
- The Lorde abhorreth them that be of a fained heart, but he hath pleasure in them that are of an vnderpiled conuersation.
- The wicked amendeth not for plague hyon plague, but the seede of the righteous shalbe preserved.
- A saye woman withoute discrete maners, is like a ringe of golde in a swynes snout.
- The desire of the righteous is acceptable, but the hope of the vngodlye is indignation.
- Some man geueth out his goods and is the richer: but the niggard (haueing ynough) will departe from nothing, and yet is exar in pouertie.
- He that is liberall in geuing, shall haue plenty: and he that watereth shalbe watered also him selfe.
- Who so hardeth by his coyn, shall

be cursed among the people : but blessing shall light upon his head that getteth food.

He that laboureth for honestie, fineth his desire : but who so seeketh after mischief, it shall happen unto him.

Phl. 1.1 He that trusteth in his riches, shall have a fall, but the righteous shall flourish as the grene lease.

Who so maketh disquietnes in his owne house, he shall have wynde for his herpyng, and the foole shalbe seruant to the wise.

The frute of the righteous is a tree of life : and he that endoweth himself to winne mens soules is wise.

1. Pt. 4.10 • If the righteous be recompensed upon earth, how much more then the vngodly and the sinner.

Eccl. xij. Chapter.

Uho so loveth wisdom, will be contente to be reformed : but he that hateth to be reppoynd, is a foole.

Eccl. 4.1 • A good man is acceptable unto the Lorde : but the wicked ymaginer wyll be condempne.

A man can not endure in vngodlynesse : but the roote of the righteous shall not be moued.

A busyfely woman is a crowne unto her husbnde : but she that beareth her selfe vnholynesse, is a corruption in his bones.

The thoughtes of the righteous are ryghte : but the ymaginations of the vngodlye are deceitfull.

The talkinge of the vngodlye is, howe they may laye wayte for blood : but the mouth of the righteous wyll deliuer them.

Phl. 37.1 • God ouerturneth the estate of the wicked, & they stand not : but the house of the righteous, shall stand stedfast.

A man shalbe commended for his wisdom : but a foole shalbe despised.

Eccl. 10.10 • A simple man which laboureth and worketh, is better then one that is gorgious, and lacketh bread.

A ryghteous man regardeth the life of his cattell, but the vngodly haue cruell heartes.

Phl. 21.1 • He that tilleth his land, shall haue

plenteousnes of bread, but he that soweth ydlenes, is a very foole.

(who so hath pleasure to continue at the wyne, leaueyth dishonesty in his owne dwelling.)

The desire of the vngodly hunteth after mischief, but the roote of the righteous bringeth forth fruit.

The wicked falleth into the snare through the malice of his owne mouth but the iust shal escape out of al perill.

Every man shall enioye good, according to the frute of his mouth, and after the workes of his handes shall he be rewarded.

Loke what a foole taketh in hande, he thinketh it well done : but he that is wise wilbe counseled.

A foole berreth his wrath in all the hast, but a discret man couereth wrong.

A iuste man will tell the truth, and shewe the thing that is right : but a false witnesse disceaueth.

A slanderous person picketh like a swearde : but a wise mannes tongue is wholsome.

A true mouth is euer constant : but a dissembling tonge is sone chaunged.

They that ymagine euill in theyr mind, wil disceau, but the counselors of peace shal haue top folowing them.

There shall no misfortune happen unto the iust, but the vngodlye shalbe filled with misery.

• The Lorde abhorreth lying lips, Psal. 3. b. but they that labour for truth, please him.

He that hath vnderstanding, doeth hide wisdome : but an indiscret heart telleth out his foolishnes.

A diligente hande shall beare rule, but the ydle shalbe vnder tribute.

• Heauines discourageth the heart of man, but a good worde maketh it glad agayne. Psal. 115 b. Eccl. 10 c.

The righteous excelleth his neighbour, but the waye of the vngodlye will disceue them selues.

The discretfull man shall not roste that he tooke in hunting : but the riches of the iust man is of great value. 2. Cl. 6 d.

In the waye of righteousness there is life, and in the same waye there is

The Prouerbes

no death.

The .xiiij. Chapter

A wise soonne will hearken to his fathers warninge, but he that is scornefull, will not heare when he is repproued.

A good man shall enioye the fruite of his mounthe: but he that hath a frowarde minde, shall be spoyled.

He that keepeth his mouth keepeth his life: but who so openeth his lips, goes to euill, destroperh himselfe.

The sluggard wold sayn haue, and can not get his desire: but the soule of the diligent shall haue plenty.

A righteous man abhorreth lyes, but the vngodlye shameth both other and him selfe.

Righteousnesse keepeth the innocent in the way, but vngodlynesse doeth ouerthrow the sinner.

Psa. 17 b • Some men are riche, though they haue nothinge: agayne, some men are poore, hauing great riches.

Pro. 11. c With goods euery mā deliuereth his life, & the poore will not be repproued.

Ps. 24 a The light of the righteous maketh topfull, but the candle of the vngodlye shalbe put out.

Amonge the proude there is eny strife, but among those y do all thyngs with aduise ment, there is wisdom.

Vainely gotten gooddes are soone spent: but they that be gathered together with the hande, shall encrease.

Longe taryng for a thyng that is differred, greueth the heart, but when the desire commeth, it is a tree of life.

Who so despiseth any thyng, shalbe hurte for the same: but he that feareth the commendemente, shall haue the rewarde.

A discretful son shal haue no good, but a discret seruant shal do full well, and his way shall prosper.

The lawe is a well of life vnto the wise, that it maye kepe him from the snares of death. Good vnderstanding geneth fauour, but harde is the waye of the dispisers.

A wise mā doth al thyngs with discretion, but a foole will declare his folp.

An vngodly messenger selleth into

mischiefe, but a faithfull ambassadour is wholesome.

He that thinketh scoyne to be reformed, commeth to pouertie and shame: but who so regardeth correction, shall come to honoure.

When a desire is brought to passe, it delecteth the soule: but foolen count it an abomination to depart fro euill.

He that goth in the company of wise men, shall bee wise: but who so is a companion of foolen, shall be hurte.

Mischiefe foloweth vpon sinners, but the righteous shall haue a good rewarde.

He that is vertuous, leaueth an inheritance vnto his children, and the riches of the sinner, is layde by for the rust.

There is plenteousnes of foode in the fieldes of the poore: but the fielde not well ordred, is withoute fruite.

He that spareth the rodde, hateth his sonne, but who so loueth him, chastiseth him betimes.

The righteous eateth, and is satisfied, but the belly of the vngodlye hath neuer ynough.

The .xv. Chapter.

A wise woman vpholde her house, but a foolish wife plucketh it downe.

Hee that walketh in the right path of the Lord, feareth him: but he that turneth him self from his waye, despiseth him.

In the mounthe of the foolish is the rodde of pyrde, but the lippes of the wise will preserve them.

Where no open are, there the cribbe is emptie: but where the open labour there is muche fruite.

A faithfull witnes will not dissemble, but a false recorde will make a lye. A scornful body seeketh wisdom, & findeth it not: but knowledge is easy to come by, vnto him y will vnderstand.

He that thou medle not with a foole in whom thou perceuest to bee no knowledge.

The wisdom of him that hath vnderstandinge, is, to take heed vnto his waye, but the foolishnesse of the

but wife disceateth.

Fooler make but a spoote of sinne,
but there is a sayable ioue among the
righteous.

The heart feleth his owne lyues
bitternesse, neyther shall the straun-
ger be partaker of his ioye.

The house of the vngodlye shall be
ouerthrowen, but the tabernacle of the
righteous shall flourish.

Pl. 16b
Eccl. 12b
Eccl. 5b
There is a way whiche some men
thinke to be right, but the ende there-
of leadeth vnto death.

The heart is sorrowful euen in laugh-
ter, and the end of mirth is deuines.

A backebidinge heart shalbe fylled
with his owne wapes, but a good
man shall lue of his frutes.

An ignorant bodye belueth all
things: but who so hath vnderstan-
ding, lokech well to his goings.

(A disceitful sonne shal haue no good
but a discret seruant shal do full well,
and his way shall prosper.)

A wise man feareth, and departeth
from euil, but a furious foole goeth on
presumptuously.

An vnpacient man dealeth folithe-
ly: but he that is well aduised is ha-
ted of the foole.

The ignorante haue foolishness
in possession, but the wise are crow-
ned with knowledge.

The euill shall bowe them selues
before the good, and the vngodlye shall
wape at the doores of the righteous.

The poore is hated euen of his
owne neyghbours, but the riche hath
many frendes.

Who so despiseth his neyghbour,
doth amisse, but blessed is he that hath
pittie of the poore.

(He that putteth his truste in the
Lorde, loueth to be mercifull.)

Without doubt they erre that pra-
yse wickednes, but they that muse
vpon good things, vnto such shal hap-
pen mercy and saythfulness.

In euery labour there is some pra-
fitte: but onely hayne woordes bringe
foly prurie.

Riches are as a crowne vnto the
wise, but the ignorance of fooler is

very foolishnesse.

A saythfull witnesse deliuereth
soules, but a disceitfull witnesse byn-
geth forth lyes.

The feare of the Lorde is a strong
holde, and his chyldren are vnder a
sure defence.

The feare of the Lorde is a well of
life, to auoyde the snares of death.

The encrease and prosperitie of the
commons is the kinges honour; but
the decaye of the people, is the confu-
sion of the prince.

He that is patient, hath muche vn-
derstanding, but he that is soone dis-
pleased, prouoketh foolishnes.

A mery heart is the lyfe of the bo-
dye, but rancoure consumeth awaye
the bones.

He that doeth a poore manne
wzonge, blasphemeth his maker: but
who so hath pittie of the poore, doeth
honour vnto God.

The vngodlye is cast awaye for his
iniquitye: but the righteous hath a
good hope euen in death.

Wisdomes relecth in the harte of
him that hath vnderstandinge, and is
shalbe known among them that are
vnlarned.

Righteousnesse setteth vp the
people, but the sacrifice of the heathen
is sunnefull.

A discret seruant is a pleasure vn-
to the king: but one that is not honest
prouoketh him vnto wzath.

The xv Chapter.

A soft answer putteth
down displeasure, but froward
woordes prouoke vnto angre.

The tongue of such as be wise, vs-
eth knowledge aright, as for a foo-
lish mouth it babbleth out nothing
but foolishnesse.

The eyes of the Lorde loke on euery
place, beholding both the good & bad.

A wholesome tongue is a tree of
lyfe, but he that abuseth it, hath a by-
ken minde.

A foole despiseth his fathers cor-
rection, but he that taketh hede when
he is repproued, shal haue the more vn-
derstanding.

The Proverbes

where righteousness is plentiful,
there is verie great power: but the
imaginacions of the vngodly shall be
rooted out.

**The house of the righteous is full
of riches: but the increase of the vn-
godly are nye destruction.**

A wise mouth poureth out know-
ledge, but the heart of the foolish
doth not so.

Pro. 21d

Esa. 62a

• The Lord abhorreth the sacrifice
of the vngodly, but the prayer of the
righteous is acceptable vnto him.

The way of the vngodly is an ab-
homination vnto the Lord: but who
so foloweth righteousness, him hee
loueth.

He that forsaketh the right waye,
shall be soze punished: and who so ha-
teth correction, shall dye.

The hell with her paine is knowne
vnto the Lord: howe much moze then
the hertes of men.

A scoonefull bodie loueth not one
that rebuketh him: neyther will hee
come vnto the wise.

Pro. 12d

Ecc. 33c

• A merry heart maketh a cherefull
countenance: but an heauy heart com-
pelleth a man to sigh.

The heart of him that hath vnder-
standinge, doth seke after knowledge:
but the mouth of fooles is fedde with
foolishenes.

All the dayes of the poore are misfe-
rable: but a quiet heart is a continu-
all feast.

Pla. 37b

1. tim. 6b

• Better is a litle with the feare
of the Lord, then great treasure with
sorrowe.

Better is a mease of pottage with
loue, then a fat ox with enill will.

Pro. 15a

• An angry man stereth by strife, but
he that is patient stilleth discorde.

The way of a slothfull man, is as it
were hedged with thornes, but the
strete of the righteous is well clenfed.

Pro. 10a

• A wise sonne maketh a glad fa-
ther: but an vndiscrete bodie shames
his mother.

A foole refoseth in foolish thin-
ges, but a wise man looketh well to
his owne goings.

Unadvised thoughtes shal come to

naught, but wher as men are that can
geue counsell, there is steadfastnesse.

A topfull thing is it to a man, when
his counsell is folowed: and very plea-
sant is a word spoken in due season.

The waye of life leadeth vnto hea-
uen, that a man should beware of hell
beneath.

The Lord will breake downe the
house of the proude, but he shall make
fast the borders of the widowe.

The Lord abhorreth the imagina-
tions of the wicked, but pure ways
of innocentes are pleasaunt vnto
to him.

The contentious man roterh by his
owne house: but who so hateth re-
wardes, shall lue.

Thowow mercy and faith are the sin-
nes purged, and thowowe the feare of
the Lord doth euery one eschue null.

The heart of the righteous studi-
eth his answer afoze: but the wicked
mans mouth spueh out mischief.

The Lord is farre from the vngod-
ly: but he heareth the prayer of the
righteous.

Like as the clerenes of the eyes, re-
fopseth the heart, so doth a good name
fede the bones.

The eare that harkeneth to the re-
formation of yfse, shall dwell among
the wise.

He that refuseth to be reformed,
despiseth his owne soule: but he that
submytteth hym selfe to correction, is
wise.

The feare of the Lord is the right
science of wisdom, and lowlyness
goeth before honour.

The xvi. Chapter.

A Man maye well purpose a
thing in his heart: but the an-
swere of the tonge cometh
of the Lord.

• A man thinketh all his wayes to be
cleane, but it is the Lord that iud-
geth the mindes.

Commit thy wayes vnto the Lord, and
loke what he deuiseh, it shal prosper.

The Lord doth all thinges for his
owne sake, yea and when he heareth
the vngodly for the day of wrath.

The Lord abhorreth all suche as be of a poudre heart, his hand is agaynst their hande, and they shall not escape as innocentes.

(The beginning of a good lyfe is to doo righteousnes: for that is moze accepted vnto God, then to offer vp sacrifices.)

With louing mercy and faithfulness finnes be forgotten, and who so feareth the Lordescheweth euill.

When a mans ways please the lord he maketh his verpe enemyes to be his frendes.

Better it is to haue a little thinge with righteousnes, then great rentes wrongfully gotten.

Mat. 23. A man deuileth a way in his hert: but it is the Lord that ordereth his goings.

When the prophete is in the lips of the king, his mouth shall not goe wrong in iudgement.

Mat. 23. A true measure and a true balancer we the Lordes iudgement, he maketh all weyghtes.

It is great abhominacion, when kinges are wicked: for a kings seat shuld be holden by with righteousnesse.

Righteous lips are pleasant vnto kinges: and he that speaketh trueth, shalbe beloued.

The kings displeasure is a messenger of death: but a wise man will pacifie him.

The cherefull countenance of the king, is life, and his louinge fauoure, is as the euening dewe.

Ps. 112. To haue wisdom in possession, is better then to haue gold: and to get understanding, is rather to be chosen then to haue silver.

The pathe of the righteous is to eschue euill, and who so looketh well to his wayes, keepeth his owne soule.

Presumptuousnes goeth before destruction: and after a poudre stomacke there foloweth a fall.

Better is it to be of humble minde with the lowlye, then to deuise the spoyle with the poudre.

He that handleth a matter wisely, obtayneth good: and blessed is he, that

putteth his trust in the Lord.

Who so hath a wise understanding shall be called to counsell: and he that can speake saye, shall haue the moze learning.

Understanding is aewel of life vnto him that hath it: as for the chattering of fooles, it is but foolishnesse.

A wise hert ordereth his mouth wise lyfe, & amendeth y doctrine in his lips.

Faire wordes are an hony combe, a refreshing of the minde, and health of the bones.

• There is a waye that men thinke to be right: but the ende thereof leadeth vnto death.

A troublous soule disquieteth her self, for her own mouth hath brought her thereto.

An ingodly person stirreth vp euill, and in his lippes, he is as a whote burning fire.

A froward body causeth strife, and he that is a blabbe of his tongue, maketh diuision amonge princes.

A wicked man begileth his neyghbours, and leadeth him into the waye that is not good.

The ingodly that looketh hastily with his eyes, ymagineth mischief, and when he moueth his lippes, hee will do some harme.

Age is a crowne of worship, if it be found in the way of righteousnes.

A patient manne is better then one strong: and he that can rule him selfe is moze worth then he that winneth a title.

The lottes are caste into the lappe, but the ordering thereof standeth all in the Lord.

The .xxij. Chapter.

Better is a dype morsell with quietnesse, then a house full of fat offering with strife.

• A discrete seruante shall haue moze rule then the sonnes that haue no wisdom, and shall haue like heritage with the brethren.

• Like as silver is tried in the fyre, and gold in the soznace, even so doeth the Lord proue the heartes.

A wicked body groweth audierce to his

Pro. 14
Deu. 12.
Esa. 35

The Proverbs

Pro. 14 b • Who so laugheth the poze to scorn,
Job. 31 c blasphemeth his maker: and hee that
is glad of an other mans hurte, shall
not be unpunished.

Childrens childzen are a worshippe
vnto the ridders, and the fathers are the
honour of the childzen.

B Speche of aucthoritie becommeth
not a foole, muche lesse a lyinge mouth
then befermeth a prince.

A rewarde is a precious stone vnto
him that hath it: but vnto whom so
euill it turneth, it maketh him vnwise.

Who so couereth an other mannes
offence, seeketh loue, but he that disclo-
seth the fault, setteth the prince against
him selfe.

One reprofe onely doth more good
to him that hath vnderstanding, then
a hundred stripes vnto a foole.

1, re. 12. c • A seditious person seeketh mis-
chiefe: and therfore is a cruell messan-
ger sent against him.

C It were better to come agaynst a
she Beare robbed of her whelpes, the
agaynst a foole (trusting) in his foo-
lishnesse.

Ro. 12. d • Who so rewardeth euill for good,
2. Cor. 5. the plague shall not departe from his
house.

The beginnunge of strife is, when
a man maketh an issue for water, ther-
fore, of the meting bee, leane off con-
tention.

The Lord hateth as well him that
sufficeth the vngodly, as him that co-
uinneth the innocent.

What helpeth it to geue a foole trea-
sure in his hand, where as he hath no
mynd to hye wisdome?

Pro. 6. a. • Who so buildeth his house to hye
seeketh destruction: and he that refu-
seth to learne, shall come into mischief.

He is a frende that alwaye loneth,
and in aduersitie a man shall knowe
who is his brother.

Pro. 9. a. Who so promisseth by the hande, and
is sworne for his neighbour, he is a
foole.

He that delyleth in sinne, loneth
strife: and who so setteth his doore to

hye, seeketh after a fall.

Who so hath a froward heart obtey-
neth no good: & he that hath an ouer-
thywart tonge, shall fall into mischief.
He that begetteth a foole, begetteth
his sorowe: and the father of a foole
can haue no ioye.

A merrie heart maketh a sadde
age, but a sorowfull minde vppeth
the bones.

The vngodly taketh gifte out of
the bosome, to wperste the wayes of
iudgement.

Wisdome shineth in the face of
him that hath vnderstanding, but the
eyes of foolen wander throughout all
landes.

An vndiscrete sonne is a griefe
vnto his father, and an heynesse vn-
to his mother.

To punishe the innocent, and to
smite the princes that geue true iudge-
ment, are both euill.

A wise man blereth a few wordes: but
and he is a man of vnderstanding, that maketh
much of his spirite.

Yea, a verie foole (when he hol-
deth his tonge) is counted wise, and
to haue vnderstanding, when he shut-
teth his lippes.

The xvij. Chapter.

H Accompanieth him selfe
with all kedfaste and whole-
some doctrine, that hath a fre-
quent desire vnto it, and is sequestred
from company.

A foole hath no delipte in vnderstan-
ding, but only in those thinges wher-
in his heart reioyseth.

When the vngodly commeth, then
commeth also disdayne, and with the
dishonest person commeth shame and
dishonoure.

The wordes of the wise mannes
mouth are like deepe waters, and the
wel of wisdome is like a sal stream.

It is not good to regarde the per-
son of the vngodly, or to put backe the
righteous in iudgement.

A foolen lippes are euill blaspheming,
& his mouth promyseth vnto detraile.

A foolen mouthe is his owne de-
struction, and his lippes are the foun-
tayne of

for his owne soule.

The woordes of a slanderer are very woundes, and go thorow vnto the innermost partes of the body.

Fear casteth downe him that is slouthfull: and the soules of suche as live in voluptuousnes shall hunger.

Who so is slouthful and slack in his labour, is the brother of him that is a waster.

The name of the Lord is a strong castle, the righteous flyeth vnto it, and is in safegarde.

But the riche mans goodes are his strong hold, yea he taketh them for an hye wall round about him.

After pride cometh destruction, and honour after lowynes.

He that geueth sentence in a matter before he heare it, is a foole, and worthy to be confounded.

A good stomacke dyspurcheth a waye a mans disease, but when the spirite is dysed, who may bide it?

A wise heart laboureth for knowledge, and a prudent care seeketh vnderstanding.

A liberalitie bringeth a man to honour and worshipp, and setteth him among great men.

The righteous declareth his owne cause first him selfe, yf his neyghbour come, he shall spede him.

He that pacifieth the variance, and parteth the mightie a sunder.

A brother though he be greued with offence, yet is he more worthy then a hye strong castle: and they that holde together, are lyke the barre of a palace.

A mans belly shalbe satisfied with the fruite of his owne mouth, and with the increase of his lipps: that he be fylled.

Drathe and lyfe are in the instrumente of the tongue, and they that loue it, shall enioye the fruite thereof.

Who so spendeth a good wife, findeth a good thing, and receaueth a holysome benefite of the Lord.

He that putteth away a good woman, putteth away a good thing: but he that keepeth an harlotte, is a foole,

and vnwise.)

The pooze maketh supplication and prayeth meekly: but the riche geueth a rough answer.

A man that loveth his frendes will be compenable with them, and somme frende sticketh faster to a man then his brother.

The xix. Chapter.

Butter is the pooze that spureth godly, then the blasphemers that is but a foole. p. 20. 208

Where no discretion is, there the soule is enclined to the thinge that is not good, and is swifte on foote, and offenderth.

Foolishenes maketh a man to goe out of his waye, and then is his herte vnpatient agaynst the Lord.

Riches maketh many frends: but the pooze is forsaken of his neyghbour.

A false witness shall not remayne unpunished: and he that speaketh lies, shall not escape. Deu. 19.

The multitude hangeth vpon great men: and euerye man saoureth him that geueth rewardes.

As for the pooze, he is hated among all his owne brethren: yea his owne frendes withdraw from him, and yf he aske them the cause, they disdayne to answer him.

He that is wise, loveth his owne soule, and keepeth vnderstanding, that he may prosper.

A false witness shall not remayne unpunished: and he that speaketh lies shall perishe.

Plesure becometh not a foole, much more vnseemly is it, a bonde manne to haue the rule of princes.

A wise man can put off displeasure, and it is honoure to lette some faultes passe.

The kinges dissauor is like the ro- Pro. 28.
ringe of a Lion, but his frendship is Pl. 133.
like the dewe vpon the grasse.

An vn discret sonne is the heuiness of his father: and a brawling wife is like the topp of an house, where- Pro. 17.
through it is euer dropping.

A house and richesse maye a man haue by the heritage of his elders:

The Proverbes

Ps. 13. a but a discrete woman is the gifte of the Lorde.

Slouthfulnes bringeth slepe: and a soule accustomed with craft shall suffer hunger.

Who so keepeth the commandement keepeth his owne soule: but he that regardeth not his way, shall dye.

C He that hath pitie vpon the poore, lendeth vnto the Lorde: and loke what he layeth out, it shalbe payed him a gayne.

Hasten thy sonne whyle there is hope, but let not thy soule be moved to slape him.

A man of greates wrathe beareth a payne: and though thou once deliuer him, thou must agayne do as much for him.

W gene eare vnto good counsell, and be content to be reformed, that thou mayest be wise in thy latter dayes.

Pro. 16 b • There are many deuices in a mans heart, neuerthelesse the counsell of the Lorde shall stande for ever.

It is a mans worship to do good, and better it is to be a poore man then a dissembler.

The feare of the Lorde bringeth a man to life, and he shall rest the whole night in plentiousnes, without visitation of any plague.

Pro. 16 b • A slouthfull manne shutteth his handes into his bosome, as into the pot: and will not take payne to put it to his mouth.

Pro. 21 b • If thou smitest a scozefull person, the ignorant shal take better hede, and yf thou repponest one that hath vnderstanding, he will be the wiser.

He that hurtech his father, or shutteth out his mother, is a shamefull and an vnworthy sonne.

My sonne heare no moze the doctrine that leadeth thee vnto errours, from the wordes of vnderstanding.

A false witnes laugheth iudgment to scozne, and the mouth of the vngodly eateth wickednes.

Whymmentes are ordeyned for the scozefull: and stryppes for foolen backen.

The .xx. Chapter.

A lyne maketh a manne to be scozefull: and strong drinke causeth a man to be vngodly, who so deyleth therein, shal neuer be wise.

• The kinge oughte to be feared as the roaring of a lyon: who so prouoketh him vnto angre, offendeth against his owne soule.

It is a mans honoure to kepe him self from strife: but they that haue pleasure in brawlinge, are foolen euerie one.

A slothful body will not go to plowe for colde of the winter, therefore shall he go a begging in sommer, and haue nothing.

Wise counsell in the heart of man, is like a water in the depe of the earth and a man that hath vnderstandings bringeth it forth.

Many there be that wold be called good doers: but where shal one finde a true saythfull man.

• Who so leadeth a godly & innocent life, is righteous: and happy shal his children be, whom he leaueth behinde him.

A kinge that sitteth in the throne of iudgement, and lokech well about him, dysturbeth away all euill.

• Who can sape my hearte is cleane, I am innocent from sinne.

To vse two maner of waightes, or two maner of measures, both thes are abhominable vnto the Lorde.

A child is knowen by his conversation, whether his workes be pure and right.

The eare to heare, the eye to seech the Lorde hath made them both.

Weyte not thou in slepe, lest thou come to pouertie: but open thine eyes that thou mayest haue bread ynough.

It is naught, it is naught (saith he that byeth anye thinge) but when he cometh to his owne house, then he boasteth of his peny worth.

A man that hath a mouth of vnderstanding, hath many precious wordes and costly Jewels.

• Take his garment that is naked for a stranger: and take a pledge

him for the unknown mans sake.

Every man lyeth the bycote that is gotten with discreete: but at the last his mouth shalbe filled with grauell.

Through counsell, the thinges that men denie go forwarde: and with discretion ought warres to be taken in hande.

The crafty disceitfull bewrayeth secreete counsell, and to him that custometh flattering lips toine not thy self.

Ex. 10b • Who so curseth his father and mother, his lighte shall be put out in the hell. 17. c. myddell of darkenes.

Mat. 15a • The heritage that cometh to hastily at the last, shall not be praysed at the ende.

Mat. 5. 2 • Say not thou, I will recompense thee. 12. 2. eill, but put thy trust in the Lord, and he shall defende thee.

Pro. 11b • The Lord abhorreth two maner of wyghtes, and a false balance is an euill thinge.

Jer. 10b • The Lord ordyeth every mannes goings: howe maye a man then vnderstande his owne waye.

It is a snare for a man to denoure that which is holy: and after the bow to turne to thine owne vse, the thinge that thou hast bowed.

Mat. 17c • A wise kinge destroyeth the vngodly, & bringeth the whele ouer the.

The lanterne of the Lord is the word of man: and goeth thorough al the inward partes of the body.

Jer. 17b • Merry and saythfulnes preferue the kinge: and with louing kindnes his seate is holden vp.

The strength of yong men is their wealth, and a grape head is an honoz vnto the aged.

Woundes vyne a waye euill, and so do stripes the inward partes of the body.

The .xii. Chapter.

The .i. Kinges heorte is in the hand of the Lord, like as ore the siners of water, he maye turne it whither soeuer he will.

Every man thinketh his owne way to be righte: but the Lord iudgeth the heartes.

So doo righte and iudge-

ment is moze acceptable to the Lord then sacrifice.

A presumptuous loke, a proud stomache, and the ploswing of the vngodlye is sinne.

The deuices of one that is diligent bring plenteousnes, but he that is vnduised cometh vnto povertie.

Who so hoordeth by riches with the discreetfulnes of his tonge, he is bayne and a foole, and like vnto them that seke their owne death.

The robberies of the vngodly shall be their owne destruction, for they will not do the thing that is right.

The wayes of the frowarde are strange, but the wayes of him that is cleane are right.

It is better to dwell in a corner vnder the house toppe, then with a bawling woman in a wide house.

The soule of the vngodly wissheth euill, and hath no pity vpon his neighoure.

When the scozefull is punished, the ignozaunte take the better herde: and when he seeth the wise men prosper, he will receyue the moze vnderstanding.

The righteous man wiselye considereth the house of the wicked, and for their wickednes God ouerthroweth the vngodlye.

Who so stoppeth his eares at the crying of the poore: he shall crye him selfe, and not be heard.

A pitie rewarde pacifyeth displeasure, and a gifte in the bosome stilleth furiousnes.

The iust deliteth in doing the thing that is right, but ouer the workers of wickednes hangeth destruction.

The man that wanderyth out of the way of wisdom, shal remayne in the congregation of the dead.

He that hath pleasure in banquettes, shalbe a poore man.

Who so deliteth in wine and delicacies, shall not be riche.

The vngodly shalbe geuen for the righteous, and the wicked for the iust.

It is better to dwell in a narrowe, then with a chidinge and an an-

The Proverbes

grete woman.

In a wise mannes house, there is great treasure and oyle: but a foolishhe body spendeth by all.

Who so foloweth righteousnesse and merce, fyndeth bothe lyfe, righteousness, and honour.

A wise man winneth the citie of the mightie: and as for the strengthe that they trust in, he bringeth it down

Pro. 12 b

• Who so kepeth his mouth and his tongue: the same kepeth his soule from troubles.

He that is proude and presumptuous, is called a scornfull man, whiche in wrath dare worke maliciously.

The voluptuousnes of the mouthfull is his owne death: for his handes will not labour.

He coueteth and desireth all the day long, but the righteous is alway getting, and kepeth nothing backe.

The sacrifices of the vngodly is abomination: howe muche more when they offer the thinge that is gotten with wickednesse.

Pro. 12 a

• A false witness shall perishe: but he that is a true man boldly speaketh that he hath heard.

An vngodly man goth forth rashly: but the iust reformeth his owne way.

Eclap. 1 a

Pla. 33. c

• There is no wisdom, there is no vnderstanding, there is no counsaile against the Lord.

The horse is prepared agaynst the day of battel: but the Lord getteth the victorie.

The xxii. Chapter.

Ecc. 46 b

A Good name is more worth then greate riches: and louinge fauour is better then silver and golde.

The riche and poore are together: the Lord is the maker of them all.

A wise man seeth the plague, and hyedeth him selfe, but the foolishhe go on still, and are punished.

The end of lowlynes, and the feare of God is ryches, honoꝝ, prosperitie, and health.

Thornes and snares are in the way of the fool: but he that doth heare

his soule, will flee from suche.

Teache a childe in his youth what way he should go: for he shal not leaue it when he is olde.

The riche ruleth the poore: and the borrower is seruuant to the lender.

He that soweth wickednesse, shall reape sorow: and the rod of his crueltye shall perishe.

• He that hath a louing eye shalbe blessed: for he getteth of his bread vnto the poore.

Who so getteth rewardes, shall obtayne the victorie and honoꝝ: but he taketh awaye the soule of suche as receiue them.

Cast out the scornfull man, and he shall strife go out with him: yea, variance and slaughter shall cease.

Who so delitteth to be of a clean heart and of gracious lippes, the kinge shall be his frende.

The eyes of the Lord preserve knowledge: but as for the woordes of the despitfull, hee bringeth them to naught.

The soughfull body sayth: there is a lyon without, I mighte be slayne in the strete.

• The mouth of an harlot is a deep pitte, wherin he falleth, that the Lord is angrie withall.

Foolishenes sticketh in the heart of the ladde, and the rodde of correction shall drue it away.

Whoe so doth a poore man wronge to encrease his owne riches, & getteth vnto the rich to please him, at the last cometh to pouertie him selfe.

My sonne, bowe downe thine eare and hearken vnto the woordes of wisdom, applye thy minde vnto my doctrine: for thou shalt be excellent, if thou kepe it in thine heart, and ycarde it in thy mouth, that thou maist put thy trust in the Lord.

I haue thewed thee this daye, the thing that thou knowest.

Haue not I warned thee hereby with counceils & learning: that I might shew thee the truth, & that thou woldst the veritie mightest amende thyne that sende thee.

De that thou robbe not the poore, because he is weake, and oppresse not the simple in iudgement: for the Lord him selfe will defende their cause, and do violence vnto them that haue vsed violence.

Make no frendship with an angry wilfull man, and keepe no companie with the furious: least thou learne his waies, and receaue hurte in thy soule.

Pro. 6. a Bee not thou one of them that bind their hand vpon promise, and are swarte for weyghty causes: for if thou hast nothing to pay, they shall take away thy bed from vnder thee.

Pro. 23. b Thou shalt not remove the lande marke, which thy foze elders haue set.

Seekest thou not, they which be diligent in their busines, stand before kings, and not among the simple people.

The. xxij. Chapter.

Vhen thou sittest at the table to eate with a Lord, orde thy selfe manerlye with the thinges that are set before thee.

Measure thine appetite: and if thou wilt eate thine owne selfe, be not ouer greedy of his meate, for meat begyleth and disceaueth.

Eccl. 27. a Take not ouer greates traualle and **Eccl. 17. b** labour to be riche, beware of suche a purpose.

Lim. 6. b Why wilt thou set thine eye vpon the thinge whiche sodenlye vanissheth away: for riches make them felues winges, and take their flight lyke an Eagle into the ayre.

Eate not thou with the enuious, and despye not his meate, for he doeth as a manne that prescribeth a measure to thee in his heart: he saith vnto thee: eate and drinke, where as his heart is not with thee: yea, the morsellen that thou hast eaten shalt thou perbake and lese those swete wordes.

Get nothing into the care of a foole, for he will despye the wisdom of thy wordes.

Eccl. 12. b Remove not the albe land marke, **Eccl. 7. c** and come not within the fiede of the fatherlesse: for he that deliuered them is mightye, euen he shall defende their cause agaynst thee.

Applye thine hearte vnto correction, and thine eare to the woordes of knowledge.

Withhold not correction from the **Pro. 13. d** child, for if thou bearest him with the **Eccl. 30. a** rod, he shall not die thereof.

If thou smyte him with the rodde, thou shalt deliuer his soule from hell.

My sonne, if thy heart receiue wisdom, my heart also shall reioyce: yea, my reynes shall be verie gladd, if thy lippes speake the thing that is right.

Let not thine heart be gelous to **Pro. 34. a** folow sinners, but keepe thee still in the feare of the Lord al the day longe: for the ende is not yet come, and thy patient abiding shall not be in vayne.

My son geue eare and be wise, and set strapte thine hearte in the swaye of the Lord.

Keepe no companie with wine bibbers, and ryotous raters of fleshe: **Pro. 21. a** for such as be dyonkardes and riotous shall come to pouertie, and he that is geuen to muche sleepe, shall go with a ragged coate.

Gene care vnto thy father that begatte thee, and despise not thy mother when she is olde.

Labour for to get the trueth, sell is not away, and so do by wisdom, nature and vnderstanding: for a righteous father is meruelous glad of a wise son: and he that begetteth a wise child shall haue greates pleasure in him.

Doo so that thy father and mother may be glad of thee, and that shee that bare thee, may reioyce.

My sonne gene me thine heart, and lette thine eyes haue pleasure in my wayes.

For an whoze is a drepe graue, and **Pro. 12. d** an harlot is a narrowe pit.

She lurketh like a thefe, & bringeth vnto her such men as be ful of vice.

Who hath wo, who hath sorrow, who hath strife: whoe hath bawling, and who hath woundes without cause: or who hath red eyes, euen they that be euer at the wine, and seeke extelie?

Loke not thou vpon the wine, how red it is, and what a coloure it getteth in the glasse,

The Proverbes

It goeth downe softelye, but at the last it byteth like a serpent, and stingeth as an adder. So shall thine eyes loke vnto strange women, and thine heart shall make vpon froward things.

Yea, thou shalt be as though thou layest in the midst of the Sea, or sleepest vpon the toppe of the mast of a shippe. They wounded me (shalte thou saye) but it hath not hurte me: they haue all to broken me, but I felt it not, when I am well wakened, I will go to the drinke agayne.

The xxiiiij. Chapter.

BE not thou gelous ouer wicked men, and despye not to be among them. For their heart imagineth to doo hurt, and their lips talke of mischief.

Thorough wisdom is an house builded, and with vnderstandinge is it set vp. Thorough discretion shall the chambers bee filled with all costlie and pleasant riches.

A wise man is cuer stronger: yea, a manne of vnderstandinge increaseth of strength.

For with discretion muste warres be taken in hande, and wheras are manye that can geue counsell, there is the victory.

Wisdom is to hie a thing for a foole for he dare not open his mouth in the gate.

He that ymagineth mischief, maye well be called an vngacious person.

The thought of the foolishhe is sin, and the scozefull is an abomination vnto men.

BIf thou be ouersene and negligente in time of neede, then is thy strength but small.

Deliver them that go vnto death, and are led awaye to be slayne, and bee not negligente therein yf thou be able to do them good.

If thou wilt saye: I knowe not of it: Thinkest thou that he which made the heartes, doeth not confidze it: and that he which regardeth thy soule, seeth it not? Shall not he recompence every manne according to his woordes.

My soonne, thou eatest honey and the sweete honey combe, because it is good and sweete in thy mouth. Earnest thou the knowledg of wisdom be due to thy soule, as sone as thou hast gotten it: And thou shalt haue longe dayes, yea, thy hope shall not be in vayne.

Laye no priuie wayte (O wicked man) vpon the house of the righteous and disquiet not his resting place. For a iust man falleth seuen times, and riseth vp agayne, but the vngodlye fall into wickednes.

Reioyce not thou at the fall of thyne enemye, and let not thine heart be glad when he stumbleth: Least thou also (when he seeth it) be angry, and turne his wrath from him vnto thee.

Let not thy wrath and gelousie mone thee, to folowe the wicked and vngodly: And whye the wicked shall haue no posteritie, and the candle of the vngodlye shalbe put out.

My sonne, feare thou the Lorde, and the kinge, and keepe no companye with them that styde backe from his feare: for their destruction shall come sodeinly, and who knoweth the aduersitie that may come of them bothe.

These are also the sayings of the wise.

It is not good to haue respecte of any person in iudgement.

He that sayeth vnto the vngodlye: thou art righteous, him shall the people curse, yea, the communalte shall abhorre him.

But they that rebuke the vngodlye, in them doeth God helpe, and a rych blessing shall come vpon them.

Every man shall kisse his lippes, that geueth a good answer.

First make vp thy woordes that is without, and looke wel to that which thou hast in the fildes, and then builde thine house.

Be not a false witnes agaynst thy neyghboure, and speake no falsehood with thy lippes.

Say not: I will handle him as he that delt with me, and will rewarde every man according to his deedes.

I went by the field of the sower.

Pro. 13 b
and. 24. c.

and by the byneparde of the foolyshe man.

And so, it was all couered wpyh nettles, and stode full of thistles, and the stone wall was broken downe. This I sawe, and considered it well: I looked vpon it, and toke it for a warning. Yea, slepe on still (I saye) a litle, slumber a litle, fold thy handes together yet a litle: so shall pouertye come vnto thee, as one that transepteth by the way, and necessitie lyke a bespored man.

The .xxv. Chapter.

It is the honour of God to keepe a thinge secrete, but the kinges honour is to searche out a thinge.

The heauen is hye, the earthe is drye, and the kinges herte is vnsearceable.

Take dyssolte from the siluer, and there shalbe a cleane vessel thereof.

Take away vngodlinesse from the kinge, and his seate shalbe stablished with righteousnes.

Put not footth thy selfe in the pryence of the kyng, and pryce not into the place of greates men. • Better is it that it be sayd vnto thee: come vp hie, then thou to be put lower in the pryence of the prynce, whom thou seest with thine eyes.

• Be not hastye to go to the lawe, lest happie thou do some offence after the stryke be ended; whereby thy neyghbour putteth thee to shame.

Handle thy matter with thy neyghbour him selfe, and discouer not another mans secret: lest when men heare thereof, it turne to thy dishonour, and least thine euill name do not cease.

(Grate and frendshipp doeth delecter, which see that thou kepe for thy selfe, least thou be repoynded.)

A worde spoken in due season, is lyke apples of gold in a grained worthe of syluer.

The correction of the wise is to an obedient eare, a golden charyne and a helmet of saluacion.

As the winter coole in the hart, so is a thyng that wellenges to

them that sende him: for he refresheth hys makers minde.

Who so maketh great boastes and getteth nothing, is lyke cloudes and winde without raine.

With patience is a prynce pacified, and with a softe tonge is righteousnes broken.

If thou findest honey, eate so muche as is sufficient for thee: lest thou be ouer full, and perbzaie it out agayne.

Withdrow thy foote from thy neyghbours house, least he be swery of thee, and so abhorre thee.

Whoe so beareth false witnesse against his neyghbour, he is a verye club, a sword, and a sharpe arrowe.

The hope that is put in a false man in tyme of nede, is like a rotten toothe and a slippery foote.

Who so taketh awaye a mans garment in the colde wyther, is like vinegar vpon chalker, or lyke him that singeth songes to an heauy heart.

(Lyke as the mothe hurteth a garment, & a worme the tree, so doeth the heuynesse of a man hurt the heart.)

• If thine enemy hunger, fede him: if he thirst geue him drynke: for so shalt thou heape coales of fire vpon hys head, and the Lord shall rewarde thee.

The north wynde dryueth awaye the drye: euen so doeth an earnest sober countenance a backbiters tonge.

• It is better to lye in a corner vnder the rose, then with a bawlinge woman in a wide house.

A good reposte out of a far country, is like colde water to a thirsty soule.

A righteous man falling downe before the vngodlye, is lyke a troubled well, and a spyng that is destroyed.

Lyke as it is not good to eate to muche honye, • euen so he that wyl searche out hye thinges, it shall be to heauy for him.

He that can not rule him selfe, is like a cytze which is broken downe, and hath no walles.

The .xxvi. Chapter.

Like as snowe is not mete in sommer, nor rayne in haruest: • euen so is worship vnsuety

Pro. 15.8

De. 19.8

I. re. 25.6

Rom. 3.

Pro. 2.18

Ecc. 3.8

of Salomon

foe a foole.

Like as the birde and the swa-
lowe take their flyght, and flye here
and there, so the curle that is geuen
in vaine, shall not light vpon a man.

Ps. 73 • Vnto the horse belongeth a whyp,
to the Asse a bydle, and a rodde to the
fooles backe.

Geue not the foole an answer af-
ter his foolishnes, least thou become
like vnto him, but make the foole an
answer vnto his foolishnes, least he
be wise in his owne conceite.

26 He is lame of his feete, yet bronken
is he in banitie, that committeth any
message to a foole.

Like as a lame man his legges are
not equall, euen so is a parable in a
fooles mouth.

He that setteth a foole in hye dyg-
nitie, that is euen as yf a man put a
stone in a slinge.

A parable in a fooles mouth, is lyke
a thorne that pricketh a bronken man
in the hande.

(Great is he that hath formed all
thing: he rewardeth the foole, and re-
compenseth the transgressours.)

A man of experience discerneth all
things well: but he that putteth the
foole to silence endeth the strife.

1. Pe. 2 • Like as the dog turneth againe to
his vomite, euen so a foole beginneth
his foolishnes againe afreshe.

If thou seest a man that is wyle
in his owne conceite: there is moze
hope in a foole then in him.

Pro. 23 • The slothfull sayeth: there is a
Lyon in the waye, and a Lyon in the
myddest of the stretes: Like as the
doxe turneth about vpon the hinges,
euen so doeth the slothfull wether him
selfe in his bed.

Pro. 19 • The slothfull body thrusteth his
hand into his bosome, and it greueth
him to put it againe to his mouth.

The slogarde thinketh hym selfe
wyser then seven men that spite and
trache.

Who so goeth by and medleth with
other mens strepe: he is lyke one that
taketh a dog by the eares.

Like as a maddo man that casteth euery thinge to the wynde,

lyke brandes, and shoteth deadlye
rowes and darten, euen so doeth a dis-
sembler with hye neyghboure. And
then sayeth he, (when he is taken) I
dyd it but in sport.

Where no wood is, there the fyre
goeth out: Euen so where the tale
betraier is taken away, there the strife
ceaseth.

• Coles kinde heate, and wood the
fire: euen so doth a bawlinge selowe
stirre hye variance.

• Talebraters wordes are like men
that strike with hammers, but they
perke the inward partes of the body.

• Venimous lyppen and a wyched
hearte, ore lyke a postharde courd
with siltier dyffe.

In enemye shalbe knowen by his tal-
ling, and in the meane season he yma-
gineth mischief, but when he speaketh
fayre, beleue him not: for there are se-
uen abominations in his heart.

Who so keepeth enuyll will secretly, to
do hurt, his malice shalbe shewed be-
fore the hole congregation.

• Who so diggeth by a pyt shall fall
therein: and he that sweareth a sone,
shall stumble vpon it him selfe.

A dissemblinge tongue hateth one
that rebuketh him, and a flatterynge
mouth worketh myschefe.

• The xxvij. Chapter.

Make not thy boaste of the mo-
row, for thou knowest not
what may happen to daye.

Let an other man praye thee, and
not thyne owne mouth, yea other
folkes lyppen and not thine.

The stone is heauye and the sander
weightye: but a fooles wyath is hea-
uier then them both.

Wyathe is acruell thyng, and in-
ryousnes is a very tempest: but who
is able to abide enuy?

An open rebuke is better then a se-
crete loue.

Faythfull are the woundes of a
louer, but the kysses of an enemye are
cruell.

He that is full adboordeth on houn-
combe: but vnto him that is hungrye.

He that oft timest flitteth, is like a birde that forsaiketh her nest.

Balme and sweete incense make the heart merie: so is the swerte counsell of a mannes frende that agreeth to his purpose.

Ehine owne frende and thy fathers frend see thou forsake not: but go not into thy brothers house in time of thy trouble.

For better is a frend at hand, then a brother farre of.

My sonne, be wise, and thou shalt make me a glad heartte, so that I shall make an answer vnto my rebukers.

A wise man seeing the plague, will hide him selfe, as for foolen they go on ill, and suffer harme.

Take his garment that is swerte for a stranger, and take a pledge of him for the unknowen mans sake.

He that is to haile to prayse his neyghbour without measure: shalbe taken as one that giveth an euill reporte.

A hawling woman and the rooke of the house dropping in a rayny day, may wel be compared together.

He that refraineth her, refrayneth the wind, and holdeth the oyle fast in his hand.

Like as one prou whetteth another, so doth one man comfort another.

Who so keepeth his fig tree, shal enjoy the fruites therof: euen so he that waiteth vpon his master shal come to honoure.

Like as in one water there appeare diuers faces, euen so diuers men haue diuers heartes.

Like as hell and destruction are neuer full, euen so the eyes of men can neuer be satisfied.

Silver is tried in the moultre, and golde in a soynace, and so is a manne when he is openly praised to his face.

The hart of a wicked man seeketh after mischief, but a true hearte seeketh for knowledge.

Though thou shaldest buye a foole with a price in a moyle like firmen- tation, yet wil not his foolishnesse

See that thou knowe the number of thy cattel thy selfe, and loke well to thy flockes.

For riches abideth not alwaye, and the crowne endureth not for euer.

He here groweth, the grasle cometh vp, and herbes are gathered in the mountaynes.

He labours shall clothe thee, and for the goies thou shalt haue money to thy husbandrye.

Thou shalt haue goates milke y- nough to feede thee, to bpholde thy houshold, and to susteine thy maidens.

C Chapter
The vngodly fleeth wher no man c halet him: but the righteous standeth stille as a lion.

Because of sinne the land both ofte chaunge her prince: but thorough men of vnderstandinge and wisdom, a Realme endureth longe.

One pooze manne oppressinge ano- ther by violence, is like a continuall rayne that destroyeth the fruit.

They that forsake the lawe, prayse the vngodly: but suche as keepe the lawe, abhorre them.

Wicked menne discerne not the thing that is right: but they that seeke after the Lord, discusse all thinges.

A pooze man leadinge a godly life, is better then the riche that goeth in frowarde wayes.

Who so keepeth the lawe, is a childe of vnderstanding: but he that is a companion of ggotous men, shameth his father.

He that by vsury and vniust gaines gathereth riches, he shal laye them in those for a manne that will pittie the pooze.

He that tourneth away his care from hearinge the lawe, his prayer shalbe abhominable.

Who so leadeth the righteous into an euill waye, shal fall into his owne pit, but the iust shal haue the good in possession.

He riche man thinketh him selfe to be wise, but the pooze that hath vnderstanding can perceane him welly- nough.

Leu. 26.3

1 Cor. 2.8

Psa. 19.8

Psa. 1.8

The Proverbs

When the righteous menne are in prosperitie, then doth honour flourish, but when the vngodlye come by, the state of men chaungeth.

Pla. 22 b He that hideth his sinnes, shall not prosper: but • who so knowledgeth them: and forsaketh them, shall haue mercy.

Well is him that standeth a way in awe, as for him that hardeneth hys heart, he shall fall into mischance.

Like as a roaring lion and an hungry beare, euerso is an vngodly prince ouer the poore people.

Where the prince is withoute vnderstanding, there is great oppression and wronge: but if he bee suche a one as hateth couctousnes, hee shall longe reigne.

Gen. 4 b • He that by violence sheddeth any mannes blood, shall be a runagate vnto his graue, and no man shall be able to succour him.

Pro. 1 od • Who so leaferth a godly and an innocent lyfe, shall be saued: but he that goeth in frowarde wayes, shall once haue a fall.

Eccl. 20 b • He that tilleth his lande, shall haue plenteousnes of bread: but he that followeth violence, shall haue pouertie ynough.

A man that dealeth faithfully, shall be filled with blessings, and • he that maketh to much haste for to be ryche shall not be vngiltye.

To haue respect of persons in iudgement is not good, and why, a man wil do wrong, yea, euen for a peece of bread.

He that will be rich al to soone, hath an euill eye: and considereth not, that pouertie shall come vpon him.

He that folowing my preceptes rebyleth a man, shall finde more fauour at the last, then he that flattereth him.

mat. 23 a • Who so robbeth his father and mother, and sayeth it is no sinne: the same is like vnto a destroyer.

He that is of a proude stomack and withoute feare, strereth by strife: but he that putteth his trust in the Loyde, shall be well fed.

He that trusteth in his owne heart is a foole, but he that dealeth faithfully

shall be safe.

• Hee that getteth vnto the poore, shall not lacke, but he that turneth away his eyes from such as be in necessitie, shall suffer greate pouertie him selfe.

• When the vngodlye are come by men are sayne to hyde theym selues, but when they perishe, the righteous increase.

The xxix. Chapter.

He that is skinned, and with not be reformed: shall sodenly be destroyed without any helpe.

• When the righteous haue the ouer hand, the people are in prosperitie: but when the vngodly beareth rule, there the people mourne.

Whoe so loueth misdeome maketh his father a glad manne: • but he that kepeth company with harlots, spendeth away that he hath.

With true iudgement the king seteth by the land, but if he bee a manne that oppresseth the people with garthe rings, he tourneth it vpside downe.

Who so flattereth his neyghbour, layeth a net for his feete.

The sin of the wicked is his owne snare, but the righteous doeth singe and reioyce.

The righteous considereth the cause of the poore: but the vngodlye regardeth no vnderstanding.

Wicked people bringe a title in decap, but wise men set it by agayne.

If a wise man go to lawe with a foole (whether he deale with him frendly or roughly) he getteth no rest.

The bloudthirstie hate the righteous, but the iust seeke his soule.

A foole powreth out his spirite altogether, but a wise man kepeth it vntill afterwarde.

If a prince desire in lyen, al his seruantes are vngodly.

The poore and the lender mete together, and the Loyde lighteneth both their eyes.

The seate of the kinge that setteth fully iudgeth the poore, shall continue

sure for enemoze.

The rod & correction minister wisdom, but if a child be not looked vnto, he bringeth his mother to shame.

When the vngodly come by, wickednes encreaseth: but the righteous shall see their fall.

Purture thy son with correction, and thou shalt be at rest: yea he shall do thee good at thine heart.

When the word of God is not preached, the people perish, but wel is him that keepeth the lawe.

A seruant will not bee better for woordes, for though he vnderstande: yet wil he not regard them.

If thou seekest a man that is hasty to speake vnadvisedly, thou mayest trust a foole more then him.

He that delicately bringeth by his seruant from a childe, shall make him his master at length.

D An angry man stirreth by strife, and he that beareth euill will in his mind, doth much euill.

Job. 22 After pride commeth a fall, • but a lowly spirit bringeth great worship.

Who so keepeth compaignie with a theefe, hateth his owne soule: hee heareth blasphemies, and telleth it not forth.

He that feareth man shall haue a fall, but who so putteth his trust in the Lord, is without daunger.

Many there be that trust in Princes fauoure, but euerie mans iudgemente commeth from the Lord.

The righteous abhorreth the vngodly: but as for those that be in the right way, the wicked hate them.

A child that keepeth the word, shall be without destruction.

The xxx. Chapter

2 **T**he wordes of Agur, the sonne of Iakel and the prophesie that the same man spake vnto Jethiel, euen vnto Jethiel and Achai.

I am more foolishke then anye man, and haue no mans vnderstandinge. I neuer leaeried wisdom: nor hadde knowledg of holpe thinges: what hath clymed vpp: vnto heauen: who hath come downe from thence: & what

hath holden the winde faste in his hande: & who hath comprehended the waters in a garment: & who hath sette all the endes of the world: & what is his name, or his sonnes name: Canst thou tell?

All the wordes of God are pure and cleane, for he is a shilde vnto all psal. 19.8 them that put their trust in him.

Put thou nothing vnto his wordes, least he reprove thee, and thou bee found a lyer.

Two thinges haue I required of thee, that thou wilt not denye me because I dye. Remove from mee vanities and lyes: geue mee neyther pouertie, nor riches, onely graunt me a necessa-ry liuinge. At least if I be to fall, I deny thee, and say: who is the Lord? And least I bringe constrained thorough pouertie fall vnto stealing, and take the name of my God in vayne.

Exod. 5.2
Deu. 28.6.
Job. 21.16

Accuse not a seruant vnto his master, leaste hee speake euill of thee, and thou be hurt.

There is a generation that curseth their father, and doeth not blisse their mother.

There is a generation that thinketh them selues cleane, and yet is not cleansed from their filthynes.

There is a generation that hath a proude looke, and doeth caste by their eye hiddes.

There is a generation whose teeth are swarthen, and with their chawebones they consume, and deuoure the simple of the earth, and the pooze frō among men.

The horseleache hath two daughters crying: bring hither, bring hither

There be thre thinges that are neuer satisfied: yea, foure thinges sayeth neuer ho. The grane, a womans wombe closed, and the earth that hath neuer water ynough: As for fyre it sayeth neuer ho.

Who so laugheth his father to scorn and setteth his mothers commaundement at naught: the rauen picketh out his eyes in the balleye, and deuoured he be of the yonge Eagles.

Exo. 21.18
Deu. 17.6

There are thre thinges to dye for.

The booke of

me: as for the fowrth, that passeth my knowledge. The way of an Eagle in the ayre: the way of a serpent ouer a stone, the way of a thyppe in the sea: and the way of a manne wyth a yonge woman.

Suche is the way also of a wyfe that breaketh wedlocke, whiche wypereth her mouth, lyke as whenne she hath eaten; and saich: As for me, I haue doone no harme.

Thowowe thre thynges the earthe is disquieted, and the fowrth may it not beare. Thowow a seruant that beareth the rule: Thowowe a soole that hathe to muche breadde. Thowowe a wyfe woorthye harkene, whenne she is marryed, and thowowe an hand-mayden that is hye to her may-stresse.

D

There bee fower thynges in the earthe, the whiche are verpe lytell: but in wysedome they excede the wyse. The emmets are but weake people, yet gather they their meate together in the harurste. The Conyes are but a feeble folke, yet make they theyr couches amonge the rocks. The Greshoppers haue not a gypde, yet goe they sooth together by heapes. The Spyder laboureth wyth her handes, and so in kynges palaces.

There be thre thynges that go stiffly: yea fower are comely in going. A Lyon which is strongest amonge beastes, and getteth place to no manne. A greye hounde stronge in the hynder parten. A Ramme also, and a kyng, agaynst whome no manne aryeth vp.

If thou haste done foolishly when thou wast in thy estate, or if thou haste taken euill counsell: then laye thine hande vpon thy mouth.

Whoe so churmereth myke, maketh butter: and hee that rubbeth his nose, maketh it bleede: Euen soo hee that causeth wyathe, bynggeth his southe brise.

The xxxi. Chapter.

✠ The wordes of Kinge Lammeil, and the Lesson that his Mother taught him.

My sonne (why do ye so) thou sooone of my bodye: I mydere beloued sonne, geue not ouer thy strength and wayes vnto women, which at the destructioneuen of Kinges. O Lammeil, it is not for kinges, it is not (I saye) for kinges to drinke wyne, nor drinke stronge drinke: (for there is no secret where dronkenesse reigneth) leasse they being dronken, forget the lawe, and peruert the iudgement of all good men's chyldren.

Geue strong drinke to suche as be condemned to death, and wyne vnto those that mourne, that they may drinke it, and forget their mysery and aduersitee.

Be thou an aduocate for the dowe and stande in iudgement thy selfe, to speake for all suche as be succourlesse in this transitorie worlde.

Open thy mouth, defend the thinge that is lawfull and right, and the cause of the poore and helpelesse.

Whoso findeth an honest faithfull woman, she is muche more woorth then pearles.

The heart of her husband may safely trust in her, so that he shall fall in no pouertie.

She will doo him good, and not euill, all the dayes of her life.

She occupieth woell and flax, and labourereth gladdelye with her handes.

She is like a Marchauntes ship, that bynggeth her vittayles from a farre.

She is wyse in the night season: to prouide meate for her householde, and foode for her mayden.

She considereth lande, and byeth it, and with the fruite of her handes she planteth a vineyarde.

Shee girdeth her loynes with strength, and couergeth her armes.

And yf the perceptie that her hus-
wiferye doeth good, her candle doeth
not out by night.

She layeth her synger to the spynde,
and her hande taketh holde of the
distaffe.

She openeth her hand to the pooze,
yea, she stretcheth oute her handes to
such as haue nede.

She feareth not that the colde of
wynter, shall hurte her house, for all
her houtholde folkes are clothed with
scarlet.

She maketh her selfe saye ozname-
tes, her clothyng is white silke and
purple.

Her husband is marche let by in the
gates, when he sitteth among the rix-
lers of the lande.

She maketh clothy of silke, and sel-
leth it, and deliuereth girdles vnto
the marchaunt.

Strength and honoure is her clo-
thyng, and in the latter daye she shall
reioyce.

She openeth her mouth with wis-
dome, and in her tonge is the lawe of
grace.

She looketh well to the wayes of
her houtholde: and eareth not her bycad
with potenes.

Her chyldren that arise, and call her
blessed: and her husbände shall make
muche of her.

Many daughters there be that ga-
ther riches together, but thou goest
aboue them all.

As for labour, it is disceitfull, and
briotic is a wayne thing: but a woman
that feareth the Lord, she is woorthye
to be prayled.

Give her of the frutt of her handes,
and let her owne woorken prayse her
in the gates.

The Booke of the
Preacher: ortherwise cal-
led Ecclesiastes.

The fyrst Chapter.



These are the wordes
of the Preacher, the
son of David kinge
of Ierusalem. • Nil
is but most vaine va-
nitie (saith the prea-
cher) and all is most
vayne (I say) and but playne vanitie.
For what els hath a manne of all the
laboure that he taketh vnder the sun?
One generation passeth awaye, ano-
ther commeth: but the earth abydeth
still. The sunne goeth downe, and re-
tourneth to his place, that he maye
there ryse by agayne. The winde go-
eth towarde the South and tourneth
vnto the north, fetcheth his compasse,
whirleth about, and goeth forth, and
his circuit retourneth agayne to him
selfe. • All floudes runne into the
sea, and yet is the sea it selfe not fyl-
led: for loke vnto what place the wa-
ters runne, thence they come to flowe
againe. All these thinges are so harde
to be knowen that no man can expresse
them. • The eye is not satisfied with
sight, the eare is not fylled with hee-
ring. • The thing that hath ben, com-
meth to passe agayne, and the thinge
that hath bene done, shall be done a-
gayne: there is no newe thinge vnder
the sunne. Is there anye thinge
wherof it maye be sayde: lo this is
newe? for it is long ago in the times
that haue bene before vs. The thinge
that is past, is out of remembraunce:
Euen so the thinges that are for to
come, shall no moze be thoughte vpon
amonge them that come after. I my-
selfe the preacher was king of Israel
at Ierusalem, and did apply my mind
to seke out and search for knowledge
of all thinges that are doone vnder
heauen. Suche transple and labour
hath God geuen vnto the chyldren of
men, to exercise them selues therin.

Ecc. 1.28

Job. 14.8

Psa. 17.8

Ecc. 3.8

The ende of the 120th
of Salomon

The booke of

Thus haue I considered all the thinges that come to passe vnder the sun: and lo they are all but vanitie & vexation of minde. The crooked can not be made straight, nor the thing that is vnperfect, can not be accompted with thinges that are perfect. I communed with mine owne heart, saying: Lo, I am come to a great estate, and haue gotten moze wisdome, then all they that haue ben before me in Ierusalem. Yea my heart had great experience of wisdome and knowledge, for there vnto I applied my mind, that I might know what were wisdome and vnderstanding, what were errour and foolishnesse: and I percepued that this was also but a vexation of minde, for where muche wisdome is, there is also great trauaile and vniquietnes: and the moze knowledge a manne hath, the moze is his care.

The .ij. Chapter.

Then sayde I thus in my heart: Howe go to, I will take mine ease, and haue good daies. But lo, that is vanitie also: in so muche, that I sayde vnto the man giuen to laughter: Thou art mad, and to mirth what doest thou? So I thought in my heart, to geue my flesh vnto wine: and agayne, to applye my minde vnto wisdome, and to comprehend foolishnesse vntill the time that (among all the thinges which are vnder the Sun, I might see what were best for men to doo, so long as they liue vnder hea-

3. Re. 3.
4. 5. 6.

I builded me houses & planted vineyards. I made me orchardes and gardens of pleasure, and planted trees in them of all maner of fruytes. I made pooles of water, to water the greene and fruiteful trees withall. I boughte seruantes and maydens: and hadde a greate householde. As for cattell and sheepe, I hadde moze substance of them, then all they that were before me in Ierusalem. I gathered spicer & golde together: euen as a treasure of kinges and landes. I prouided me singers and women, which coult play on instrumentes, to make men mirth

and pastime. I gat me psalteries and songes of musike. And I was greater and in a moze worship then al my predecessors in Ierusalem. For wisdom remained with me: & loke what soeuer mine eyes desyred, I let them haue it: and where in soeuer my heart delited of had any pleasure, I withheld it not from it. Thus my heart reioyced in all that I did: and this was my portion of all my trauell. But when I considered all the workes that my hands had wrought, and all the labour that I had taken therein, lo, it was but vanitie and vexation of mind, and nothing of any value vnder the Sunne. Then turned I me to consider wisdom, errour, and foolishnes: (for what is he among men, that might be compared to me the king in such workes?) and I sawe that wisdome excellith foolishnes, as far as light doth darkness. For a wise man hath his eyes in his head, but the foole goeth in the darkness. I perceiued also that they both had one ende. Then thought I in my minde: If it happen vnto the foole, as it doth vnto me: what needeth me then to labour any moze for wisdome. So I confessed within my heart, that this also was but vanitie. For the wise are euer as little in remembrance as the foolish: for the dayes that come when all shall be forgotten: yea the wise man dieth as well as the foole. Thus began I to be swerpe of my life, in so much, that I could awake with nothing that is pon vnder the sunne, for al was but vanitie and vexation of mind: yea I was swerpe of al my labours which I had taken vnder the sonne, because I should be sayne to leaue the vnto another man that cometh after me. And who knoweth whether he shall be a wise man or a foole? And yet shall he be the lord of al my labours, which I with such wisdome haue taken vnder the sun. This is also a vayne thing. So I turned me to refrayne my mind from al such trauaile, as I toke vnder the sun: for so much as a man should wryte himselfe such a sentence, with vnderstanding, that he is but a vaine man, and yet

he sayne to leaue his labour vnto an other, that neuer sweet for them. & his is also a dayne thing and great miserye. For what getteth a man of al the labour and trauell of his minde, that he taketh vnder the sunne, but leauynesse, sorrowe, and disquietnesse all the dayes of his life? In so much that his heart can not reste in the night: this is also a paynfull thinge. • As it not better then for a man to eate & drinke, and his soule to bee merie in his labour? Yea, I sawe that this also was a gift of God. For who will eate or go moze lustily to his worke then I? And why? God geueth to the man that is good before him, wise dome, vnderstanding and gladnesse. But vnto the sinner he geueth wearynesse (and superfluous care) that hee maye gather and heape together the thing that afterwarde shalbe geuen vnto him, who it pleaseth God. This is now a dayn thinge: yea, a verie disquietnesse and vexation of minde.

The. iij. Chapter.

Every thing hath a time: yea, all that is vnder the heauen hath his conueniente season.

There is a time to be borne, and a time to dye. There is a time to plant, and a time to plucke by the thinge that is planted. A time to laye, and a time to make hole. A time to bryake downe, and a time to builde by. A tyme to wepe, and a time to laugh. A time to mourne, and a time to daunce. A tyme to cast away stones, and a tyme to gather stones together.

A time to embrace, and a time to re-
frayne from embracing. A tyme to winne, and a time to lese. A tyme to spare, and a time to spende. A tyme to cut in peces, and a time to sowe toge-
ther. • A time to keepe silence, and a time to speake. A time to loue, and a tyme to hate. A tyme of warre, and a tyme of peace. What hath a man els that doeth any thing? but weari-
nesse and labour? For as touching the trauell and carefollnes, which God hath geuen vnto men. I see that he hath

geuen it them, to be exercised in it. All this hath hee ordeyned many a plous goodlye, to euery thing his due time. He hath planted ignoraunce also in the heits of men, that they should not comprehend the ground of his workes which he doeth from the beginninge to the ende. So I perceaued, that in these thinges there is nothing better for a man, then to be merie, and to doo well as longe as he liueth. For all that a man eateth and drinketh: yea, whatsoeuer a man entiopeith of all his labour, that same is a gifte of God. I considered also that whatsoeuer God doeth, it continueth for euer. And that nothing can be put vnto it, nor taken from it, and that God doeth it to the intent, that men shoulde feare him.

• The thing that hath bene, is nowe, and the thing that is for to come, hath bene afozetime: for God restozeth agayne the thinge that is paste. Mozeouer, I sawe vnder the sunne vngodlynesse in the steede of iudgement, and iniquitie in steade of rightousnesse. Then thought I in my minde: God shall separate the righteous from the vngodlye, and then shall be the tyme and iudgement of all counceiles and woorkes, I communed with myne owne heart also, concerninge the children of men: howe God hath chosen them, and yet letteth them appeare, as though they were beastes: for it happeneth vnto men, as it doeth vnto beastes, & as y one dieth, so dieth the other: yea, they haue both one maner of breath: so that (in this) a man hath no preeminence aboue a beaste, but all are subdued vnto vanitie. They go all vnto one place, for as they bee all of dust, so shall they all turne vnto duste agayne. Who knoweth the spirite of man that goeth bywarde, and the breath of the beaste that goeth downe to the earth? Wherefore I perceaued that ther is nothing better for a man, then to be ioyfull in his labour: for that is his portion. But who shall bringe him to see the thing that shall come after him?

The. iij. Chapter.

Ecc. 1. d

Day. 2. d

The booke of

I **S**o I turned me, and considered
I bac. 1. a
Eccle. 5. the violent wrong that is done
under the sunne: and beholde, the

teares of such as were oppressed: and
there was no man to comforte them,
or that wold deliuer and defend them
from the violence of their oppressors.
Wherefore, I iudged those that are
dead, to be moze happy then those that
be aliuie: yea, him that is yet vndoyned,
to be better at ease then they both: be-
cause he seeth not the miserable wooz-
kes that are done vnder the sunne. **A-**
gayne, I saw that all trauell and di-
ligence of labour that euery man tak-
eth in hande, was done of enuy as
gaynst his neighbour. This is also a
bayne thing, and a vexation of mind.
The foole foldeth his handes toge-
ther, and eateth by his owne fleshe.
One handefull (sayeth he) is better
with rest, then both the handes fall
with labour and trauayle of minde.
Moreover, I turned me, and beholde,
yet another vanitie vnder the sunne.

There is one man, no moe but him
selfe alone, hauinge neyther childe nor
brother: yet is there no ende of his
carefull trauell, his eyes cannot be sa-
tisfied with riches, (yet doeth he not
remember him selfe, and saye:) For
whom do I take suche trauayle? For
whose pleasure do I thus consume a-
way my life? This is also a bayne &
miserable thing. Therefore, two are
better then one, for they may well en-
ioye the profite of their labour. For if
one of them fall, his companion hel-
peth him by agayne. But wo is him
that is alone, for if he fall, he hath not
another to helpe him by. **A**gayn, whe
two sleepe together, they are warme:
but howe can a body be warme alone?
One may be overcome, but two maye
make resistance. **A** three fold gable is
not lightly broken: **A** pooze childe be-
ing wise, is better then an olde kinge
that doteth, and canne not beware in

Time to come. • Some one commeth
Ge. 41. b
1 Re. 16 e oute of prison, whiche is made a
2 Ps. 33 c kinge, and another whiche is doyne
in the kingdome commeth vnto po-
nertye. And I perceyued, that all men

liuinge vnder the Sunne goe with
the seconde childe, that shall stande
by in the steede of the other. **A**s for the
people that haue bene before him, and
that come after him, they are innume-
rable: And they that come after him
shall not reioyce of him. This is also
a vaine thing, and a vexation of mind.
When thou comest into the house of
God, kepe thy sote and draw nye, that
God whiche is at hande maye heare,
I. m. 15)
that thou geue not the offerings of
fooles: for they knowe naught, but
to do euill.

The. v. Chapter.

Be not hasty with thy mouth, **A**
and let not thyne heart speake
any thing rashely before God,
for God is in heauen, and thou vpon
earth, therefore let thy wordes be few.
For where much carefulnes is, there
are many dreames, and where manye
wordes are, there menne maye heare
fooles. • If thou make a vowe vnto
God, be not slacke to performe it.
As for foolishhe vowes, he hath no
pleasure in the. If thou promise any
thing, pay it: for better is it that thou
make no vowe, then that thou shouldest
promise and not pay. Suffer not
thy mouth to cause thy fleshe for to
synne, neyther saye thou before the
Angelles, that it is thy ignorance.
For then God will be angrie at thy
voyce, and destroye all the wordes of
thyne handes. And wher? where as
are many dreames and many wordes,
there are also diuers vanities: but
looke that thou feare God. • If thou
seekest the pooze to be oppressed, and
wrongfully dealte withall, so that e-
quittie & the right of the lawe is wpe-
sted in the lande, maruell not thou at
suche a thinge, for one great man keep-
eth touch with an other, & the mighty
me are in ancozitie ouer the poe.
The encrease of the earth ypholdeth
all thing, yea the kinge him selfe is
maintayned by hus hande. He that
loueth money, will neuer be satisfied
with money: and who so delighteth in
riches, shall haue no profite thereof.

This is also a vayne thing. Where as mucheriches is, there are manye also that spend the away. And what pleasure hath he moze that posselleth them saying that he maye loke vppon them with his eyes? A labouring man slepeth sweteipe whether it be little or much that he eateth: but the aboun- dounce of the rich, will not suffer him to slepe. Yet is there a sooze plague, whiche I haue sene vnder the sunne, (namely) riches kepte to the hurte of him that hath them in possession. For ofte times they perishe with his great miserie and trouble: and yf he haue a child, it getteth nothinge. • Like as he came naked oute of his mothers wombe, so goeth he thither agayne, and carteth nothinge awaye with him of all his labour. This is a miserable plage, that he shall go awaye enen as he came. What helpeth it him then that he hath laboured in the winde? All the dayes of his life also he dyd eate in the darke, with great carefulnesse, sickness, and sorowe. • Therefore me thinke it a better and a sapper thing, a man to eate and drinke, and to be refreshed of al his labour, that he taketh vnder the sonne all the dayes of his lyfe, which God geureth him, for this is his portion. For vnto whomsoever God geureth riches, goodes and power, he geureth it him to enioye it, to take it for his portion, and to be refreshed of his labour: this is the giste of God. For he thinketh not muche howe longe he shall lyue, for so muche as God spillet his heart with gladnes.

The. vi. Chapter.

There is yet a plague vnder the sunne, and it is a general thing among men: when God geureth a man riches, goodes, and honoure, so that he wanteth nothing of all that his heart can desyre: and yet God geureth him not leaue to enioye the same, but another man spendeth them. This is a vayne thinge and a miserable plague. If a man beget an hundred children, and lyue manye

peres, so that his dayes are manye in number, and yet can not enioye his good, neyther be buried: as for him I saye, that an vntimelye birth is better then he. For he cometh to nought, and spendeth his time in darkenesse, and his name is forgotten. Moreover, he seeth not the sonne, and knoweth not of it: and yet hath he moze rest then the other. Yea, though he lyued a thousande peres, yet hath he no good lyfe. Come not al to one place? All the labour that a man taketh, is for him selfe, and yet his desyre is neuer fylled after his minde. For what hath the wise moze then the foole? What helpeth it the pooze, that he knoweth to walke with foolen before the lyuinge? The cleare sighte of the eyes is better, then that the soule shoulde walke after desyres of the lust. How be it, this is also a vayne thinge, and a disquietnes of minde. The thing that hath bene is named already, and knownen, that it is enen man him selfe, neyther maye he go to lawe with him that is mightyer then he. Manye thinges there be that increase vanitie, and what hath a man els? For who knoweth what is good for man lyuinge, in the dayes of his vayne lyfe, whiche is but a shadowe? Or who will tell a man what shall happen after him vnder the sunne?

The. vii. Chapter.

A Good name is moze worthe then • precious oymementes: and the daye of death is better then the daye of byth. It is better to go into an house of mourning, then into a banquettinge house. For there is the ende of all men: and he that is huinge taketh it to hearte. Grauitie is better then to laughe: for when the countenaunce is heauye, the heart is reformed. The hearte of the wyse is in the mournynge howse, but the heart of the foolyshe, is in the house of myathe. • It is better to geue eare to the chaffeninge of a wise man, then to heare the songe of foolen.

Pro. 22

Pro. 23

The booke of

For the laughinge of fooles is lyke the crackinge of thornes vnder a pot. And that is but a dayne thinge. The wise man hateth wongre dealing, and abhoyreth the heart that couereth rewardes. Better it is to consider the end of a thing then the beginning. The patient of spirit, is better then the hie mynded. Be not hastily angry in thy minde, for wath resteth in the bosome of fooles. Say not thou: What is the cause, that the dayes of the olde time were better, then they that be now? for that were no wise question.

Wisdomes with enheritaunce is good: yet better is it with them that without care maye beholde the sunne. For wisdomes defendeth as well as money, and the excellent knowledge and wisdomes geueth lyfe vnto him that hath it in possession. Consider the wordes of God, howe that no man canne make the thing streight, which he maketh croked. Use wel the time of prosperitie, and remember the time of misfortune: for God maketh the one by the other, so that a man can synde nothing els. All thinges haue I considered in the time of my vanitie, that the iust man perisheth for his righteousness sake, and the vngodly lyueth in his wickednesse.

There-
for = be thou neyther to righteous, nor ouer wise, that thou perishe not: be neyther to vnrightheous also, nor to foolish, lest thou bye before thy time. It is good for thee to take holde of this, and not to let that go out of thy hande. For he that feareth God, cometh forth with them all. Wisdomes geueth more courage vnto the wise, then tenne mightye men of the citie:

1. reg. 8. c
Job. 20 d
2. Job. 1.

for there is not one iuste vpon earth that doth good, and sinneth not. Take no hede vnto euery worde that is spoken, lest thou heare thy seruauent-curse thee: for thyne owne heart knoweth that thou thy selfe also hast ofte times spoken euill by other men. All these thinges haue I proued in wisdomes: for I thoughte to be wise, but she went farther from me, then she was before: yea, and so depe, that I might not

reache vnto her. I applied my minde also vnto knowledge, and to seke and searche out science, wisdomes, and vnderstandinge: to knowe the foolishnes of the vngodly, and the error of dosing fooles. And I found, that a woman is bitterer then death, for she hath cast abrode her heart as a net that men fyche with, and her handes are cypressnes. Who so pleaseth God shall escape from her: but the spinner will be taken with her. Beholde (saythe the Preacher) this haue I diligently searched out & proued. One thing must be considered with another, that a man maye come by knowledge: which as yet I seke, and finde it not. Amonge thousande men I haue found one, but not one woman amonge all. Lo, this onely haue I found, that God made man iust and right, but they sought many inventions.

Pr. 7. 1

Ec. 1. 1

The. viii. Chapter.

VWhoe is wise? Whoe hath knowledge to make answer? I mans wisdomes maketh his face to shyne, but dishonourfastnes putteth it out of fauoure. I must kepe the kinges commaundement, and the othe that I haue made vnto God. Be not haste to go out of his sight, and see thou continue in no euill thing, for whatsoeuer it please him, that doth he. Lyke as when a king geueth a charge, his commaundement is mightie: Even so. Who maye saye vnto him. What doest thou? Who so kepeth the commaundement, shall fele no harme: but a wise mans heart discerneth the time and iudgement. For euery thinge will haue oportunitie and iudgemente: and this is the thing that maketh men full of carefulness and sorowe. And whye? a man knoweth not what is for to come: for who will tell him? Nether is there any man that hath power over the spirit, to kepe still the spirit, and to haue any power in the time of death: is it not he also that can make an ende of the battayle, neyther maye he

Pr. 1. 1

Job. 1. 1

Job. 1. 1

Job. 1. 1

Job. 1. 1

lynne better them that medle with-
all. In these things I have consi-
dered, and applied my minde vnto e-
very worke that is vnder the sunne,
howe one man hath lordship vpon a-
nother to his owne harme. For I
haue sene often the vngodly brought
to their graues: and yet they haue re-
turned into the citie agayne, and came
from the place of holy men, whiche in
the citie were growen out of memo-
ry, as were those also that liued well.
This is also a vayne thing. Because
now that euill workes are not bal-
ly punished, the heart of man geureth
him selfe oter vnto wickednes. But
though an euill person offend an hun-
dred times, and God differre geuing
him long life: yet am I sure, that it
shall goe well with them, that feare
God, because they haue him before
their eyes. Agayne, as for the vngodly
it shall not be well with him, neyther
shall he prolong his dayes: but euen
as a shadow so shall he be that feareth
not God. Yet is there a vanitie vpon
earth. There be iust men, vnto whom
it happeneth, as though they had the
workes of the vngodly. Agayne, ther be
vngodly, with whō it goth as though
they had the workes of the righteous.
This haue I called also a vayne thing.
Therefore I comend gladnes, because
a man hath no better thing vnder the
sunne, then to eate and drinke, and to
be merry: for that shall he haue of his
labour all the dayes of his life, which
God geureth him vnder the sunne. And
so I applied my mind to learne wise-
dome, and to knowe the traueil that is
in the worlde (and that of suche a fa-
shon, that I suffered not mine eyes to
sleep neyther day nor night.) I vn-
derstode of all the workes of God, but
it is not possible for a man to attayne
vnto the workes that are done vnder
the sunne: and though he bestow his
labour to seeke them out, yet can he
not reach vnto them: yea, though a
wise man would undertake to knowe
them, yet shall he not finde them.

The .x. Chapter.

For all these thinges, purposed I
in my mind to seeke out. The
righteous & wise; yea and their
seruantes also, are in the bande of
God, and there is no man that knoweth
eether loue or hate, but all thin-
ges are before them. It happeneth
vnto one as vnto another: it goeth
with the righteous, as with the vn-
godly: with the good and cleane as
with the vncleane: with him that of-
fereth, as with him that offereth not:
like as it goeth with the vertuous, so
goeth it also with the sinner: As it
happeneth vnto the periured, so hap-
peneth it also vnto him that is afraide
to be forsworne. Amonge all thinges
that come to passe vnder the sunne,
this is a myserie, that it happeneth
vnto all alike. This is a cause also
that the hertes of men are full of wis-
kednesse, and madde foolishnesse is in
their heartes as long as they liue, vn-
till they dye. And wyse? As long as
a man liueth, he hath an hope: for a
quicke dogge (say they) is better then
a deade lyon: for they that be liuing,
knowe that they shall dye, but they
that be deade, knowe nothing, ney-
ther deserue they any more. For their
memoriall is forgotten, so that they
be neyther loued, hated, nor enuyed:
neither haue they anye more parte in
the worlde, in all that is done vnder
the sunne. So thou thy waye then,
eate thy bzeade with ioye, and drinke
thy wyne with a glad hearte, for thy
workes please God. Let thy garmentes
be alway white, and let thy head
lacke none ointment. Use thy selfe to
liue ioyfully with thy wife, whom
thou louest, all the dayes of thy lyfe,
which is but vayne, that god geureth
thee vnder the sunne, all the dayes of
thy vanitie: for that is the portion in
this life, of all thy labour and tra-
uaile that thou takest vnder the sunne.
Whatsoeuer thou takest in hand to do,
that do with all thy power, for in the
grane that thou goest vnto, there is
neyther worke, counsell, knowledge,
nor wisdom. So I turned me
vnto other thinges vnder the sunne,

Job. 2. d.

B

Mat. 6. c.
p. 20. 5. a

f l l i. and

The Booke of

and I saue, that in running, it helpeth not to be swifte: in battayle, it helpeth not to be strong: to feeding, it helpeth not to be wise: to ryches, it helpeth not to be futeill: to be had in fauoure, it helpeth not to be conning: but that all lieth in time and fortune.

Lub. 2. 10 For a man knoweth not his time, but

Wylke as the fysh are taken with the angle, and as the birdes are caughte with the snare: Euen so are men taken in the perillous time, when it cometh suddenly vpon them. This wise dome haue I sene also vnder the sun, and me thoughte it a greate thinge. There was a litle citie, and a few men within it: so there came a great king and besieged it, and made greate bulwarkes agaynst it. And in the cite there was founde a poore man, (but he was wyse) whiche with his wisdom deliuered the citie: yet was there no body, that had any respect vnto suche a symple man. Then saide I: Wisdome is better then strength. Fewerthelesse, a symple mans wisdom is despised, and his wordes are not hearde. A wise mans counsell that is folowed in seilence, is farre aboue the crying of a captayne amonge fooles.

Sap. 6. a For wisdom is better then harnesse, but one buhuist alone destroyeth muche good.

The .x. Chapter.

A Deade flye doeth corrupte sweete oymntment, and maketh it to stinke. Euen so oftentimes he that is made of for wisdoms and honoure, is abhoyred because of a litle folyshenesse. A wise mannes heart is vpon the righte hande, but a foolies heart vpon the left. A foole will shew him selfe when he goeth by the way, yet thinketh he that euery man goeth as foolisshly as him selfe. If a principall spirite be geuen thee to beare rule, be not negligent then in thine office: for he that can take cure of him selfe, auoydeth great offences. Another place is there, which I haue sene vnder the Sunne: namely, the igno-

Ro. 12. b

When thou findest them in such manner, and also vpon the eighte

raunce that is commonly among princes: in that a foole sitteth in great dignitie, and the riche are set downe beneath: I haue sene seruantes ride vpon horses, and prynces goyng vpon their sete as it were seruantes. But he that diggeth by a pitte, shall fall therein him selfe: and who so breaketh downe the hedge, a serpent shall bite him. Who so removeth stones, shall haue traiayle withall: and he that beweth wood, shall be hurte therewith. When an yron is blont, and the point not sharpened, it must be whet agayne, and that with might. Euen so doeth wisdom folowe diligence. A babler of his tonge is no better then a serpent that stingeth without hysing. The wordes out of a wise mans mouth, are gracious, but the lippes of a foole will destroye him selfe. The beginning of his talking is foolishnes: and the last worde of his mouth is harde madnesse. A foole is full of wordes, and a man can not tel what shall come to passe: who will then warn him of it that shall folowe after him? The labour of the foolishhe is greuous vnto them, whyle they knowe not howe to go into the citie. Who be vnto thee (O thou land) whose king is but a child, and whose princes are carely at their banquettes. But well is thee (O thou land) whose king is come of nobles, and whose princes eate in due season, for necessitie, and not for luste. Thorowe slouthfulnesse the balles fall downe, and thoroowe ydle handes it rayneth in at the house. Wealth maketh men to laughe, and wyne maketh them merre: but vnto money are all thinges obedient. With the kinge no erill in thy thought, and speake no hurt of the riche in thy private chamber: for a bynde of the eye shall betray thy voyce, and with her fetters shall she bewray thy wordes.

The .xi. Chapter.

Lye thy head vpon softe fawre, and so shalt thou finde them in ten dayes. Gene part in

thou knowest not what misery shall come upon the earth. When the cloude is full, they pour out rayne vpon the earth, and when the tree falleth, (whether it be toward the South, or North) in what place soeuer it fall, there it lyeth. He that regardeth the winde shall not sow, and he that hath respect vnto clouds, shall not reape. How like as thou knowest not the way of the breath howe it encreth into the little body being yet in the mothers wombe: Euen so thou knowest not the workes of God, which is the worke master of all. Cease not thou therefore with thy handes to sow thy seed, whether it be in the morning or in the evening, for thou knowest not whether this or that shall prosper, and if they bothe take, it is the better.

C The light is sweete, and a pleasaunt thinge is it for the eyes to looke vpon the sunne. If a man liue many yeres, and be glad in them all, let him remember the dayes of darkenesse, which shalbe many: and that foloweth, all thinges shalbe but vanitie. Be glad then (O thou younge man) in thy youth, and let thine heart be merry in thy yonge dayes, folowe the hope of thine owne heart, & the lust of thine eyes: but be thou sure, that God shall bringe thee into iudgement for all these thinges.

The .xij. Chapter.

Put away displeasure oute of thine heart, and remove euill from thy body: for childhoode and youthe is but vanitie. Remember thy maker, the souer in thy youth; or euer the dayes of aduersitie come, and of the yeres shalwe nre, when thou shalt saye: I haue not pleasure in them: before the sunne, the light, the moone and starres be darkned: and of the cloude shall rayne after the rayne, when the keepers of the house shall tremble, and when the strong men shall bowe themselves: when the millers stande still: because they be so fewe, and

when the sighte of the windowes shall wepe dimme, when the doores in the streetes shall be shut, and when the voyce of the miller shalbe layde downe: when menne shall ryse vp at the voyce of the birde, and when all the daughters of musicke, shall be broughte loswe: when men shall feare in hye places, and be astrayde in the streetes: when the Almonds tree shall flourish and be laden with the gree-hopper: and when all luste shall passe (because Manne goeth to his longe home, and the mourners go about the streetes.) O: euer the silver lace be taken away, and O: the golden well be broken. O: the pottle be broken as the well, and the wheele vpon the chertie: Then shall the dust be turned againe vnto earth, from whence it came, and the spirite shall returne vnto God, which he gaue it. All is but vanitie (sayeth the preacher) all is but playne vanitie. The Preacher was yet more wise, and taught the people knowledge: he gaue good hede, sought out the grounde, and set forth many parables. His diligence was to finde out acceptable wordes, right Scripture, and the wordes of truth. For the wordes of the wise are like priches and nayles that go throughte, wherewith the staffe gathered is holden by: for they are greuen of one shepheard onely. Therefore beware (my sonne) of that doctrine that is beside this: for to make many bookes it is an endles woork, and to loud crying werpeth the bodye. Let vs heare the conclusion of all thinges: Feare God and kepe his commandementes: for that toucheth all men. For God shall iudge all workes and secrete thinges, whether they be good or euill.

Ecc. 1.8

Heb. 4. c.

The ende of the booke of the Preacher, otherwise called Ecclesiastes.

The Ballettes.

The Ballet of Ballettes
of Salomon: called in Latin
Canticum Canticorum.

The first Chapter.



That he would
kisse mee with
the kisses of his
mouthe: for thy
loue is more ple
sant then wine,
and that because
of the good and
pleasant sauour

Eccle. 7. of thy moste precious balmes. Thy
name is as sweete smelling oymntment
when it is shed forth: therefore do the
maydens loue thee: drawe thou me
hinto thee: we will runne after thee.

The king hath brought me into his
private chambers. We will be glad and
reioyce in thee. We thinke more of thy
loue then of wine.

B They that be right
eous loue thee. I am blacke (O ye
daughters of Ierusalem) like as the

Ge. 35. h tresses of the Cedarenes, and as the
2 pa. 3. c hanginges of Salomon: but yet am

I fayre and well fauoured withall.

Whele not at me that I am blacke

for why: the sunne hath shyned vpon

me. My mothers children haue enuill

will at me, they made me the keeper of

the vineyardes: but mine owne vine

yardes haue I not kept. Tell me of

him whom my soule loueth, where

thou feedest the shepe, where thou ma

kest them rest at the noone daye: for

why shall I be like him, that goeth

wrong about the flockes of thy com

panions: If thou knowe not thy selfe

C (O thou fayrest among women) then

go thy way forth after the footstepes

of the sheepe, and feede thy goates be

side the shepherdes tentes. Vnto the

Exo. 14 c hoste of Pharads charettes haue I

compared thee, O my loue. Thy chee

kes and thy necke is beautifull as the

twittles, and hanged with spanges and

goodly Jewels: a necke band of golde

will we make thee with silver but

tons. When the kinge sitteth at the

table, he shall smell my Spardus: a

bundle of Myrrour is my loue vnto me:
he will lye betwixte my breasts. A
cluster of Campdyr in the vineyardes
of Engaddi is my loue vnto me. **Cm. 1**
O how fayre art thou my loue? O how
faire art thou: thou halste dowers eyes,
O howe fayre art thou (my beloued)
how well fauoured art thou? Our bed
is deckt with flowers, the stielings of
our house are of Cedar tree, and our
crosse wyntes of Cipresse.

The ii. Chapter.

In the time of the fieldes rose I
of the ballettes: as the rose is
among the thornes, so is my loue
among the daughters. Like as

the apple tree among the trees of wood,
so is my beloued among the sons. My
delite is to sit vnder his shadowe, for
his fruit is sweete vnto my mouth. He

bringeth me into his wine cellar, his
banner spread ouer me, as loue. He
about me cuppes of wine, comfort me
with apples, for I am sick of love.

His left hande lyeth vnder my head, **Cm. 1**
and his right hande shall embrace me.

I charge you, O ye daughters of **Cm. 1**
Jerusalem) by the Roes and blades

of the fieldes, that ye make not by my
loue, nor touche her, till she be content

her self. We thinke I heare the voyce
of my beloued: loe, there cometh he
hoppinge vpon the mountaynes,

and leaping ouer the litle hilles. My be

loued is like a Roe, or a ponge deer:
Behold, he standeth behind our wall.

he loketh in at the windowe, and pre

seth through the grate. My beloued

answered and said vnto me: O stande
bye my loue, my beautifull, and go

to thine owne: for lo, the winter is
now past, the raine is now and gone.

The flowers are come up in the field,
the time of the birds singing is come,

and the voyce of the Turt. doe is
heard in our lande. The figge tree

getteth forth her figges, and the myrre
beare blossoms, and haue a good smell:
O stande by then and come my loue,

my beautifull, and come and lope: O
my done) out of cress. of the rockes
out of the holes of the wall: as when
we see thy countenance and heare thy

Can. 6. 8 **W**orpe, for sayre is thy face. Gette vs the foxes, yea the lytle foxes, that hurt the bynes, for our bynes beare blossoms. My loue is myne, and I am his, whiche feareth amonge the roses, untill the day bzeake, and till the shadowes be gone. Come agayne (O my beloved) and be lyke as a Rose, or a ponge warte vpon the wyde mountaynes.

Che. iij. Chapter.

By night in my bedde I soughte him, whom my soule loueth: yea diligently sought I him, but I found him not. I will get vp, (thought I) and goe about the Citie, in the wayes, in all the streates will I seke him, whom my soule loneth: but when I soughte him, I founde him not. The watchme also that go about the citie found me. Sawe ye not him whom my soule loueth: So when I was a lytle past them, I founde him whom my soule loueth. I haue gotten holde vpon him, and will not let him go untill I bring him into my mothers house, and into her chamber that bare mee. I charge you, O ye daughters of Ierusalem, by the Roses and hinders of the felde, that ye wake not vp my loue nor touche her, till she be content her selfe. Who is this that commeth by out of the wilderness like vapours of smoke, as it were a smell of Myrr, frankensence, and al maner spices of the apotecarpe? Beholde, about Salomons bedstede there stande lx. valeaunt men of the most mighty in Israel. They hold swordes euery one, and are expert in warre. Euery man also hath his swerde vpon his thighe, because of feare in the night: Kinge Salomon had made him selfe a Palace of the wood of Libanus, the pylers are of siluer, the couering of gold, the seate of purple, the ground is pleasantly paved with loue of the daughters of Ierusalem. Go forth (O ye daughters of Sion) and beholde king Salomon in the crowne: wherewith his mother crowned him in the daye of his marriage, and in the day of the glorie of his heart.

Che. iij. Chapter.

How sayre arte thou, my lone, how sayre arte thou? **Can. 1. 8** thou hast doues eyes, besyde that whiche lieth hid within. **Can. 6. 8** Thy hearpe lockes are lyke the wol of a flocke of gotes that be shorne vpon mount Gilcad: Thy teeth are lyke shepe of the same bygnys, which wente vp from the washyng place: where euery one beareth two twins, and not one vnfruitfull among them. Thy lippes are like a rose coloured ribonde. Thy wordes are louely, thy cheekes are lyke a peece of a pomgranate within thine heares. Thy necke is lyke the towre of Dauid buylded with costlye stones lying out on the sydes, wherewpon there hange a thousand shildes, yea all the weapons of the gyautes. **Can. 7. 8** Thy two bylles are lyke two twinnes of ponge Roses, which feede among roses. O that I might go to the mountaine of Myrr, and to the hill of frankensence: till the day bzeake, and till the shadowes be past away. Thou art all sayre, O my loue, and no spotte is there in thee. Come to mee from Libanus (O my spouse) com to me from Libanus, loke from the top of Amanus, from the top of Sanir and Hermon, from the Lions dennes, and from the mountaines of the Leoparδες. Thou haste with lone bewitched my hearte. O my syster, my spouse, thou hast bewitched my heart, with one of thyne eyes, and with one cheine of thy necke. O how sayre are thy bylles my syster, my spouse: Thy bylles are more pleasant then wine, and the smell of thine apmentes passeth all spices. Thy lippes, O my spouse drop as the hony combe, yea milke and hony is vnder thy tongue, and the smell of thy garmentes is lyke the smell of Libanus. A garden well locked is my syster, my spouse, a garden well locked, and a sealed well. The fruites that are planted in thee, are lyke a verve Paradise of Pomegranates with swete fruites: as Canyhyrre, Cardus, and Saffron, Calamus, and Sinamon, with all swete

The Ballettes

smelling trees: Myrr, Bloses, and all the beste spices: a well of gardens, a well of liuinge water, whiche ranne downe fro Libanus. My thou South winde, come thou South winde, and blowe vpon my garden, that the smell thereof may be carped on euery syde: yea that my beloued maye come into his garden, and eate of the sweete frutes that growe therein.

The. b. Chapter.

I Am come into my garden, O my syster, my spouse: I haue gathered my Myrr with my spyce. I haue eaten house with my honye combe, I haue dronke my wine with my milke. Eate, O ye frendes, drinke and be merie, O ye beloued. As I am a slepe, and my heart is waking, I heare the voyce of my beloued, when he knocketh. Open to me, O my syster, my loue, my doue, my dearling: for my heade is full of dewe, and the lockes of my heare are ful of the night droppes. I haue put of my cote, howe can I doe it on agayne? I haue washed my feete, howe shall I syle them agayne? My loue put in his hande at the hole, and my hearte was moued within me. I stode vp to open vnto my beloued, and my handes dropped with Myrr, and the Myrr ranne downe by my fingers vpon the locke. I opened vnto my beloued, but he was departed and gone his waye. Howe when he spake, my hearte was gone: I sought him, but I coulde not finde him: I cried vpon him, neuerthelesse, hee gaue me no answer. So the watchmen that went about the citie founde mee, smote mee, and wounded me: Yea, they that kept the wals tooke awaye my kercheafe fro me. I charge you therefore, O ye daughters of Ierusalem, yf ye fynde my beloued that ye tell him howe that I am sicke for loue. What manner of man is thy loue aboue other louers? O thou fairest amonge women? O what can thy loue do, more then other louers, that thou chargest vs so straghtlye? As for my loue, he is whyte and red

coloured, a goddly person among ten thousande: his heade is as the moost fyne golde, the lockes of his heare are bushed, and blacke as a crowe. His eyes are as the eyes of dones by the water brookes, as though they were washed with milke, and are set lyke perles in gold. His chekes are lyke a garden bed, wherein the Apothecaries plant al manner of sweete thinges: His lippes are like roses that drop sweete smelling Myrr. His handes are like golde ringes hauing enclosed the precious stone of Charis. His body is as the pure yuoye, deckt over with Saphires: His legges are as the pillars of marbie, sette vpon sockettes of golde. His face is as Libanus, and as the bewtie of the Cedre trees. The wordes of his mouth are sweete, yea, he is altogether louely. Suche one is my loue, O ye daughters of Ierusalem, suche one is my loue.

The. bi. Chapter.

V Thither is thy loue gone then? (O thou sayest amonge women) whither is thy loue departed? We wil seeke him with thee. My loue is gone downe into his garden, vnto the sweete smelling beddes, that he maye refresh him selfe in the garden, and gather roses. My loue is myne, and I am his, which sedoth among the roses. Thou art bewittfull, O my loue, as is the place of Chirsa, thou art sayre as Ierusalem, fearefull as an armie of men with their banners. Turne away thine eyes fro me, for they haue sette me on fyre. Thy heary lockes are like a flocke of goats shorne vpon the mount of Gilead. Thy teeth are like a flocke of shorne shepe, whiche go out of the washing place, where euery one beareth swine and not one befruitfull among them. Thy chekes are like a peece of a pomegranat, within thy volupers. There are three scoye Queenes, foure scoye wyues, and damelles without number. One is my doue, one is my dearling, she is the only beloued of

her mother, and deare vnto her that bare her. When the daughters sawe her, they said, she was blessed. Yea the Queenes and wiues playsted her. What is she this that looketh forth as the morning: faire as the moone, clere as the Sun, and fearefull as an army of men with their banners. I wente downe to the nut garden, to see what growe by the brookes, and to loke yf the vineyard flourished, or yf the pomgranates were shor forth. I knewe not that my soul had made me the chariote of the people that be vnder tribute. Turne againe, turne agayne, O thou perfect one, turne agayne, turne agayne, and we will looke vpon thee. What will you see in the Sulamite? She is like men of warre, singinge in a company.

The. vij. Chapter.

O howe pleasant are thy treasures with thy shoes, thou princes daughter: Thy thyghes are like a fayre Jewell, whiche is wrought by a cunning workman. Thy navel is like a round goblet whiche is neuer without drinke. Thy wombe is like a heape of wheat that is set aboute with roses. Thy two breasts are lyke two twinnes of younge Doves. Thy necke is as it were a tower of purytine eyes all soare like the water pooles that are in Hebron, beside the poze of Basethaim: thy nose is lyke the tower of Damascus, whiche looketh towarde upon thee, is like Carmell, and the beere of thy heade is like purple, and like a kinge goinge forth with his garde about him. O howe fayre and longy art thou my dearlinge in pleasure: Thy stature is like a Palme tree, and thy breasts are like grapes. I said: I will clyme vp into the Palme tree, & take hold of his hye braunches. Thy breasts also shalbe as the vyne clusters, the smell of thy nostrils is like the smell of apples, and thy fawces are lyke the beste wyne: which goeth out vnto my beloued, and thy musteth

forth by the lippen of the aunciente elders. There will I turne me vnto my loue, and he shall turne him vnto me. Come on my loue, we will go forth into the fildes, and take our lodging in the villages. In the morning will we go see the vineyard: we will see yf the vyne be sprung forth, yf the grapes be growen, and if the pomgranates be shor out. There will I geue thee my breasts, the Mandagoras geue their sweete smel: and beside our dozes are all maner of pleasant fruits: both newe and olde: whiche I haue kept for thee, O my beloued.

The. viij. Chapter.

O that I might find thee with out, and kisse thee, whom I lone as my brother, whiche suckt my mothers breasts, & that thou shalt not be despised. I will lead thee and bring thee into my mothers house that thou mightest teache me, and that I might geue thee drinke of spiced wyne, and of the sweete sappe of my pomgranates. His lefte hand shalbe vnder my head, and his right hande shall embrace me. I charge you, O ye daughters of Ierusalem, that ye wake not vpon my loue, nor touche her, till she be contente her selfe. What is she this that commeth by from the wilderness, and leaneth vpon her loue? I waked thee by among the apple trees, where thy mother conceived thee, where thy mother (I saye) brought thee into the world. Set me as a seale vpon thine arme: for loue is mighty as the death, and gelousye as the hell. Her coales are of fyre, and a verie flame of the Roze: so that manye waters are not able to quenche loue, neyther may the streames drowne it. Yea, yf a man would geue all the good of his house for loue, he shoulde count it nothing. Our sister is but pong, & hath no breasts: what shall we do for our sister, when she shalbe spoken for? If she be a wall, we shall builde a silver bulwarke thereupon: yf she be an open doze, we shall fasten her with borders of Cedre tree, I am a wall,

Cant. 2.8

B

C

At. lili, and

The Prophecie

and my breastes like towres, thenne was I as one that hath founde fauor in his sight. Salomon hath a vineyard at Baal Hamon, and this vineyard deliuered he vnto the keepers: that every one for the fruite thereof, shoulde geue him a thousande pecies of siluer. My vineyard is in my sight, thou (O Salomon) muste haue a thousand, and the keepers two hundred with the fruite. Thou that dwellest in the gardens, O let me heare thy voyce, that my companions may hearken to the same. O get thee away, my loue, and be as a roe or a yong hart vpon the swete smelling mountaines.

The ende of the Ballet

of Ballettes of Salomon, called in Latin, Canticum Canticorum.

The Booke of the Prophecie of Esay.

The first Chapter.



Ehe vision of Esaye the sonne of Amos, whiche he sawe vpon Iuda and Ierusalem: in the dayes of Azia and Joatham, Ahaz and Iehzekiah kinges of Iuda. Heare O heauen, and hearken, O earth: for the Lord hath spoken: I haue nourished & brought vp children, but they haue done wickedlye against me. The ore hath knowen his owne: & she alle his masters cribbe: but Israel hath receiued no knowledge, my people hath no vnderstanding. Alas, for this sinful nation, a people of gret iniquitie, a seede of vngacious people, corrupting their wayes. They haue forsaken the lord, they haue prouoked the holpe of Israel vnto anger, and are gone backward. Whereby shoulde ye be plagued any more, for ye

are ener fallinge aswoye: The whole head is sicke, and the heart is heauye. From the soale of the foote vnto the head, there is no whole part in al your body, but all are woundes, botches, sores, and stripes, which can neyther be helped, bound vp, mollified, nor eased with any oymntment. Your land lyeth wast, your cities are bren vp, your enemies deuoure your land, & ye must be satine to stand, and loke vpon it, and it is desolate, as they were subuerted that were alienate from the Lord. Mozeouer, the daughter of Sion is lefte alone like a cotage in a vineyard, like a lodge in a garden of Cucumbers, like a wasted Citie. And excepte the Lord of hostes had lefte vs a remaine, we shuld haue ben as Sodoma & like vnto Gomorra. Heare the word of the Lord ye lordes of Sodoma: and herken vnto the lawe of our god, thou people of Gomorra. Whye offer ye so many sacrifices vnto me saith the Lord: I am full of the brennt offerings of sheethers, and of the fatnesse of fed beastes. I haue no pleasure in the blood of bullocks, lambes, and goates. Whye ye come to appere before me, who requireth this of you to treade within my porches. Therefore offer me no mo oblations, for it is but lost labour. Incense is an abhominable thing vnto me. I may not away w your newe moones, your Saboths & gathering together at the solemne dayes. I hate your newe holy dayes & solemne feastes, euen fro my very heart. I can not away with such vanitie, & holding in of the people. They lye vpon me as a burthen, & I am weary of bearing th. Whye ye hold out your hands, I will turne mine eyes fro you. And though ye make many prayers, yet will I heare nothing at all, seeing your handes are full of blood. Wash you therefore, & make you clean, put away your euil intent out of my sight, cease from doing of euill. Learn to do right, apply your selues to equitie, desire the opposite, helpe the fatherles to his right, let the widowes complaint come before you. Come I praye ye (saith the Lord)

let vs reason oure matter together. Though your sinnes be as redde as scarlet, they shalbe as white as snow. And though they were like purple, they shalbe as white as wooll. If ye be louing and obedient, ye shall enioye the best thing that groweth in the lande. But yf ye be obstinate and rebellious, ye shalbe denured with the swerde: for thus the Lord hath promised with his owne mouth. How happeneth it then that the righteous Cirie (whiche was full of equitie) is become vnfaithfull as an whoore: righteousness dwelleth in it, but nowe murderers. Thy siluer is turned to dross, and thy wyne mixt with water. Thy princes are wicked and companions of thieues. They loue gyftes altogether, and gape for rewarde. As for the fatherlesse, they helpe him not to his righte, neyther will they lette the widows causes come before them. Therefore saith the Lord God of hostes, the mightie gouernour of Israel: Out vpon ye, I will ease me of mine enemyes, and I will auenge me of mine aduersaries, I shall laye my hand vpon thee, and burne out thy dross from the synest and purest, and put out all thy rime, and let thy iudges agayne as they were sometime, and the Senatours as they were from the beginning. Then shalt thou be called the righteous Ciry, the faythfull Citty. Sion shall be redeemed with equitie, and they shall turne agayne into her in righteousness. For the transgressours and vngodly, and suche as are become vnfaithfull vnto the Lord, must altogether be utterly destroyed. For they shalbe ashamed of the Gods that you longed for. And ye shalbe put to shame, for the Idols groue gardens that ye haue chosen: ye shall be as a tree whose leaues are fallen awaye and as a garden that hath no moystnesse. And as for the glozpe of youre grained Images, it shalbe turned to wyne stawe, and he that made them to sparke. And they shall both burne together, so that no man shalbe able to

quenche them.

The .ij. Chapter.

This is the worde that was opened vnto Esaye the sonne of Amoz, vpon Iuda, and Ierusalem. It will be also in the last dayes that the hille where the house of the Lord is builded, shall be the chiefe among hilles, and exalted aboue all little hilles. And all nations shall praye vnto him, and the multitude of people shal go speaking thus one to another: Up, let vs go to the hill of the Lord, Psal. 32. and to the house of the God of Jacob: Mat. 4.8. that he may shewe vs his way, & that we may walke in his pathes. For the lawe shall come out of Sion, and the word of the Lord from Ierusalem, & shal geue sentence among the hethen, and shal reforme the multitude of people. They shall breake their sweardees also into mattocks, & their speares to make sythes. And one people shall not lift vp wepon against another, neyther shall they learne to fight from thence forth. Come ye (O house of Jacob) B. let vs walke in the light of the Lord. But thou hast forsaken thy people the house of Jacob: because they go farre beyond the east countreys in sorceries (whom they haue as the Whilistins had) and in strange childen: they think the selues to haue enough. Their lande is also full of siluer and gold, neither is there any ende of their treasure. Their land is also full of horses, & no end is there of their charrets. Their land is also full of baine gods, and before the work of their own handes haue they bowed them selues, yea euen before the thing that their own fingers haue made. Her kneleth the man, there falleth the man downe before them: but thou (O Lord) wilt not leaue them unpunished. And therefore C. get thee into some rock, and hide thee in the ground for feare of the Lord, & for the glozpe of his maiestie. Whiche casteth downe the high lookes of presumptuous persons, & bingeth lowe the pryde of man, and the Lord onely shalbe exalted in that day. For the day of the Lord of hostes shall come ouer: fff. b. all.

The Propheſye

all pryde and preſumption, vppon all them that exalt them ſelues, and ſhall bring them all downe: vppon all the high and ſtoute Cedre trees of Libanus, and vppon all the oaks of Baſan, vppon all high hils, and vppon all ſtoute mountaynes, vppon all coſtlye towres, and vppon all ſtrong walles, vppon all ſhippes of Chariſis, and vppon euerye thing that is glorious and pleaſant to looke vpon. And it ſhall bring downe the pryde of man, & lay mas preſumptionneſſe full lowe, and the Loyde ſhall onelye haue the victorie in that daye. But the Idols ſhall biterlye be rooted out. When ſhal crepe into holes of ſtone, and into caues of the earth, for feare of the Loyde, and for the glozy of his maieſtie: what time as he ſhall ariſe by to condemne the earth. Then ſhall man caſt awaye his gods of ſiluer, and his gods of golde (whiche he neuertheles had made to honoz them) vnto Idoles and Backes. And they ſhall creepe into the caues and rockes, and into the cliſtes of harde ſtones, for feare of God, and for the glozpe of his maieſtie, when he riſeth to condemne the earth. Fear not ye then any man, whoſe breath is in his noſtreils. For what is he of reputation,

The. iij. Chapter.

For lo, the Loyde God of Hoſtes doth take awaye from Ieruſalem and Iuda, all poſſeſſions and power, all meate and drinke, the captayne and the ſouldiour, the iudge & the prophet, the wiſe, and the aged man, the prince of ſiſte yere old, & the honorable: the Senators, and men of vnderſtanding: the maſter of craftes, and oratours. And I ſhall geue them children to be their princes, and babes ſhall haue the rule of you. The people alſo ſhall be pilled and pilled, and one ſhall euer be doing violence & wronge to another. The boye ſhall preſume againſt the elder, and the ydle perſon againſt the honorable. Yea, one ſhall take a frende of his owne kindred by the boſome, and ſaye: thou haſte clo-

thing, thou ſhalt be our head, for thou mayeſt kepe vs from this fall and perill. Then ſhall he ſwore and ſaye: I can not helpe you. Whereouer, there is neyther meate nor clothinge in my houſe, make me no ruler of the people. For Ieruſalem is ouerthrowen, and Iuda muſt fall to the ground, becauſe that both their wordes and counſels are againſt the Loyde, to prouoke the preſence of his maieſtie vnto anger. The chaunging of their countenance bewrayeth them: yea, they declare their owne ſinnes them ſelues, as the Sodomites, and hide them not. Wo bee vnto their ſoules, for they haue returned euill vnto them ſelues. But the righteous do well, for they ſhall enioye the fruites of their ſtudies. But wo be to the vngodlye and vnrightheous, for they ſhalbe rewarded after their woorkes. Children are ex-torſioners of my people, and women haue rule of them, O my people, thoſe that call thee bleſſed, deceyue thee, and depraue the waye of thy footſteppes. The Loyde is riſen vppe to commen of the matter, and ſtanderth by (I ſaye) to geue iudgemente of the people. The Loyde ſhall come forth to reaſon with the Senators, and princes of his people. It is ye that haue burnt by my vineyards, the extorſion done to the poore is in your houſes. Wherefore do ye oppreſſe my people, and marre the faces of the poore: ſayth the Loyde God of hoſtes. Whereouer, thus ſayeth the Loyde: ſeinge the daughters of Sion are become ſo proude, and come in with ſtretched out neckes, and with bayne wanton eyes: ſeinge they come in trippinge ſo nicely with their feete. Therefore ſhall the Loyde haue the heades of the daughters of Sion, and ſhall diſcouer their ſhame. In that daye ſhall the Loyde take awaye the gozgiouſneſſe of their apparell, and ſpanges, cheynes, particettes, and collares, bracelettes, and boones, the goodly ſcourd, wide, and brodered raiment, & brooches, and headbandes, ringes and garelondes, holy daye clo-

ches and boyles, kercheys and pinnes,
glasse and cypelles, bonettes, and ta-
ches. And in seeke of good smell,
there shall be stinke among them.
And for their gyddles, there shall be
louse bandes. And for well set heare,
there shall be baldnesse. In seeke of a
stomacher, a lackclothe, and for their
beautie, witherednesse, and sonne bur-
ninge. Your husbandes and myghtie
men shall perre the with the sword in
battayle. At that time shall their gas-
tes mourne and complayne, and they
shall stur as desolate folke bypon the
earth.

The. liij. Chapter.

Then shall seven wyues take
holde of one man, and say: We
will lape all our meate and clo-
thyng together in common, onely that
we may be called thy wyues, and that
this shameful reproche may be taken
from vs. After that time shall the
branch of the Roide be beautifull
and myghtie, and the fruit of the earth
shall be saye and pleasant, for those Is-
raelites that shal spring therof. Then
shall the remnant in Syon and the
remnant at Jerusalem be called holy.
Namely, all suche as are wytten a-
mong the living at Jerusalem: what
time as the Roide shall walke away
the synnyng of the daughters of Si-
on, and purge the blood out from Je-
rusalem with the wind of his iudge-
ment, and with fyre. Moreover vpon
all the dwellinges of the hill of Sy-
on, and vpon their whole congregati-
on, shall the Roide prouide a cloude, and
smoke by day, and the shynynge of a fla-
ming fyre by night: for all their glorie
shall be preserved. And Jerusalem shall
be a tabernacle for a shadowe, because
of heate in the day time, a place and
refuge where a man may keepe him
from weether and rayne.

The. v. Chapter.

Nowe will I singe my be-
loved frende, a song of my fren-
des, because of his vineyard.
My beloved frende hath a vineyard

in a very fruitefull plenteous ground.
This he hedged, this he walled round
about, & plated it with goodly grapes.
In the myddest of it builded he a toure
and made a wine presse therein. And af-
terward when he looked that it shold
byng him grapes, it brought forth
thornes. Nowe therefore (O ye ci-
tizens of Jerusalem, and whole Ju-
da:) Iudge I praye you, betwixte
me and my vineyard. What more
coude haue bene doone for it that I
haue not done. Wherefore then hath it
geuen thornes, where I looked to haue
had grapes of it? Well, nowe I shall
tell you howe I will doo. With my
vineyard: I will take the hedge from
it, that it maye perre the and breake
downe the wall, that it maye be tro-
den vnder foote. I will lape it wast,
that it shall neyther bee dygged nor
cutte, but beare thornes and byrses.
I will also forbide the cloudes that
they shall not rayne bypon it. As for
the vineyard of the Roide of holtes, is
is the house of Israel, and whole Ju-
da his saye planting. Of these hee
looked for equitie, but so there is wyde
for righteousness, so, it is but misfe-
rie. Woe vnto theym that toyne one
house to another, and bynge one
lande so nyghe vnto another, that the
poore can gette no more grounde, and
that ye may dwell vpon the earthe a-
lone. These thinges are in the cares
of the Roide of holtes: shall not ma-
nye greater and more gorgeous hou-
ses bee soo waste that no man shall
dwell in them? And tenne acres of
bynes shall geue but a quarte, and
thirtie bushels of seede shall geue but
an Epha. Woe be vnto theym, that
ryse by early to folowe vpon kinnesse,
and to them that continue so, vntill
nighte, and till they be sette on fyre
with wyne. In those compaignes are
harpes and lutes, tabrets, and pyppes,
and wine. But they regarde not the
woorde of the Roide, and consider not
the operation of his hands. Therefore D
commeth my folke also into captiui-
tie, because they haue no vnderstan-
ding. They glorie is, sanctified
saintly

The Propheſye

With hunger, and their pride is marred for thirſte. Therefore gapeth hel, and openeth her mouth maruepous wide: that their pride, boaiſting and welthe, with ſuche as reioyce therein, may diſcende into it. Thus hath man a fall, and is brought lowe, and the high looke of the proude ſhalbe layde downe. But the Lord of hoſtes is exalted in iudgement, and God that is holy, is praiſed in righteouſnes. Then ſhall the ſhepe eate in order, and the ryche mennes landes that were layde waſte, ſhall ſtraungers deuoure. Wo be vnto them, that drawe wickednes vnto them with cords of vanitie and ſinne, as it were with a carte rope. Whiche ſhe to ſpeake on this maner: let him make haſte now, and go forth with his worke, that we maye ſee it. Let the counſell of the holy one of Iſraell come, and drawe npe, that we may knowe it. Wo be vnto them that call enill good, and good enill, whiche make darknes light, and light darkneſſe, that make ſower ſweete, and ſweete ſower. Wo be vnto them that are wyſe in their owne ſyghte, and thinke them ſelues to haue vnderſtanding. Wo be vnto them, that are ſtrong to ſuppe out wyne and experte men to ſet vp dyonkennes. Theſe gene ſentence with the vngodly for rewardes, but condemne the iuſte cauſe of the righteous. Therefore, like as fyre lyceth by the ſtrawe, and as the flame conſumeth the ſtubble: Euen ſo their roote ſhalbe as corruption: and their bloſſome ſhall vaniſh away like duſt: for they haue caſte away the lawe of the Lord of hoſtes, and blaſphemed the word of the holy maker of Iſrael.

Therefore is the wrath of the Lord kindled alſo agaynſt his people, and he ſhaleth his hande at them: yea, he hath ſmitten, ſo that the hillies did tremble. And their karcaſſes did lye in the open ſtreets, like mire. And in all this, the wrath of God hath not ceaſed, but his hande is ſtretched out ſtill. And he ſhall geue a token vnto a ſtraunge people: and cal vnto them in a ſarre countrey: and behold, they ſhall

come haſtily with ſpede. There ſhall not be one ſaynt nor ſeble among them, nor not a ſluggiſhe nor ſlippery perſon. There ſhal not one of them put of the gyddle from his loynes, nor lowle the lachette of his ſhoor. His arrowes are ſharpe, and all his bowes bente. His hoſe hooves are lyke ſpynte, and his cartwheles lyke a ſtozmy winde. His crye is as it were a Lyon, and he roareth lyke lions whelpes. They ſhall roare and hanche vp the praye, and no man ſhall reconer it, or gette it from them, in that day they ſhalbe ſo ſcarle vpon them, as the ſea. And yf we loke vnto the lande, beholde, it ſhalbe all harkenes and ſorrowe. If we loke toward heauen: beholde, it ſhall be darke.

The .xl. Chapter.

In the ſame ycare that kinge Oziah died, I ſawe the Lord ſitting vpon a high and glorious ſeate, & his traine filled the temple. And about him ſtoode the Seraphins, whereof euery one had ſix winges. With ſwayne eche one covered his face, with ſwayne his ſete, and with ſwayne did he flye. They cried alſo eche one to other on this maner: holy, holy, holy, is the Lord of hoſtes. The whole world is full of his glorye. Yea, the ceaſtes and doyetches moued at his crying, and the houſe was full of ſmoke. Then I ſayde: Who is me. For I am loſte, in almuch as I am a man of vncleane lippes, and dwell amonge people that haue vncleane lippes alſo: for mine eyes haue ſcene the kinge and Lord of hoſtes. Then ſawe one of the Seraphins vnto me, haunges a hott cole in his hande, whiche he had taken from the aulter with the tonges, and touched my mouth, and ſaide: Lo, this hath touched thy lippes, and thyne vnrighteouſneſſe is taken awaye, and thy ſinne forgiven. Alſo I herde the voyce of the Lord, ſaying on this maner: to whom ſhal I ſende: and who will be our meſſenger? Then I ſayde: here am I, ſende me.

And he said: go, and tell this people: ^{11.3} Ye shall heare in deede, but ye shall ^{11.4} not vnderstand: ye shall playne lye see, ^{11.5} and not perceaue. Harden the heart of ^{11.6} this people, stop their eares, and shut ^{11.7} their eyes, that they see not with their ^{11.8} eyes, heare not with their eares, and ^{11.9} vnderstand not with their hertes, and ^{11.10} conuert and be healed. Then spake I ^{11.11} the Lorde, howe long: he answered: vn- ^{11.12} till the cities be utterly wasted with- ^{11.13} out inhabitours, and the houses with- ^{11.14} out men, till the land be also desolate, ^{11.15} and lye vnbuilted. For the Lorde shall ^{11.16} take the men farre awaye, so that the ^{11.17} land shall lye waste a long season, yet ^{11.18} in it shall succede ten kinges, and the ^{11.19} land shall returne and be layde waste. ^{11.20} And as the Cerebinte tree and oke in ^{11.21} winter cast their leaues, and yet haue ^{11.22} their sappe in them, so shall the holpe ^{11.23} seeke continue in their substance.

The vij. Chapter.

^{12.1} It happened in the time of Ithaz ^{12.2} the sonne of Iotham, which was ^{12.3} the sonne of Izziah kinge of Ju- ^{12.4} da, that: Razin the king of Siria, ^{12.5} and Bechah the sonne of Romeliah, ^{12.6} kinge of Israell, wente by towarde ^{12.7} Jerusalem to besiege it, but Razin ^{12.8} was not able to winne it. Nowe ^{12.9} when the house of Dauid (that is ^{12.10} Ithaz) herd word thereof, that Siria ^{12.11} and Ephraim were confederate toge- ^{12.12} ther: his heart quaked (yea and the ^{12.13} hertes also of his people) like as whe- ^{12.14} a tree in the field is moued with the ^{12.15} winde. Then sayde God vnto Clay: ^{12.16} go me: Ithaz (thou and thy son Sear ^{12.17} Jashub) at the heade of the ouer poie, ^{12.18} in the late path by the fullers ground, ^{12.19} and saye vnto him: Take heede to thy ^{12.20} selfe and be still, but feare not, neyther ^{12.21} be faint hearted, for these two tayles, ^{12.22} that is: for these two smokinge fye- ^{12.23} brandes, the wrath and furiousnes of ^{12.24} Razin, the Siria and Romelien ^{12.25} sonne, because that the King of Siria ^{12.26} Ephraim, and Romelien sonne haue ^{12.27} wickedly conspired against thee, say- ^{12.28} inge: we will go by againste Iuda.

bere them, and bring them vnder vs, ^{12.29} and set a king there, euen the sonne of B ^{12.30} Cabel. For thus sayeth the Lorde ^{12.31} God thereto: It shall not so go forth, ^{12.32} neyther come so to passe: for the head ^{12.33} Citie of the Sirians, is Damascus, ^{12.34} but the head of Damascus is Razin. ^{12.35} And after fure and threescore yere ^{12.36} shall Ephraim be no moze a people. ^{12.37} And the chiefe Citie of Ephraim is ^{12.38} Samaria, but the heade of Samaria ^{12.39} is Romelien sonne. If ye beleue not, ^{12.40} it commeth of this, that ye are vn- ^{12.41} faithfull to God. Whereouer G D D ^{12.42} spake once againe vnto Ithaz, saying: ^{12.43} Require a token of the Lorde thy god, ^{12.44} whether it be towarde the deapth be- ^{12.45} neath, or towarde the height aboue. ^{12.46} Then said Ithaz: I wil require none, ^{12.47} neyther will I tempt the Lorde. The ^{12.48} Lorde answered: Then heare to, ye of ^{12.49} the house of Dauid: It is not ynough ^{12.50} for you that ye be greuous vnto men, ^{12.51} but ye must greene my God also. And ^{12.52} therefore the Lorde shall gene you a to- ^{12.53} ken: Beholde, a virgin shall conceane ^{12.54} and beare a sonne, and thou (his mo- ^{12.55} ther) shalt call his name Emannell. ^{12.56} Butter and hony shall he eate, that he ^{12.57} maye knowe to refuse the euill, and ^{12.58} chole the good. For, or euer the childe ^{12.59} come to knowledg, to eschewe the ^{12.60} euill & chole the good: The lande (that ^{12.61} thou so abhorrest) shalbe desolate of ^{12.62} both her kinges. The Lorde also shall ^{12.63} send a time hyon the, vpon thy people, ^{12.64} and vpon thy fathers house (suche as ^{12.65} neuer came since the time that Ephra- ^{12.66} im departed from Iuda) through the ^{12.67} kinge of the Sirians. For at the ^{12.68} same time shall the Lorde whistle for ^{12.69} the flies that are aboute the waters ^{12.70} of Egipte, and for the Bees in the ^{12.71} Sirians lande. These shall come, ^{12.72} and shall lighte all in the desolate ^{12.73} valeys, in the holes of stones, vpon ^{12.74} all thorne and bushy places. At the ^{12.75} same time shall the Lorde shone the ^{12.76} heare of the head and the fete, and the ^{12.77} beard cleane of, with the rasour that ^{12.78} he shall hyer beyonde the water: ^{12.79} namely, with the kinge of the Sir- ^{12.80} ians. At the same time shall a manne

Jerusalem.

The Propheſye

line with a hoſe, and two ſheepe. Then, becauſe of the aboundance of milke, he ſhall make butter and eate it. So that every one which remaineth in the lande, ſhall eate butter and hoſe. At the ſame time all vineyardes (though there be a thouſande bynes in one, and were ſolde for a thouſande ſilverlinges) ſhall be turned to byers and thornes. Like as they ſhall come into the land with arrows and bowes, ſo ſhall all the lande become byers and thornes. And as for all hilles that are betweene doſone, there ſhall not come vpon them any feare of byers and thornes. But the cattell ſhall be driven thither, and the ſheepe ſhall feede there.

The. viij. Chapter.

Moſeour, the Lord ſayde vnto me: Take thee a great leafe, and write in it, as men do with a penne, make haſtie ſpeeche to robbe, and haſte to the ſpoyle. And I called vnto me ſaythfull witneſſes to recoorde: Uriah the prieſt, and Zachariah, the ſonne of Barachiah. After that wente I vnto the Propheſſe, that had conceived and borne a ſonne. Then ſayde the Lord to me: Geue him this name: a ſpeedye robber, an haſty ſpoyle. For whye, or euer the childe ſhall haue knowledge to crye Father and Mother: ſhall the riches of Damascus, and the ſubſtance of Samaria be taken awaye by the ſpoyle, before the kinge of the Affirians. The Lord ſpoke alſo vnto me, ſayinge: for ſo muche as this people refuseth the ſill rennings water of Silo, and put their delite in Bazin and Romelies ſonne: Beholde, the Lord ſhall bring mightie and great floods of water vpon them: namelye, the kinge of the Affirians, with all his power: whiche ſhall climbe vpon all his floods, and renne ouer all their bankes. And ſhall breake in vpon Iuda, flowing and encreaſing in power, till he get him by the necke. He ſhall fill alſo the wyderſſe of the lande with his broad wings, O

Emannell. Breake doſone (O people of Affir) and ye ſhall be broken doſone: hearken to, all ye of ſarre countreys. After you, and you ſhall be broken doſone, prepare you to battayle: and you ſhall be tozne in pieces: take your counſaile together, yet muſt your counſaile come to naught: go in hand withall, yet ſhall it not proſper: for God is with vs. For the Lord ſpoke thus to me in the power of his hande, and warned me, ſaying vnto me: that I ſhuld not waite in the wait of his people. He ſayde moſcour: rounde with none of them, whoe ſo euer ſay, yonder people are bounde together, feare them not, neyther be aſtrayde of them, but ſanctifie the Lord of hoſtes, let him be your feare and dreade. For he ſhall be the holpe place to ſlee to, and ſtone to ſtumble at: the rocke to fall vpon, a ſnare, and net to bothe the houſes of Iſrael, and the inhabitours of Ierusalem. And many ſhall ſtumble, fall, and be broken vpon him: yea, they ſhall be ſnared and taken. Howe laye the witneſſes together, and ſeale the laſte with my diſciples. Thus will I waite vpon the Lord that hath couraged his face from the houſe of Iacob, and I will looke for him. But loe, as for me, and the children which the Lord hath giuen me, we are a token and wonder in Iſrael, for the Lord of hoſtes ſaith, which dwelleth vpon the hill of Sib. And if they ſay vnto you: aſke counſell at the ſothſayers, witches, charmers, and coniarers, then make them this answer. Is there a people any where that aſkerh not counſell at his God? Shuld men renne vnto the dead for the liuing? If any man want lighte, let him looke vpon the laſte, and the teſtimonye, whether they ſpeake not after this meaninge. If he doo not this, he ſtumbleth and ſuffereth hunger. And if he ſuffer hunger he is out of patience, and blaſphemeth his king and his god. Then ſoſerh he vponward and doſoneward to the earth, and behold, there is trouble and woe: neſſe, deſolation is rounde aboute him.

and the cloude of errour. And out of
such aduersitie, shall he not escape. E-
uenlyke as in time past, it hath bene
well seene, that the lande of Babulon,
and the lande of Repythai (where
through the sea way goeth ouer Ior-
dan into the lande of Galile) was at
the firste in litle trouble: but after-
warde soe vexed.

The .ix. Chapter.

The people that walke in dark-
nes haue scene great light. As
for them that dwell in the land
of the shadowe of death, vpon them
hath the light shined. Thou hast
multiplied the people, and not en-
creased theyr toye. They reioyce be-
fore the, etern as men make merie in
banquet, and as men that haue gotten
the victorie when they deli the spoyle.
For thou hast broken the yoke of the
peoples burthen: the staffe of his shoul-
der, and the rod of his oppresseure, as
in the dayes of Madian. And true-
ly every battayle that the warriour
accomplisheth, is done with confused
noise, and despyling theyr garmentes
with blood: But this battayle shal be
with burning and consuming of fyre.
For vnto vs a chield is bozne, and vn-
to vs a sonne is geuen. Vpon his
shoulder doth the kingdome lye, and
he is called with his owne name,
wonderfull. The gener of counsel, the
mightie God, the euermassing father,
the prince of peace, he shall make no
ende to encrease the kingdome, and
peace, and shall sitte vpon the seate of
Dauid, and in his kingdome, to set vp
the same, and to stablish it with equi-
tie and righteousness, from hence forth
for euermore. This shal the gelousie
of the Lorde of hostes bying to passe.
The Lorde sent a worde into Iacob,
the same is come into Israel. And
all the people of Ephraim shall know
and they that dwell in Samaria, that
can say with pride and hye stomaches
on this manner: The tile worke is fal-
len downe, but we wil build it with
squared stones. The mulberry timber
is broken, but we shal set it by agayne

with Cedre. Nevertheless the Lorde
shal prepare Razin the enemy against
them, and so order their aduersaries,
that the Sirians shall laye hold vpon
them before, and the Philistines be-
hynde, and so denour Israel with o-
pen mouth. After all this, is not the
wraoth of the Lorde ceased, but yet his
hand stretched out still. For the peo-
ple turneth not vnto him that chastis-
eth them, neyther do they seeke the
Lorde of hostes. Therefore hath the
Lorde rooted out of Israel both head
and tayle, braunche and twigge in
one day. By the heade, is vnderstande
the. Senatoure and honozable man,
and by the tayle, the Prophete that
preached lyes. For all they which en-
fourme the people that they be in a
right case, such be disceners. Such as
men thinke also to be perfecte among
these, are but castawayes. Therefore
shal the Lorde haue no pleasure in their
pouge men, neyther fauoure their fa-
therlesse and widowers. For they are
all together ypocrites and wycked,
and all theyr mouthes speake follye.
After all this, is not the Lordes wraoth
ceased, but yet his hande is stretched
out still. For bagodolyns burneth as
a fyre in the hyers and thornes. And
as it were out of a fyre in a wood, or a
reede bushe, so ascendeth the smoke of
their pride. For because of the wraoth
of the Lorde of hostes is the lande
fall of darknes, and the people be con-
sumed as it were with fyre, no man
doth spare his brother, but he robbeth
on the right hand, and doth famishe: he
eatech on the left hande, and he shal not
haue ynouth. Every man shall eate
the fleshe of his owne arme. Manas-
ses shall eate Ephraim, and Ephraim
Manasses, and they both shal eate Ju-
da. After all this, is not the Lordes
wraoth ceased, but yet is his hande
stretched out still.

The .x. Chapter.

Vnto be vnto them that make
vnrightheous lawes, and de-
uise thinges, which be to hard
for

The Propheſye

for to keepe: where thoroſwe the poore
are oppreſſed on euery ſyde, and the
innocentes of my people robbed of
iudgement: that widowes may be their
pray, and that they may robbe the fa-
therleſſe. What will ye doe in time
of the viſitation, and when deſtruc-
tion ſhal come from farre: To whom
will ye runne for helpe: and to whom
will ye geue your honoure, that he
may keepe it: that when I with-
draw my hand, ye come not among the
prisoners, or lye among the dead: Af-
ter all this dothe not the wrath of the
Lorde cealle, but yet is his hand ſtret-
ched out ſtill. Wo be alſo vnto Aſſur,
which is a ſtaffe of my wrath, in
whoſe hand is the rod of my puniſhe-
ment. I ſhall ſende him among thoſe
hipocritiſhe people, among the people
that haue deſerued my diſfauours
ſhall I ſend him, that he may bitterly
robbe them, ſpoyle them, and treade
them downe like the mire in the ſtrete.
Howbeit, his meaning is not ſo, nei-
ther thinketh his hert on this faſhion.
But he ymagineth only, how he may
roote out and deſtroy muche people,
for he ſayth: are not my Princes all
Kinges: Is not Calno as eaſye to
winne, as Charchani is: Is it har-
der to conquere Hamah then Arphad:
Or is it lighter to ouercome Damaf-
cus, then Samaria: As who ſaye, I
were able to winne the kingdome of
the Idolaters and their gods: but not
Jeruſalem and Samaria. Shall I
not doo vnto Jeruſalem and they: y-
mages, as I did vnto Samaria, and
they: ydols. Wherefore the Lorde ſaith:
As ſoone as I haue perſourmed my
whole worke vpon the hill of Sion
and Jeruſalem then will I viſite the
noble and ſtout heart of the kinge of
Aſſyria with his proude lookes. For
he ſtandeth thus in his owne conceite.
This dooe I thoroſwe the power of
myne owne hande, and thoroſwe my
wiſedome: For I am wiſe, I am he
that remoue the landes of the people:
I robbe their treaſures: and (like one
of the worthies) I dzyne them from
their hye ſeates. My hand hath found

out the ſtrength of the people, as it
were a neſt. And like as egges y were
layde here and there, are gathered to-
gether: So do I gather al countreys.
And there is no man that dare bee ſo
bolde, as to touche a feather, that dare
open his mouth, or once whiſper.
Shal the axe boalt it ſelfe againſt him
that he weth therewith: or dothe the
ſawe make any bragging agaynſt him
that ruleth it: That were euen lyke,
as if the rodde did exalt it ſelfe agaynſt
him that beareth it: or as though the
ſtaffe ſhould magnifie it ſelfe, as who
ſay: it were no wood. Therefore ſhall
the Lorde of hoſtes ſende him among
his ſatlinges, leanneſſe, and burne by
his gloze, as it were with a ſpye. But
the lyght of Iſraell ſhall be that ſpye,
and his Sanctuary ſhalbe the flame,
and it ſhall kindle, and burne by his
thornes and briers in one day: yea all
the gloze of his woodes and fieldes
ſhalbe conſumed with body and ſoule.
And they ſhalbe as an hoſte of men,
whoſe ſtanderde beare ſayleth. The
trees alſo of his field which remaine,
ſhalbe of ſuche a number, that a chield
may tell them: After that day, ſhal the
remnaunt of Iſraell, and ſuche as are
eſcaped out of the houſe of Jacob,
ſeke no more comforte at him that
ſmote them: but with ſapthfulnes and
truth ſhal they truſt vnto the lord, the
holye one of Iſraell. The remnant of
the poſteritie of Jacob, ſhall conuert
vnto G O D the mightie one. For
though thy people (O Iſraell) be as
the ſande of the ſea, yet ſhall the re-
mant of them conuert in him. Perfect
is the iudgement of him y ſhoweth in
rightcouſnes, and therefore the Lorde of
hoſtes ſhall perfectly fulfill the thing
that he hath determined in the mi-
deſt of the whole worlde. Therefore
thus ſayth the Lorde God of hoſtes:
Thou my people, that dwelleſt in
Syon, be not afrayde for the kinge of
the Aſſirians: He ſhall ſmye thee
with a rodde, and ſhall wagge his
ſtaffe at thee, as the Egyptians di-
de ſometime: But ſoone after, ſhall my
wrathe, and mine indignation, be ful-

filled in the destruction of the. Moze-
ouer, the Loyde of hostes shall pre-
pare a scourge for him, lyke as was
the slaughter of Hadrian vpon the
rocks of Oreb. And he shall lifte vp
his rod ouer the sea, as he dyd some-
tyme ouer the Egyptians. Then shall
his burthen be taken from thy shoul-
ders, and his yoke from thy necke:
yea, the same yoke shall be corrupt for
very fatnesse. He shall come to Iath,
and thowse towarde Migdon: at
Michmas shall he lay by his harnessse,
and go ouer the soord. Gibeon shall be
their resting place, Ramah shall be a
frayd, Gibeon shall flee away.
The voyce of the noyse of thy hostes
(a daughter Gallim) shall be hearde
vnto Lays and to Inathoth, which al-
so shall be in trouble. Hadmenah shall
tremble for feare, but the citizens of
Gabin are manly, yet shall he remayne
at Iob that daye. After that shall he
lyft vp his hande agaynst the mounte
of the daughter Sion, the hill of Ieru-
salem. But se, the Loyd God of hostes
shall take away the proud from thence,
with feare. He shall he we downe the
proude, and tell the hye minded. The
bushes also of the wood shall he roote
out with yron, and Libanus shall haue
a mightie fall.

The. xi. Chapter.

Ad there shall come a rodde
forth of the kynred of Iai,
and a blossome shall flozpythe
out of his rote. The sprete of the Loyd
shall lighte vpon him: the sprete of
wisdomme, and vnderstanding: the
sprete of counsell, and strength, the
sprete of knowledge, and of the feare
of the Loyde: and shall make him fer-
uent in the feare of God. For he shall
not geue sentence, after the thing that
shall be brought before his eyes, nei-
ther repproue a matter at the fyrst hea-
ryng: but with righteousnes shall he
iudge the poore, and with holpnesse
shall he reforme the symple of the
worlde. He shall smite the worlde with
a rod of his mouth, & with the breath
of his mouth shall he slaye the vngod-

lye. Righteousnesse shall be the gyrdle
of his loynes, truth and faythfulnesse,
the girdinge by of his reynes. The
wolfe shall dwell with the lambe,
and the Leopard shall lye downe by
the goate. Bullockes, Lions, and cat-
tell shall keepe company together, so
that a lytle chyld shall rule them. The
cowe and the beare shall feede toge-
ther, & their yong ones shall lye toge-
ther. The Lyon shall eate strawe like
the oxe, or the cowe. The childe while
he sucketh, shall haue a desyre to the
serpentes nest, and when he is wea-
ned, he shall put his hande into the
Cockatrice denne. No man shall do
euill to another, no man shall destroy
another, in all the hill of my holynes.
For the earth shall be full of the know-
ledge of the Loyde, euen as the sea flo-
wereth ouer with water. And in that
daye shall the Gentils enquire after
the roote of Jesse, which shall be set vp
for a token vnto the people, and his
dwelling shall be glorious. At the same
time shall the Loyde take in hande a-
gayne, to conquere the remnaunte of
his people (which shall be left alyue.)
From the Assyrians, Egyptians, Ira-
bians, Moziars, Elamites, Caldeys,
Antiochians, and from the Ilandes of
the sea. And he shall set vp a token a-
mong the Gentiles, and gather toge-
ther the disperfed of Israel, yea and
the outcastes of Iuda from the foure
corners of the worlde. The hatred of
Ephraim also and enenies of Iuda
shall be cleane roted out. Ephraim shall
beare no euill will to Iuda, and Ju-
da shall not hate Ephraim: but they
both together shall lie vpon the shoul-
ders of the Philistines towarde the
weste, and spoyle them together that
dwell towarde the East. The Idu-
mites and the Moabites shall let their
handes fall, and the Ammonites shall
be obedient vnto them. The Loyd also
shall cleane the tonges of the Egip-
tians sea, and with a mightie winde
shall he lift vp his hande ouer Nilus,
and shall smyte his seven streames,
and make men go ouer drye shod. And
thus shall there be a waye for his
people

people that remaineth from the Assyrians, like as it happened to the Israelites. What time they departed out of the lande of Egypt.

The .xii. Chapter.

SO that then thou shalt say: O Lord, I will thanke thee, for thou wast displeased at me, but refrayne thou from thy wrath, and comfort me. Beholde, God is my salvation, in whom I will trust, and not be afraide. For the Lord God is my strength, and my songe, he also is become my salvation. Therefore with ioye shall ye drawe water out of the welles of the Saviour, and then shalt say: geue thanks vnto the Lord, call vpon his name, declare his counsels among the people, keepe them in remembrance, for his name is excellent. I singe prayles vnto the Lord, for he hath doone great thinges, as it is knowen in all the worlde. Cry out and singe thou that dwellest in Zion for great is the holy one of Israel in the middes of thee.

The .xiii. Chapter.

This is the heauye burthen of Babilon, whiche I say the son of Iosias dyd see. Lyft vp the banner vpon the hye hill, call vnto the, holde vp your hand, that the Princes maye goe in at the doore. I haue sent for my debities and my gianter (sayth the Lord) which shall execute wrath, I will call for suche, as triumphe in my gloire. There is a noyse of a multitude in the mountaynes, lyke as of a great people, a rushinge, as though the kingdomes of the nations came together. (And the Lord of Hostes, mustreth his army to battell.) They come out of a farre countrey, from the ende of heauen: Euen the Lord himselfe with the ministers of his wrath, to destroye the whole lande. Hourne ye, for the day of the Lord is at hand, and shall come as a destroyer from the Almighty. Therefore shall all

handes be letten downe, and all mens heartes shall melte awoye, they shall stande in feare, carefullnesse and sorow shall come vpon them, and they shall haue payne, as a woman that travaileth with childe. One shall be abashed of another, and they faces shall burne lyke the flame of fyre. Beholde, the daye of the Lord shall come, terrible, full of indignation, furour and wrath, to make the lande waste, and to roote out the sinners thereof. For the starrs and planettes of heauen shall not geue their lycht, the sun shall be darkened in the ryng, and the moone shall not shyne with his lycht. And I will punishe the wickednesse of the worlde, and the synnes of the bngodlye, sayeth the Lord. He hye Romances of the proude will I take away, and will laye downe the boasting of tyrantes. I will make a man deerer then fyne golde, and a man to be more woorth then a golden swedge of Ophir. Therefore, I will shake the heauen, and the earth shall remoue out of her place: in the wrath of the Lord of hostes, and in the daye of his feare: full indignation. And Babilon shall be as an hunted or chased doe, and as a shepe that no man taketh vp. Every man shall turne his owne people, and syle eche one into his owne land. Who so is founde alone shall be shot through: And who so gather together, shall be destroyed with the swerde. Their children shall be slaine before their eyes, their houses spoyled, and their wyues ranshed. For lo, I shall byng by the Medes agaynst them, whiche shall not regarde silver, nor be despiuous of golde. With bowes shall they destroye the yonge children, and hane no pittie vpon women with child, and their fathers shall not spare the children. And Babilon (that gloire of Kingdomes and beantie of the Caldees honour) shall be destroyed, euen as Sodom destroyed. Sodome and Gomorra. It shall not endure for ever, neyther shall there be anye moore dwellinge there, from generation to generation. The Arabians shall petch no tents there.

there, neither shal the shepherds make their foldes there any more: but fearefull wilde beastes shall lye there, and the houses shalbe full of great Dilles. Riches shall dwell there, and they shall daunce there, wilde cattles shall crye in the palaces, and dragons shalbe in the pleasaunte houses. And as for Babilons time, it is at hande, and her dayes shall not be prolonged.

The. xiiij. Chapter.

But the Lorde will be mercifull vnto Jacob, and will yet chose Israel agayne, and set them in their owne land. Straungers shall cleane vnto them, and get them to the house of Jacob. The people shal take them, and carpe them home to their owne lande. And make them to inherite the house of Israel in the lande of the Lord that they may be seruantes and hande maydens of the Lorde. Thei shal take those prisoners whose captiues they hadde beene afoze: and ryle those that had oppressed theym. When the Lord, now shal bzing thee to rest, from the traualle, feare, & harde bondage that thou was laden withall: then shalt thou vse this mockage vpon the king of Babilon, and saye: howe happeneth it that the oppresoure leaureth off? Is the golden tribute come to an ende? The Lord hath broken the sceptre of the vngodly, and the rod of the Lordly. Whiche when he is worth smitteth the people with continuall strokes, and tyzannously reigneth ouer the heathen, whom he persecuted without compassion. And therefore the whole world is nowise at rest and quietnes, and men singe for loy: Yea, euen the fir trees, and Cedres of Libanus reioice at thy fall, sayinge: Now that thou art laid downe, there come by no mo to be we downe ha. Yet also beneath trebleth to mete thee at thy coming, and for thy sake hath rayled his deade, and all mightye men, and princes of the earth. All kinges of the earth stande by from their cities, that they may all answer and

speake vnto thee. Art thou become weakke also as we? art thou become like vnto vs? Thy pompe and thy pryde is layde downe into the pitte, and so is the melodye of thy instruments. Woymes be layde vnder thee, and woormes be thy couering. Howe art thou fallen from heauens (O Lucifer) thou faire morning childe: howe haste thou gotten a fall euen to the grounde, and art become weaker then the people? For thou saydest in thine heart: I will clime by into heauen, and exalte my thzone aboue beside the starres of God, I will sit also vppon the holpe mount toward the North, I will clime by aboue the cloudes, and wilbe like the highest of all. Yet thou shalt be broughte downe to the depe of hell. They that see thee, shall narrowly looke vpon thee, and thinke in them selues, sayinge: Is this the man, that brought all landes in feare, and made the kingdomes afrayde? Is this he that made the world in a manner waste, and layde the Cities to the grounde, which let not his prisoners go out? The kings of the nations lye euerye one in his owne house with woorthippe, and thou art cast oute of thy grave like a filthye abhominable bjaunch: like as dead mens rapyns that are shot through with the sword and gone downe to the stooncs of the deepe, as a dead carse that is troden vnder feete, and art not buried with them: Euen because that thou haste wasted thy lande, and destroyed thy people. The generation of the wicked shalbe without honour for euer. Let there a way be sought to destroy their children, that be in their fathers wickednes, that they come not by agayne to possesse the lande and fill the world full of enemies. I will stande by against them (sayeth the Lorde of hostes) and roote oute the name and remnant, sonne, and sonnes sonne of Babilon (sayeth the Lord God) and will gene it to the Otters, and will make water puddelles of it. And I will sweepe them oute with the besseome of destruction, sayeth Egg. ij. by

F the Lorde of hostes . The Lorde of hostes hath swoyne an othe, sayinge: It shall come to passe as I haue determined, and shall be fulfilled as I haue deuyfed. So that Assyria shall I destroye in my lande, and vppon my mountaynes will I treade him vnder foote . wherethrough his yoke shall come from theym, and his burden shall be taken from their shoul-der. This deuise hath G O D taken through the whole world, and this is his hand stretched oute ouer all people. For yf the Lorde of hostes determine a thing, who is able to disanull it? And if he stretch forth his hande, who maye holde it in agayne? The same yere that king Schar dyed, God threatned on this maner: Kioyce not (thou whole Palestina) because the rod of him that beareth thee, is broken: for oute of the Serpentes roote, there shall come an adder, and the fruit shall be a fiery flying worme. But the first borne of the poore shall be fed, and the simple shall dwell in safetie. Thy roots also will I destroye with hunger, and it shall slaye thy remnant. Mourne thou porte, wepe thou citie, for (O whole lande of Palestina) thou art layde waste, for there shall come from the North, a smoke, that not one alone maye abide in this place. Who shall then answer the messengers of the Gentiles? For the Lorde hath stablished Sion, and the poore of his people that be therein, do put their trust in him.

Che. xii. Chapter.

This is the heuys burthen vppon Moab: Ar of Moab was destroyed and overthrowen in the nighte season: Kir also in Moab was destroyed, and perished in the night. They wente vp to the ydoles house, euen to Dibon to the hye places, to wepe for Nebo, and Moab did mourne for Medba. All their heades were holde, and all their beards ha-uen. In their streates are they girded aboute with sackcloth. In all the toppes of their houses and streates shall be nothing but mourninge and

weeping. Hesbon and Eleale shall cry that their voyce shall be heard vnto Jahaz. The woorthies also of Moab shall bleate out and crye for very sorrowe of their mindes. Woe shall my heart be for Moabs sake. They shall flee vnto the Citie of Zoar, whiche is like a fayre younge bullocke of thre yere olde, for they shall all go vp to Lath weeping. Euen so by the waye towarde Hozonaim they shall make lamentation for their viter destruction. For the waters of Rimmon shall be dyed vp, by reason wherof the grasse is withered, the herbes destroyed, and the greene thinges gone. For the residue that he hath done, they are sorry. As for their substance, the enemies haue carped them to the brooke of the willowes. For the crye wente ouer the whole lande of Moab: vnto Eglaim and vnto Beer Elim was there nothing but mourning, because the waters of Dimon were full of bloud: for I the Lorde shall send more bloud vpon Dimon, and ypon vpon the remnant of the land, and on them that are escaped from Moab.

Che. xli. Chapter.

Sende the Lorde of the sworde a lambe: from the rocke that lyeth toward the desert, vnto the hill of the daughter Sion. For as for the daughters of Moab, they shall be as a trembling birde, that is put oute of haruest, for they shall carpe them vnto Armon: gather your counsell, come together in iudgement, cower vs with your shadowe in the mid daye, as the nighte doeth hide the chafed, and beswage not them that are fled, lette we persecuted people dwell amonge you. Moab, be thou their refuge agaynst the destroyer: for the aduersarye is brought to nought, the robber is vndoone, the tyrant is swallowed oute of the land. And in mercye shall the seate be prepared, and he shall sit vpon it in the truth, in the Tabernacle of Dauid iudging and seeking iudgement, and making hast vnto righteousness.

we haue heard of the pride of Moab, he is very proude, presumptuous, arrogant, and full of indignation, andwayne are his eyes. Therefore shall Moab make lamentation because of the Moabites (that shall slayne) yea they shall waile al together. Because of the foundations of the Citie that is made of bricke, shall ye complayne: euen the same people that are left one eye behynd. For the bynes of Hesbon are cut downe: As for the vine of Sibna, the lordes of the heathen haue broke downe her principal branches: they are come euen vnto Iazer, they went on wandring vnto the wilderness. Her goodly branches were shewen downe, as they wente ouer the Sea. Therefore will I mourne for Iazer, and for the vine of Sibna. I will poure my teares vpon thee, O Hesbon and Eleal, for the crye of thine enemies is fallen vpon thy summer fruites, and vpon thyne harvest. The Mirth and chere is taken away out of the plentifull felds, and in the vineyardes there shall be no ioye nor gladnes. The treader shall treade out no wine in the presses, the songe of their mery chere haue I layde downe. Therefore, my bowels shall romble like an harpe for Moabs sake, & myne inward partes for the cities sake that is made of bricke. And it shall come to passe, that when it is sene that Moab shall be made woery of his hil chapels, he shall come to his temple to pray, but he shall not be able. So then this is the saying that the Lord hath spoken concerning Moab, sence that time. But now the Lord hath spoken, saying: In thre yeares which shall be as the yeares of an hyed seruant, shall the glorie of Moab be turned into confusion, throughout all his multitude, which is verie great. And that which remaineth shall be very small and feeble.

The xxij. Chapter.

This is the heauy burden vpon Damascus. Beholde, Damascus is taken away, to be no

more a Citie, but shall be an heape of broken stones. The walled citie of Aroer shall be soldes for cattell, which shall lye there, and there shall none to fraye them away. Ephraim also shall no more be strong: and Damascus shall no more be a kingdome, and the remnaunt of Siria shall be as the glorie of the children of Israel, saith the Lord of hostes. And in that day it shall come to passe that Jacob shall be made very poore, and the fatnes of his fleshe shall waxe leane. And he shall be as one that gathereth by corne in harvest, euen like him whose arme reapeth the eares of corne. He shall be also lyke him that gathereth eares of corne in the valey of Rephaim. Som gathering in debe shall there be left in it, euen as in the shaking of an Olive tree, there remaine two or thre bearies in the toppe of the bittermooste bowe, and foure or fyue in the brode fruitfull branches thereof, saith the Lord God of Israel. Then shall man tourne agayne to his maker, and his eyes shall haue respect to the holy one of Israel. As for the alters which are his owne handie worke, he shall not regarde them: and the things that his syngers haue made (as groues and ymages) those shall hee not caste his eye vnto. In that day shall their strong cities be as the forsaken shubbes and branches, which they left because of the children of Israel, and the lande shall be desolate. Because thou hast forgotten God thy saluation, and hast not bene mindfull of thy stronge rocke, therefore shalt thou see pleasant plantes, and shalt graffe the branch of another mannes vyne. In that day shalt thou make thy plante to growe: and carely in the morning shalt thou make thy seede to flourish. The harvest shall be gone in the day of inheritance, and ther shall be sorrowe without hope of comfort. Wo shall be to the multitude of muche people, which shall make a sound like the noyse of the Sea. And the violence of the nations, which shall rage like the rushing in of many waters: Euen like many waters shall

shall the people rage. God shall rebuke him, and he shall flye farre of. He shall be chased away lyke as a dyce strawe vpon the mountaynes before the wind and lyke a thing that tourneth before the skyme. At euen beholde, there is trouble: and oꝛ euer it be morning, lo, he is gone. This is the portion of them that oppresse vs, and the lotte of them that robbe vs.

The .xviij. Chapter.

O That lande that trusteth vnto the shadowe of winges, that lande whiche is beyonde the waters of Ethiopia: Sendinge messangers by the sea, euen in vessels of reedes ouer the water. Go you hence (ye spedie messangers) to a nation that is scattered abroade and robbed of that they had: a fearfull people from their beginning hitherto, a nation troden downe by little and little, whose lande the floodes haue spoyled. And al ye inhabitors of the world, and indwellers of the earth, loke vp when he setteth a token in the mountaynes, and hearken when he bloweth with the trompe. For so the Lord saide vnto me: as for me, I will take my rest and looke vpon the matter in mine habitation, lyke a sayre heate after the rayne, and like a cloude of Dewe in the heate of harvest. For afoze the harvest, when the braunche is growen there shall come ripe fruite out of the floure, and he shall cut downe the increase with sythes, and the braunches shall he take awaye with hookes. Thus shall they be lefte together vnto the foules of the mountaynes, and to the beastes of the earth: for in sommer the birdes shall remayne vpon it, and euery beaste of the land shall be vpon it in the winter. In y^e time shall there a present be brought vnto the Lord of hostes: euen a people that is scattered abroade, and robbed of that they had, that same people which hath ben fearfull from their beginning, hitherto, a nation troden downe by litle and lytle, whose land the floodes haue spoy-

led: To the place of the name of the Lord of hostes, euen to the mounta Sion.

The .xix. Chapter.

The heauye burthen of Egypt: Behold, the Lord rideth vpon a swifte cloude, and shall come into Egypt, and the ydols of Egypte shall tremble at the presence of him, and the heart of Egypte shall quake in the mids of her. And I will set the Egyptians one agaynst another, so that one by other shall fight agaynst another, and one neyghboure agaynst another, citie against citie, and realme agaynst realme. The minde also of Egypte shall be cleane without counsell within it selfe, and the deuise that they take will I destroye, so that they shall see counsell at ydoles, and at sozeters, at woꝝkers with spirites, and at soothsayers. And the Egyptians will I geue ouer into the hande of a marvellous cruell Lord, and a mightie kinge shall haue dominion ouer them, saith the Lord God of hostes. The waters of the sea, shall fayle, and the riuer shall decrease and be dried vpp. The waters shall be drawen out: the ryuer of Egypte shall be emptied and dried vp, the reedes and flagges shall be cutte downe. The grasse in the riuer and by the riuers banke, and all that groweth by the riuer, shall wyther awaye, and be brought all to naught. The fishers also shall mourne, and all they that cast an angle into the water, shall make lamentation, and they that lape forth their net beside the waters, shall bee rooted out. Moreover, they that woꝝke in flart and make syne woꝝkes shall be confounded, and so shall they that woꝝke open woꝝkes. For their open woꝝkes shall be euen destroyed, and all they that make podes and strewes for fylle, shall come to naught. But ye foolish prince of Ioon, ye wyse counsellers of Pharao, whose witte is tourned to foolishenes, howe saye ye vnto Pharao: I am come of wise men, and of aunient kinges.

Where are they? Where are they? Let them tell thee (pt. 1) they can. For the Lord of hosts hath dwelt upon Egypt. The princes of Zoan are become fools, the princes of Noph are disceined, they haue de- ceined Egypte, euen they that were taken for the chiefe kinrede thereof. In the middes of it, hath the Lord powred the spirite of wickednesse, and they haue decepted Egypte, in e- uery worke thereof, euen as a drunken man staggereth in his vomite. Ne- yther shall the head or tayle, the branch or reede be able to doe anye worke in Egypt. In that daye shall Egypte be lyke vnto women: It shall be afrayde, and stand in feare at the motion of the hande of the Lord of Hostes, whiche he shaketh ouer it. And Egypt shall be afrayde of the lande of Iuda: so that euery one which maketh mention of it, shall be afrayde thereat, because of the counsell of the Lord of Hostes, whiche he deuileth for it. In that daye shall nine Cities in the lande of Egypte speake the language of Ca- nana, and sweare by the Lord of Ho- stes, the Citie of desolation shall be cal- led one of them. In that day shall the altare of the Lord be in the mids of the lande of Egypt, and this title be- syde it: Vnto the Lord. And it shall be a token & a witnesse vnto the Lord of hosts in the lande of Egypte. For they shall crye vnto the Lord because of suche as trouble them, and he shall sende them a Sauer, and a great man to deliuer them. And the Lord shall be knowen in Egypt, and the Egip- tians shall know the Lord in that day, and do sacrifice and oblation: yea they shall bowe a bowe vnto the Lord, and performe it. The Lord also shall smite Egypte sore, and heale them agayne, and they shall be conuerted vnto the Lord, and he shall be entreated of them and shall heale them. In that daye shall there be a common waye oute of Egypte into Assyria, and Assyria shall come into Egypt, and Egypt into As- syria, so that the Egyptians and the As- syrians shall serue the Lord together,

In that day shall the nation of Israel be the third with Egypt and Assyria, and they shall be blessed in the middes of the lande, which lande the Lord of hosts hath blessed, saying: Blessed is my people of Egypt: Assyria also is the worke of mine handes, and Isra- el is mine inheritance.

The xx. Chapter.

In the yere that Chardan cam vnto Asdod (when Sargon the kinge of Assyria had sente him (and had fought againtst Asdod, and taken it. At the same time spake the Lord by the hande of Esay the sonne of Amos, sayinge: So, and take of the sackcloth from thy loynes, and put off thy shoe from thy foote, And he did so, walkinge naked, and bare foote. And the Lord sayde: Lyke as my seruant Esay hath walked na- ked, and barefoot for a signe and won- der three yeaeres vpon Egypte, and Ethiopia: Euen so shall the kinge of Assyria take awaye out of Egypt and out of Ethiopia, children and olde men, naked and barefoote, with their loynes vncovered, to the great shame of Egypte. They shall be brought in feare also, & ashamed one of an other: Ethiopia of Egypte, and Egypte of Ethiopia, considering what gloype they were in afore. And they that dwelle in the same Ile, shall saye in that daye: Beholde, thus are we re- garded. Whither shall we flee for helpe, that we maye be deliuered from the king of Assyria? And howe shall we escape?

The xxi. Chapter.

The burthen of the waste Sea: Euen as the stormie weather that passeth throughe at the noone day to com from the wilderness from that horrible lande. A greuous vision was shewed vnto me: Let one discitfull offender comme agaynst another, and one destroyer agaynst another. Up Elam, laye siege thou of Media, all their growing haue I layde downe. Therefore are my loy- nes filled with sorowes, heauynesse hath

hath taken hold vpon me, as the pang
ges of a woman, that is travailling.
It made me stoupe when I heard it,
and it vexed me when I sawe it. My
heart panted, fearefulness came vpon
me. The night of my voluptuousnes
hath he turned against me into feare.
Whyle they garnished the table, the
watchman looked: And while I was
eating and drinkeing (it was sayde:)
Up ye Captaynes, take you to your
shield. For thus hath the Lord sayde
vnto me: Go and set a watchman,
to tell what he seeth. And he sawe a
charet, whiche two horsemen sat vpon,
with the cariage of an Asse, and
the cariage of a Camell. So he looked
and tooke very diligent hede. And the
Lord cryed, Lord, I stande waiting
all the whole daye, and am appointed
to kepe my watche euery night. And
behold, here cometh a charet of men
with two horsemen. And he answered
and saide: Babylon is fallen, it is
fallen, and all the images of her Gods
hath he smittē downe vnto the ground.
Thou art he, whom I must threke, &
thou belōgest to my coyn flour. This
that I hearde of the Lord of hostes,
the God of Israel, haue I shewed
vnto you. The burthen of Duma, he
callech vnto me out of Seir: Watch-
man, what hast thou espied by night?
Watchman, what hast thou espied by
night? The watchman saide: The
morning cometh, and so doeth the
night. If ye will aske any question,
then aske it, retorne and come agayne.
The burthen concerning Arabia: In
the pleasant ground of Arabia shall
ye tarpe all night, euen in the streetes
of Dedanin. The inhabitants of the
lande of Tema brought forth wa-
ter to him that was thirstie, they pre-
sented him with their bread that was
fled away. For because of the sword
are they become fugitive, euen for the
drawen swearde, and for the bent
bowe, and because of the greenous-
nes of warre. For this hath the Lord
sayd vnto me: There is yet a yere ac-
cording to the yeares of an hyed ser-
uaunt, and all the glory of Cedar shall

sayle. And the number of them that
shall escape from the bowes, shall be
minished by the mightie children of
Cedar, for so the Lord God of Israel
hath spoken.

The xxij. Chapter.

The burthen of the valley of vision: What haste thou to doe
here, that thou climest vnto
the house tops? Thou that arte full
of occupying, thou seditious & proude
citie, thy sayne men are neyther put
to death with sword, nor dead in bat-
tyle. All thy captaynes are fugitive
together, the archers haue taken them
prisoners: All they that are founde in
ther, are in captiuitie together, because
they fled farre of. Therefore said I: let
me alone, and I will make lamenta-
tion. Ye shall not be able to comfort
me, because of the destruction of the
daughter of my people, for this is a
day of trouble, of ruine, and of destruc-
tion that the Lord will bring to pass
in the valley of vision, breking downe
the Citie, and crying vnto moun-
taynes. I am bare the quiver with
a charet of foote men and of horsemen,
and the Citie of Kir shewed the shield
open. Thy chiefe valey also was full
of charrets, and the horsemen set their
faces directly towarde the gate. And
in that daye did the ennemye take
waie the beautie of Iuda, and then
diddest thou loke towarde the armour
of the house of the forest. Ye haue
sene also the broken places of the ci-
tie of David, howe that they are
manie, and ye gathered together the
waters of the lower pool. As for
the houses of Jerusalem ye haue mi-
bred them, and the houses haue ye
broken downe to make the walls
stronge. I pitte also haue ye made
betwene the two walls, for the wa-
ters of the olde pool, and haue not
regarded the maker thereof, neyther
hadde respecte vnto him that took it
in hande. And in that daye didde the
Lord God of hostes call menne
vnto weeping and mourninge, to
baldnesse and gydinge aboute
facte

lakerclothe. And beholde, they haue
ioye and gladnesse, slayinge Oxen,
and killing sheepe, eatinge fleshe and
drinking wyne. Lette vs eate and
drinke: for to morowe we shall dye.
And it came to the eares of the Lorde
of hostes: This iniquitie shall not
be poured from you till ye dye, sai-
eth the Lorde God of hostes. Thus
saith the Lorde God of hostes: Goe
get thee into ponder treasurer, euen
vnto Hebna, whiche is the ruler of
the house. What haste thou to do here?
and whom haste thou here, that thou
shouldest here beue thee out a sepul-
chre, as it were one that beuerh him
out a sepulchre on hie, or that graueth
an habitation for him selfe in a harde
rocker? Beholde, O thou manne, the
Lorde shall cary thee away into capti-
tute, and shall surely coner thee with
confusion. The Lorde shall turne thee
ouer like a ball with his handes (and
shall sende thee) into a farre countrey:
There shalt thou dye, and there (in
sleepe of the charettes of thy pompe)
shall the house of the Lorde haue con-
fusion. I will dresse thee frome thy
place, and out of thy dwelling shall
be ouerthrowne thee. And in that day
shall I call my seruant Eliakim, the
sonne of Helkia. And with thy gar-
mentes will I clothe him, and with
thy girdle will I strength him: thy
power also will I committe into his
hande, and he shall be a father of suche
as dwelle in Jerusalem, and in the
house of Juda. And the keye of the
house of Dauid will I laye vpon his
shoulder, so that he shal open, & no ma
shall shut. He shall shut, and no man
shall open. And I will fasten him as
a nagle in a sure place, and he shall be
the glorious seat of his fathers house.
Moreover, all generations and po-
uerities shal hang vpon him, all the
glorie of their fathers house, all bes-
els bothe great and small, and all in-
strumentes of measure and musicke.
In that daye (saith the Lorde of He-
des) shall the nagle that is fastned in
the sure place departs, be broken and
fall, and the burthen that was vpon

it, shalbe pluckt aswaye, for so the lord
hath spoken.

The .xxij. Chapter.

The burthen of Tyre: Mourne
ye shippes of Charis, for there cometh
suche destruc-
tion that ye shall not haue an house
to enter into: Oute of the lande of
Cittim haue they knowledge of this
plage. We still, ye dwell in the Ile,
the marchants of Sidon, and suche as
passe ouer the sea, haue made the plen-
teous. The corn that groweth by the
great waters of Nilus, and the frui-
tes of the riuer were her vitayles, so
that it became a common marte of the
nations. We ashamed thou Sidon, for
the see (eue the strength of sea) hath
spoken, saying: I haue not traiailed
nor brought forth children, nor nou-
rished by pong menne, or brought by
virgins. When tidynge cometh to
the Egyptians, they shall be sope for
the rumoz that goeth of Tyre. Gette
you to Charis, mourne ye that dwell
in the Ile, Is not this that glorio-
us Citie of yours, which hath bene
of olde antiquitie? Her owne feete
shall carye her forth to bee a sojour-
ner into a farre countrey. Who hath
deuised this against Tyre (that ge-
ueth garlandes vnto other Cities):
whose marchantes are princes, and
whose captaynes are honorable in
the world: Euen the Lorde of hostes
hath deuyd this to put downe the
pyde of all such as be glorious, and
to minishe all theim that bee proude
vpon earth. Get thee out of thy land
vnto the daughter of Charis, seeing
thou haste no more strength. He that
smote the kingdomes together, hol-
deth oute his hande ouer the sea, euen
the Lorde himselfe hath geuen a com-
maundement against the same com-
mon place of marchandise, that they
shall betteriue destroy the might ther-
of. And he saide: Make no more thy
boast, O virgin, thou daughter Si-
don: thou shalt be brought downe:
Tyre, gette thee ouer vnto Cittim,
where neuertheless thou shalt haue

no reste. Beholde, this people come not of the Caldees, but Assur made them stronge with greateshippes. They set vp the stronge holdes thereof, and destroyed his palaces, and he broughte it in decaye. Mourne ye shippes of Charis, for your strength is brought downe. And in that daye shall Tyre be forgotten seuentye yeares (according to the yeares of one king) and after the ende of the seuentye yeare, shall Tyre sing as doeth an harlot. Take an harpe, and go about the Citie (thou harlot thou hast bene forgotten) make sweete melodye, sing no songes, that thou mayest be had in remembrance. And after the ende of the seuentye yeares, shall the Lord visite Tyre, and shee shall conuerter vnto her rewarde, and shall commit fornication with all the kingdomes of the earth, that are in the worlde. They occupyinge also and they rewarde shalbe holpe vnto the Lord. They gaynes shall not be layde vp nor kepte in store, but it shalbe theirs that dwell befoze the Lord, that they maye eate ynough, and haue clothing sufficient.

The .xxiij. Chapter.

BEholde the Lord maketh the earth wast and empye: he turned it vpside downe, and scattereth abrode the inhabitours thereof. And the Priest shalbe as the people, and the master as the seruant, the maystresse lyke the mayde, the seller lyke the byer: he that lendeth vpon vsury, lyke him that borroweth vpon vsury: the creditoure as the better. The worlde shalbe cleane wasted, and utterly spoyled, for so the Lord hath spoken. The earth is sope and consumed away, the worlde is feble and perisheth, the proude people of the earth are come to naught. The earth also is become vnprofitable vnder the inhabitants thereof, which haue transgressed the lawes, chainged the ordynance, broken the euerslastinge coneuynant.

Therefore hath the curle consumed

the earth, and they that dwell therein, are fallen into trespase. Wherefore, the inhabitours of the earth are perished with drouth, and fewe men are left behinde: The wyne sapleth: the wyne hath no might, all they that haue bene merce of heart, are come to mourning. The mirthe of tabrettes is layde downe, the noyse of such as haue made merce, is ceased, the ioyent the harpe is at an ende. They shall drinke no more wyne with mirth, strong drinke shall be bitter to them that drinke it. The citie of banitie is broken downe, euery house is shut vp, that no man maye come in. In the strettes is there a crying because of wyne, all cheere is banished away, the mirthe of the worlde is gone, in the Citie is left desolation: and the gate is smitten with destruction. For in the middes of the worlde, euen amonge the people, it shall come to passe, as at the shakinge of Oliues, and as the grapes are whē the wyne haruest is done. They shall liste by their voyce: and make a merce noyse, and in magnifyinge of the Lord, shall they crye out of the Weste. Wherefore, prayse ye the Lord in the halles, euen the name of the Lord God of Israel in the ples of sea. From the uttermost parte of the earth haue we heard praises & mirthe because of the righteous. And I said: I knowe a thing in secret, wo is me, the transgressours haue offended, the transgressours haue greuously offended. Fearefulnesse, the pitte, and the snare are vpon thee, & thou that dwellest on the earth. It will come to passe, that whoso escapeth that fearfull noyse, shall fall into the pit. And he that commeth by out of the pitte, shall be taken with the snare. For the windowes from an hys are open, and the foundations of the earth are moued. The earth is utterly broken downe, the earth hath a sore ruine, the earth quaketh exceedinglye. The earth shall reele to and fro like a drunken, and shalbe remoued like a tente (of one night) and the iniquitie thereof shalbe heavy vpon it. It shall fall,

and not ryle by agayne. And in that daye shall the Lord visite the hoolle worlde that is on hye: and the kinges of the world that are vpon the earth. And they shall be gathered together, as they that be in pysson: and they shalbe shut by inwarde, and after manye dayes shall they be visited. The moone shall be abashed, and the sunne ashamed, when the Lord of hostes shall reygne in mounte Sion and in Ierusalem with worship, and in the sight of such as shalbe of his counsell.

The xxv. Chapter.

Thou art the Lord my God, I will magnify thee, I will geue thanks vnto thy name. For thou hast brought wonderfull things to passe, according to thine olde counsels truly and saythfully. Thou hast made of a citie an heape of stones, and broughte a strong towne into decaye. The habitation of straungers haste thou made to be no citie, neyther shall it be builded any more. Therefore shall the mightie people geue glorye vnto thee, the citie of the balcaunt Heathen shall feare thee. For thou hast bene a strength vnto the poore, and a succour for the needie in his trouble. A refuge agaynst euill weather, a shadowe agaynst the heate. For the blast of raging men is like a storme that casteth downe a wall. Lyke as thou byngest heate downe out of a dry place, so shalt thou oppresse the nople of altauntes. The heate is in the shadowe of the cloude, the braunch of the mightie shall be brought lowe. And in this mountayne shall the Lord of hostes make vnto all people a feast of plenteous and delicate thngs, euen of most pleasant and dayntie dishes. And in this mountayne shall the Lord destroye the couerpyge, that all people are wrapped in, and the hanging that is spred vpon all nations. As for death, he hath destroyed it for euer. And the Lord God shall wipe away teares from all faces, and the rebuke of his people shall be take awaye out of all the earth. For so the Lord hath saide,

And in that daye it shall be sayde. Lo, this is our God, we haue waped for him, and he shall saue vs. This is the Lord, in whom we haue hoped, we will be merce, and reioyce in the saluation that cometh of him. For in this mountayne shall the hande of the Lord ceasse, and Moab shall be threshed vnder him, euen as strawe is threshed vpon the ground. And he shall stretch out his hande in the middes of them (as he that symmeth, casteth out his hands to swimme: and with the strength of his handes shall he bringe downe their pyde. The stronge holde also and defence of thy walles hath he ouerthrowen, and cast downe & brought them to the ground, euen vnto dust.

The xxvi. Chapter.

In that daye shall this song be songe in the lande of Iuda: We haue a strong citie. Saluation shall God appoynt in fiede of walles, and bulwarke. Open ye the gates that the righteous people whiche keperth the truth may enter in. Their mind is set vpon thee because thou preseruest them in peace, yea in peace: because they putte their trust in thee. Put ye your trust alway in the Lord: for in the Lord God there is strength for euermore. For he hath brought downe the hye minded citizens. As for the proude citie, he hath brought it lowe: euen vnto the ground shall he cast it downe, and bring it vnto dust. He fote euen the foote of the poore, and the steppes of suche as be in necessitie shall treade it downe: The path of equitie wilt thou graunte vnto the iuste, & thou molste righteous, & thou shalt order the pathes of him that is righteous. Yea, in the waye of thy iudgements, O Lord, haue we put our truste in thee. Thy name also, and the remembraunce of thee, is the thinge that our soule longeth for. My soule hath longed for thee all the night, and with my sprete (which is within me) will I seke thee early.

Isa. 17

Isa. 29

Isa. 2

Isa. 14

Isa. 13

Isa. 7

Eph. 23

Rom. 5

Esa. 25

Isa. 16

Isa. 63

Isa.

in the morning. For when thy iudgements are in the earth, the inhabitants of the world shall learne righteousness. Shall the vngodly man be favoured, whiche hath not learned righteousness, but doeth wickedlye in the earth, where nothinge ought to be done, but that whiche is righteous? He shall not see the glory of the Lord. Lord, when thy hande is lyfte vp to strike, they see it not: but they shall see it, and be confounded with the zeile of the people, and the fyre that consumeth thynne enemies, shall deuoure them. Lord vnto vs thou shalt prouide peace: for thou also hast brought all our workes in vs. O Lord our God, other Lordes besyde thee hath subdued vs, but we will be myndefull onely of thee, and of thy name. The deade will not liue, and they that be out of lyfe will not ryse agayne: therfore hast thou visited and roted them out, and destroyed all the memozye of them. Thou hast encreased the people (O Lord) thou hast encreased the people, and thou arte prayed: thou hast sent them farre of vnto all the coastes of the earth. Lord in trouble haue they visited thee: they powzed out theyr prayer, when thy chastening was vpon them. As lyke as a woman with chyld that dyeth nyr towarde her trauell, is sorre and cryeth in her paynes, euen so haue we bene in thy sight, O Lord. We haue bene with chyld, and suffered payne, as though we had brought forth wynde. For there is no saluation in the earth, neyther do the inhabitoures of the world submitte them selues. Thy deade men shall lyue, euen with my bodye shall they ryse agayne. Awake and singe ye that dwell in duste. For thy dewe is euen as the dewe of herbes, and the earth shall caste oute theym that be vnder her. Come my people, enter thou into the chambers, and shut thy doozes about thee: hyde thy selfe for a little while, vntill the indignation be overpasse. For lo, the Lord is comming out of his place, to visite the wicked-

nesse of such as dwell vpon earth. The earth also shall disclose her owne bloude, and shall no moze hide them that are slayne in her.

The xxviij. Chapter.

In that daye, the Lord with his soze, greate, and mightie swerde shall visyte. Leviathan the fugitive serpent, euen Leviathan that croked serpente: and he shall slaye the dragon that is in the sea. In that daye, see that ye synge of the congregation whiche is the vyneyarde, that bringeth forth the best wyne. Euen I the Lord do keepe it. In due season shall I water it: and least the enemye do it any harme, I will both night and daye preserue it. There is no displeasure in me, els (when the vyneyarde bringeth me forth bypers and thornes) I would go thowow it by warre, and burne it vp together. Let it take holde of my strength, and it shall be at one with me, euen at one shall it be with me. The dayes are comminge, that Jacob shall take roote, Israel shall be greene and flourish, and the world shall be filled with fruite. Hath he smypten hym as soze as he did the other that smote him? Or is he slaine with so soze a slaughter as they that slewe him? In measure doeth he smyte him, whyle he sendeth vnto him suche thinges, wherewith he cometh to his minde agayne. For in the daye that the Calke wynde bloweth soze, it taketh away the frutes. Thus therfore shall the iniquitie of Jacob be reconciled, and here is all the fruite of the takinge awaye of his synne, yf he make all the stones of the altare of Idoles, as chalke stones that are beaten in sundye, that their groones and ymages ryse not vpe agayne. This shall the stronge cite be desolate, and the habitation forsaken, and lefte lyke a wilderness. There shall the calke feede, and there shall he lye, and eate by the grasses therrof. When the braunches of it are drye, they are broken of, and the women come,

Phil. 2. a

Leu. 26 g

Joh. 16 c

Rom. 8 d

I Cor. 6 d

Gen. 19 c

Apor. 6, a

and sette them on fire. • For it is a people of no vnderstanding, and therefore he that made them, shall not fauour them: and he that created them, shall geue them no grace. And in that day shall the Lord make a threshinge from the middes of the riuer Euphrates vnto the riuer of Egypte, and ye children of Israel, shall be gathered together one to another. In that daye shall the great trumpet be blowen, so that they which were lost in the land of Assiria: and they that were banished into the land of Egypt, shall come and worship the Lord in the holie mount at Jerusalem.

The xxiiij. Chapter.

V Come vnto the crowne of pride, euen • to the drunken people of Ephraim, whose great pompe is as a flower that fadeth away, vpon the head of the balley of such as be in wealth and are overladen with wine. Beholde, there cometh a vehement and sore day from the Lord like an vnmeasurable hayle and perillous tempest, euen like the force of mightie and horrible waters that violently beareth downe all things. The crowne of the pride of the drunken Ephraimites shall be troden vnder foote: • so that the floure of his saynes and beautye, which is in the head of the balcy of fatnesse, shall fade away, as dooth an vntimely ripe figge afore haruest. Which when a manne seeth, he looketh vpon it, and while it is yet in his hande, he eateth it vp. In that day shall the Lord of hostes be the crowne of glory, and diamonde of beautye vnto the residue of his people. He will be also a spirite of perfecte knowledge to him that sitteth in iudgement, and strength vnto the that tourne awaye the battayle to the gate of the enemyes. But they are out of the way by reason of wine: yea, far out of the way are they through strong drinke. The priests also and the prophets are gone astray by the meanes of strong drinke, they are drunken with wine, they go amisse through

stronge drinke, they faile in prophesying, and stumble in iudgement. For the tables are so full of vomit & filthines, that no place is cleane. Whom then shall suche one teache knowledge?

And whome shall he make to vnderstand the thing that he heareth? For they are as ignorant as yong children that are taken from the milke, and are weined. For they that be suche, muste haue after one lesson, another lesson:

• after one commaundement, another commaundement, after one rule another rule, after one instruction, another instruction, there a little, and there a little. For he that speaketh vnto this people, is euen as one that

bleth rudenesse of spech, and a strange language. If any man say vnto them:

Lo, this is the rest, wherewith ye may ease him that is werre, this is the refreshing, they wil not herken. • Therfore the word of the Lord (lesson vpon

lesson, commaundement vpon commaundement, rule vpon rule, instruction vpon instruction, there a littell,

and there a little) shall be vnto them an occasion of stumblinge, that they

may go on, and fall backward, be bruised, tangled, and snared. Wherefore,

heare the worde of the Lord, ye mockers ye that haue rule of this people,

whiche is at Jerusalem. Because ye haue said: We haue made a covenaut

with deathe, and with hell are we at agreement. And though there go forth

a sore plague, it shall not come vnto vs. For we haue made falshoode our refuge,

and vnder vanitie are we hid. Therefore thus sayeth the Lord God:

Behold, I lay in Zion for a foundation a stone, euen a tryed stone, a precious corner stone, a sure foundation.

Who so beleueth, let him not be to hastie. Iudgement also will I laye to

the rule, and righteousness to the balance, so that the haile shall take away

your bayne confidence as a broome, and the pryncipall place of your refuge shall

the waters renne ouer. And thus the covenaut that ye made with deathe,

shall be disannulled: and your agreement that ye made with hel, shall not stand.

Yea

Esa. 108
Mat. 23.

I. Co. 14

D

Ps. 36.
2 Re. 5. a
Jo. 10. b.

Yea, when the sore plague goeth forth
ye shall be troden down vnder it. Fro
the time that it goeth forth, it shall
take you away. For early in the morn-
ning, every daye, yea, both daye and
night shall it go through: and when
the people thereof is perceaues, it shall
gender vexation: For the bed is nar-
rowe, and not large: and the couering
so small that a man can not wind him
selfe vnder it. • For the Lord shall
stande as in mount. • Parazim, and
shalbe worthe like as in the valley
• Gibeon, that he may do his worke,
his strange worke, and bring to passe
his acte, his strange acte. Nowe
therefore see that ye be no mockers,
least your punishment increase: for I
have hearde of the Lord of hostes,
that there shall come a shorthe ende vpon
the whole earth. Heare ye then,
and hearken vnto my voyce, consider
and ponder my speech. Worth not the
husbandman plowe all the daye, and
openeth and breaketh the clottes of his
ground, that he may sowe: when he
hath made it playne, wil he not spread
abrode the fitches, and sow comin, and
cast in wheate by measure, and the ap-
pointed barley and rye in their place?
• I will instruct him to haue
discretion, euen his God will teache
him. For fitches shall not be threshed
with an harowe: neither shall a carte
wheele be brought through the cum-
min: but that fitches are beaten oute
with a staffe, and comin with a rodde.
But the seede that bread is made of, is
threshed, though it be not alwaye a
threshing. And the carte wheele must
be brought ouer it, least he grinde it
with his teeth. This also commeth
of the Lord of hostes, which wor-
keth with wonderfull wisdome, and
bringeth excellent workes to passe.

• The xxix. Chapter.

2 Re. 5. b

Vnto thee, O Ariel, Ariel,
thou art it that • David dwelt
in. • Go on from yeare to yeare,
and let the lambes be slayne. I will
lay a siege vnto Ariel, so that ther shall
be haupnesse and sorowe in it: and it
shall be vnto me, euen as an altar of

slaughter. I will besiege thee rounde
about, and fight against thee through
a bulwarke, and will reare vp ditches
against thee. • Thou shalt be brought
downe, and shalt speake oute of the
grounde, and thy speeche shall go lowe
out of the dust. • Thy voyce also shall
come out of the ground like the voyce of
a witche: and thy talking shall whis-
per out of the duste. Moreover, the
people of thy strange enemyes shall
like thynne dust, and the multitude of
tyrannites shall be as a dyce strawe that
can not carpe: euen sodainely and in
haste shall their blast go. • Thou shalt
be visited of the Lord of hostes with
thunder, earthquake, and with a great
people: with storme, and tempest, and
with the flame of a consuming fyre.
And the multitude of all nations that
fighte againste Ariel, shall be as a
dreame scene by night: • euen so shall
all they be, that make warre againste
it, and stronge holdes to overcome it,
and that lay any siege into it. In con-
clusion, it shall be euen as when a hon-
gre man dreameth that he is eating,
and when he awaketh, his soule is
emptye. • As when a thirstie man
dreameth that he is drinking, and when
he awaketh, he is yet faint, and his
soule hath appetite. Euen so shall the
multitude of all nations that fighte
againste Ston. Ponder these things
once in youre mindes, and wonder.
• Blinded are they them selues, and
the blinde guides of other. They are
drunken, but not with wine: they
are vnstable, but not through stronge
drinke. • For the Lord hath couered
you with a somberinge spirite, and
hath closed your eyes. Your proph-
tes also and rulers that shoulde see,
them hath he couered. • And the bill
on of al the prophetes is become
to you, as the wordes of a booke that
is sealed vp, whiche men desire to
one that is learned, sayinge: • Reade
thou in it. • And he sayeth: I can not
for it is sealed. And the booke is giuen
vnto him that is not learned, sayinge:
• Reade thou in it, and he sayeth: I am
not learned. • Therefore thus hath the

15. a **Lorde** ſayde: • For as muche as this
 people when they be in trouble, do
 honour me with their mouth, and
 with their lippes: but they hearte
 is farre fro me; and the feare whiche
 they haue vnto me, procuredeth of a
 commaundement that is taughte of
 men. Therefore will I do marueylous
 among this people, euen marueylous
 thinges (I ſay) and a wonder. • For
 the wiſedome of their wiſe men ſhall
 perſhye, and the vnderſtandinge of
 theyr wittie men ſhall hyde it ſelfe.
 17. b **Woe** vnto them that kepe ſecrete their
 thoughtes, to hyde their counſel from
 the Lorde, and do theyr woorkes in
 darkeneſſe, ſayinge: • Who ſeeth vs?
 and who knoweth vs? Doubtleſſe,
 your deſtruction is (in my handes)
 in reputation as the potters claye.
 And both the woorkes ſaye of him that
 made it, he made not me? And doeth
 an earthen beſell ſaye of him that fa-
 ſhioned it, he had no vnderſtanding?
 Is it not harde at hande, that Liba-
 nus ſhalbe turned into a lowe field,
 and that the lowe field ſhall be taken
 as the woode? And in that daye ſhall
 deafe men heare the woordes of the
 booke, and the eyes of the blinde ſhall
 ſee, men out of the cloude, and out of
 darkeneſſe. The make ſpoted alſo ſhall
 be merſe in the Lorde, and the pooze
 among them that be lowely, ſhall re-
 ioyce in the holpe one of Iſraell. For
 he that did violence, is brought to
 naught, and the ſcorpfull man is con-
 ſumed: and they rooted out that were
 halpe ſo ſoone to vnrightheuſneſſe,
 making a man to ſinne in the woode,
 and that toke him in a ſnare, whiche
 reported them in the open place: and
 they that haue turned the cauſe of the
 righteous to naught. Therefore thus
 ſayth the Lorde vnto the houſe of Ja-
 18. a **cob**, euen thus ſayth he that redeemed
 Abraham: • Jacob ſhall not now be
 confounded, nor his face pale. But
 when he ſeeth his children, the woorkes
 of my handes in the middes of him,
 they ſhall ſanctiſie my name, and
 prayſe the holpe Lorde of Jacob, and
 ſaye the God of Iſraell, They alſo

that haue bene of an eronouſe ſpree
 ſhall come to vnderſtanding, and they
 that haue bene ſcorpfull, ſhall learne
 doctrine.

The xxx. Chapter.

Alas, for thoſe diſobedient chil-
 dzen (ſayeth the Lorde) • that
 they will take counſell with-
 out me, alas, that they will take a ſe-
 crete abuſe, and not out of my ſpree,
 and therefore adde they ſinne vnto ſin.
 Euen they that waike to go doſwe
 into Egipte, and haue asked no que-
 ſtion at my mouth: but ſeeke ſtrength
 in the might of Pharaos, and truſte in
 the ſhadowe of Egipt. Therefore ſhal
 the ſtrength of Pharaos be your con-
 fuſion, and the truſte in the ſhadowe
 of Egipte your ſhame. For his cap-
 tayneſſe were at Zoan: and his ambal-
 ſadours came vnto Hanes. • They
 were all aſhamed of the people that
 coulde do them no good, and that
 might not helpe them, nor ſhe we them
 any proſite, but were their confuſion
 and rebuke. The heavy burthen of the
 beaſtes of the ſouth in a lande of trou-
 ble and anguiſhe, from whence ſhall
 come the yonge and olde Lion, the by-
 per and fyerſe ſerpente that ſeeke a-
 gainſt them that vpon coales beare
 theyr ryches, and vpon camelles their
 treaſures, to a people that can do them
 no good. • For daye and nothinge
 worth ſhall the helpe of the Egyp-
 tians be. Therefore haue I cryed vnto
 Jeruſalem. They ſhall haue ſtrength
 ynough, yf they will ſettle their min-
 des in quietneſſe. • Nowe therefore, go
 thy way and write this beſore them
 in a table, and note it in a booke, that
 it maye finallye remayne and be kept
 ſtill for euer. For this is an obſti-
 nate people, and diſſemblynge chy-
 dzen, chidzen that reſuſe to heare the
 laſwe of the Lorde: For they ſaye
 vnto the ſeers: See not, and to them
 that be cleare of iudgemente: looke
 not oute righte thinges for vs: but
 ſpeake ſayre woordes vnto vs, looke
 out errours, gette you out of this
 waye departe out of this pathe, and
 turne the holpe one of Iſraell from vs.
 Whyſe

Eſay. 8 b

4. re. 11 b

Eſay. 1. a

Eſay. 1 b

wherefore thus ſayeth the holpe one of Iſrael: Becauſe your hertes ryle agaynſt this woꝝde, and becauſe ye truſt in wꝝong dealing, and peruerſe iudgement, and put your confidence therein. Therefore ſhall ye haue this miſchiefe for your deſtruction and ſal, lyke as an hye wall that falleth, be-
Psal. 2. d cauſe of ſome rpyt or blaſt, whoſe brea-
 kinge commeth ſodaynely. And the hurt therof is lyke an earthen veſſell, which breaketh without help: ſo that in the burſting of it, ther is not found one ſheuer to fetche fye in, or to take water withall out of the pyt. For thus ſaith the Lord God, even the holpe one of Iſrael: In repentaunce and in a reſt ſhall ye be ſafe: in quietnes and ſure confidence ſhal be your ſtrength. But ye haue had no lyſte therto. For ye haue ſayd: No, but we will eſcape thoſe woꝝde hoꝝes. (There-
Exo. 14 c foze ſhall ye ſlye) and we will get vs
2. pa. 20 c by vpon ſwifte beaſtes. And therefore ſhall your perſecutoꝝres be ſwifter.
Leu. 26 a A thouſande ſhall ſlye at the rebuke of one, and at the rebuke of fye ſhall ye all ſlye, till ye be leſte as a ſhippe-
Rom. 2 a maſte vpon the toppe of a mountayne, and as a beakon vpon an hill. There-
 foze doth the Lord cauſe you to wayt, that he may haue mercy vpon you: to thintent that he may haue the preemi-
 nence, when he is gracious vnto you. For the Lord is the God of iudgement. Blessed are all they that hope
E in him. If the people remayne in Sion and at Ieruſalem, thou ſhalte not be in heauineſſe: but at the voyce of thy complaynt ſhall he haue mer-
 cy vpon thee. And when he heareth it, he ſhal geue thee an aunſwere. And though the Lord geue you the bꝛeade of trouble, and the water of aduerſi-
 tie, thy rayne ſhall be no moꝝe ſo ſcante, but thine eyes ſhall ſee thy rayne. Yea, and thine eare ſhall heare the talking of him that doth ſpeake behynde thee. This is the waye, ſwalke ye in it. Turne not aſyde, ney-
Deu. 4. a ther to the right hand, nor to the left. Ye ſhall deſtroye alſo the conering of your ſyluer ymages, and the decking

of your golden ydols. When as ſuch neſſes ſhall ye put them aſway. And then ſhalt ſay vnto it: Get thee hens. Then ſhall God geue rayne vnto thy ſeede, that thou ſhalt ſo we the ground with all, and bꝛeade of the increaſe of the earth, which ſhalbe fat and very plea-
 teous. In that daye alſo, ſhall thy cat-
 tell be fed in large paſtures. The ox like wiſe, and the yonge aſſes, that eat the grounde, ſhall eate cleane yponen-
 der, which is purged with the ſwind and the ſanne. Finally, vpon every hye mountaine and hill ſhall there be f-
 ryuers and ſtreames of waters, in
 the daye of the great ſlaughter, when the towꝝes fall. Whereouer, the lighte of the Moone ſhall be as the light of the ſunne, and the ſunne light ſhall be ſeuē ſolde, and haue as muche ſhyn-
 as in ſeuē dayes beſyde, when the Lord bynderh by the ſoye of his peo-
 ple, and healeth the ſtroake of theyꝝ wounde. Beholde, the ſame of the Lord commeth from ſatre, and his pre-
 ſence is ſo hote, that no man is able to abyde. His lippes are full of indigna-
 tion, and his tongue is a consuming fye. His bꝛeathe is as a belement
 floud of water that reacheth by to the necke. That he may liſt aſway the bea-
 then in the ſynne of vanitie. And his bꝛeathe is as a bydle of errour in the lawes of the people. And ye ſhall ſing lyke as in the nighte, when the holpe ſolempnitie beginneth. And ye ſhall haue gladneſſe of heart, like as when one commeth wyth a pyꝝe vnto the hill of the Lord, and to the moſt myg-
 tie one of Iſrael. And the Lord ſhall cauſe his glorious voyce to be heard, & ſhall declare his ſtretched out arme with a terrible countenance, and with the flame of a consuming fye, with noyſome lychtning, with a ſhowꝝe, and with hayle ſtones. For thoſe the voyce of the Lord ſhall. After be deſtroyed, whiche ſmote other men-
 with the rodde. And it ſhall come to paſſe, that whither ſo euer he goꝝh, the rodd ſhall cleane vnto him, which the Lord ſhall laye vpon him, with tabꝛets and harpes, and with pꝛate

where shall he fight agaynst his host.
 For the fire of payne is ordeyned
 from the beginning: yea, euen for kin-
 gdom is it prepared. This hath the Lord
 set in the deepe, and made it wide: the
 burning whereof is fyre and muche
 wood. The breath of the Lord, whi-
 che is a river of bymestone, doeth kyn-
 dle it.

The xxxi. Chapter.

Vo be vnto the that go down
 into Egypt for helpe, and trust
 in horses, and put their confi-
 dence in charettes, because they be ma-
 ny and in horsemen, because they be
 lustie and stronge. But they regarde
 not the holpe one of Israel, and they
 aske no question at the Lord. Where
 as he neuerthelesse (being wyllest of
 all) plageth the wicked, and yet goth
 not from his woode, when he step-
 peth forth, and taketh the victoize a-
 gaynst the household of the froward,
 and agaynst the helpe of euill doers.
 Nowe the Egyptians are men, and
 not God, and their horses fleshe and
 not spere. And as sone as the Lord
 stretcheth out his hand, then shall the
 helper fail, and he that shoulde haue
 bene helped, and they shall all toge-
 ther be destroyed. For thus hath the
 Lord spoken vnto me: Like as the ly-
 on of Lyons whelpe roareth vpon
 the praye that he hath gotten, and is
 not afrayed, though the multitude of
 shepherdes crye out vpon him, ney-
 ther abashed for all the heape of them.
 So shall the Lord of hostes come
 downe to fyghte for mount Sion, and
 defende his hill. Like as birdes fluster
 about their nestes, so shall the Lord
 of hostes keepe, saue, defende, and de-
 lyuer Ierusalem. Therefore, O ye
 chyldren of Israel, turne againe from
 that infidelitie, wherein you dysoned
 your selues. For in that daye euery
 man shall caste out his ydoles of syt-
 ter, and his ydoles of golde, whiche
 ye haue made with your owne han-
 des vnto your synne. For also shall
 I laye with the swerde, not with
 a mannes swerde, neyther shall the
 swerde of anye man draduare him,

And he shall see from the slaughter,
 and his seruantes shalbe discomfy-
 ted in their heartes. He shall go for
 feare to his stronge holdes, and his
 princes shall see from his badge.
 This hath the Lord spoken, whose
 lighte burneth in Sion, and his fire
 in Ierusalem.

The xxxii. Chapter.

Behold, a kinge shall gouerne
 after the rule of righteousnes,
 and the princes shall rule, accor-
 dinge to the balauce of equitie. And
 that man shall be vnto men as a defence
 for the winde, and as a refuge for tem-
 peste: lyke as a ryuer of water in a
 thirstie place, and the shadowe of a
 great rocke in a drye lande. The eyes
 of the sepyng shall not be dimme, and
 the eares of them that heare shall take
 diligent hede. The heart of the vn-
 wise shall attayne to knowledge, and
 the vnperfecte tongue shall speake
 playnclye and distinctlye. Then shal
 the foolishhe nigarde be no moze called
 gentle, nor the churle lyberall. But
 the nigarde will be nigardye myn-
 ded, and his heart will worke euill,
 and playe the ypocrite, and ymagine
 abhominations against God, to make
 the hongrie leane, and to withholde
 drynke from the thirstye. These are
 the perillous weapons of the chur-
 lysh, these be his shamefull counsels:
 that he maye begyle the pooze with
 disceitfull wordes: yea, euen there as
 he shoulde geue sentence with the
 pooze. But the liberall person yma-
 gineth honest thinges, and commeth
 vp for liberalitie vnto promotion. Up
 (ye rich and ydle women) hearken vn-
 to my voyce. Ye careles cities, marke
 my wordes. After peres and dayes
 shall ye be broughte in feare, O ye
 careles cities. For haruett shalbe out,
 and the grape gatheringe shall not
 come. O ye riche ydle cities, ye that
 feare no perill. Be ashamed, you that
 lye in abundaunce, tremble you that
 make your selues bare, putte sacke
 clothe about you. For as the infantes
 wepe when their mothers teates are
 dryed

Ioh. 176

dyed: so shall you weepe for your
fayre fieldes and fruitfull vineyardes.
My peoples fieldes shall bring thornes
and thistles: and so shall it be even in
euery house of holuptuousnes, and in
euery cite that reioyceth. The pala-
ces also shall be broken downe, and the
greatly occupied cities desolate. The
towers & bulwarks shall become den-
nes for cucumbers, the pleasure of mu-
les shall be turned to pasture for shepe:
vnto the tyme that the spirite be pou-
red vpon vs from aboue. Then shall
the wilderness be a fruitfull fildes,
and the plenteous fildes shall be reck-
ned for a woodde. Then shall equi-
tic dwell in the desert, and righteous-
nes in a fruitfull land. • And the re-
warde of ryghteousnes shall be peace,
and her fruite, rest and quietnes for
euer. • And my people shall dwelle
in the Innnes of Peace, and in sure
dwellings, in safe places of comfort.
And when the hagle fallethe, it shall
fall in the woodde, and the cite shall be
set lowe in the dale. • How happy
shall ye be, when ye shall safely sowe
your seede bysyde all waters, and driue
thither the secte of your oxen & asses.

Rom. 5. a

Jer. 33. c

The xxxij. Chapter.

Unto thee, that destroyest,
whenne thou wast not de-
stroyed, thou breakest the
leagur, where as none hath
broken it with thee: for whenne thou
halt leaue destroying, • thou thy self
halt bee destroyed. And when thou
ceasest from breakynge the leagur,
then shall they breake it to thee. •
Lorde, haue mercy vpon vs: we haue
put our whole trust in thee. Wee an
arme to suche early: and • oure helpe
in the tyme of trouble. At that con-
fuse noyle, the people fledde, and at
thyne exaltinge, the heathen were
scattered. And the spoyles shall bee
gathered (whiche shall bee poures)
as are the gatheringe of Buzhus.
And the multitude of goynge to it,
shall bee as Locustes, runnyng to
and fro. The Lorde is exalted, for it
is he that dwelleth in hye: hee hath

Ezo. 7. d

Leu. 24. d

Sai. 1. c

Mat. 7. a

Psal. 9. b

filled Iyon with Iudgemente and
ryghteousnesse. And a sure stampe
shyng of thy tymes shall be strength,
healthe, wisdom, and knowledge:
and the verpe feare of the Lorde shall
be the rescue of it. Behold, thy mes-
sengers shall crye withoute: and the
ambassadors of peace shall weepe bit-
terly. The streates are waste, there
walketh no man therein. God hath
broken the appoyntment, the Cities
are cast away, and men are nothings
regarded, the desolate earth is in
vainnesse: Libanus is shamed and he-
wen downe. Saran is like a wy-
dernesse: Basan and Chermell are
spoyled of theyr fruytes. And there-
fore sayth the Lorde: I will knowe,
nowe will I be aunced: nowe will
I be exalted as a mightie God. • Ye Ier.
shall cease to stubble, and bene
strawe, and your spirite shall be the
fire, that it may consume you: and the
people shall be burnt like lyme, and as
thornes burne that are beuyn of, and
cast in the fyre. Nowe hearken to ye
that are farre of, howe I haue done,
and consyder my power, ye that be at
hande. The spinners at Zion are
frayd, a sodayne scarcfaulnesse is come
vpon the hypocrites. What is he, a
monge vs, saye they, that shall dwell
by the consuming fyre? whiche of
vs may abyde that euermolting heate?
He that leadeth a godly lyfe, saye I,
and speaketh the trouth. He that ab-
horreth gaynes wonne by violence
and disceypte: he that keepeth by
hande, that he touche no rewarde.
Whiche stoppeth his eares, that he
heare no counsell agaynst the inno-
cent bloude: whiche holdeth downe
his eyes, that he see none euill. He it
is that shall dwelle on hye: whole
fourgarde shall be in a bulwarke of
rockes, to him shall be geuen meate,
and his waters shall not faile. Thine
eyes shall see the king in his glory: euen
the kinge of the farr countreys shall
they see: thine heart studied for feare,
thynekinge thus. • What shall
thenne become of the scribe of
the Receyuer of our money? what

of him that taxed our sayest houses:
 There shalt thou not see a people of a
 strange tongue to haue so diffused a
 language, that it maye not be vnder-
 stande, neyther so straunge a speeche
 but it shalbe perceyued. There shall
 thou be seene the head Citie of oure
 D solenne franchises. There shall thine eyes
 see Jerusalem that glorious habitati-
 on: the tabernacle that neuer shall re-
 move: whose nayles shall neuer bee
 taken out without end: whose
 coards euerychone shall neuer corrupt:
 for the glorious maiestie of the Lord
 shall there be present amonge vs: as a
 place, where saye broade riuers and
 streames are, through the which shall
 runne galley rowe, noz great shippe
 sayle. For the Lord is our iudge, the
 Lord is our lawe giuer. The Lord is
 our king, and he him selfe shalbe oure
 captiue. There are the coardes so
 layde abroade, that they canne not be
 bitter. And therfore they haue not fix-
 ed their mass, noz spredde abrode they
 sayle. Then there is dealed greate
 people: yea, lamie men runne after the
 spere. There lyeth no man that sayth:
 I am sicke, but al euil is taken awaye
 from the people that dwell there.

The xxxij. Chapter.

3 **C**ome ye Heathen and heare,
 take heede ye people. Harken
 thou earth and all that is there-
 in: thou rounde compasse and all that
 groweth therevpon: for the Lord is
 angrie with all people, and his dis-
 pleasure is kindled agaynst all the
 multitude of them, he hath destroyed
 them, and deliuered the to the slaugh-
 ter. So that their name shalbe caste
 out, and their bodies stinke, that euen
 the besse hills shalbe wet with the
 blood of them. All the barres of hea-
 uen shall walke, and the heauen shall
 folde together like a roll, and all the
 barres thereof shall fall, like as the
 leaues fall from the bynes and fig-
 trees. For my sworde shalbe bathed
 in heauen, and shall immediatly
 come downe in iudgement vpon Idu-
 men, and vpon the people whiche I
 haue cursed for my vengeance. And
 the Lordes sworde shalbe ful of blood,
 and be rustie with the fatnesse and
 bloud of lambes and goates, with the
 fatnes of the kidnees of wetters. For
 the Lord shall kill a great offering in
 Bozra, and a greate slaughter in the
 land of Idumea. There shall the Ni-
 nicones fall with them, and the bul-
 lics with the giauntes: and their lande
 shalbe thzoughly soked with bloude,
 and their ground corrupted with fat-
 nes. Unto thee also, O Zion, shall
 come the daye of the vengeance of
 God, and the yeare when thine owne
 iudgements shalbe recompensed. And
 his tliendes shalbe touned to pitche,
 and his earth to tyme stone: and there-
 with shall the land be kindled, so that
 it shal not be quenched day noz night:
 but smoke euermore, and so forth to
 lye wast. And no man shal go through
 it for euer. But Pellicans, storkes,
 greate oules and rauens shal haue it
 in possession, and dwell therein. For
 God shall sprede out the lyne of de-
 solation vpon it, and waye it with the
 stones of emptines. When kinges are
 called vpon, there shalbe none, and all
 princes shalbe awaye. Thyness shall
 growe in their places, nettles, and
 thistles in their stronge holdes, that
 the dragons may haue their pleasure
 therein, and that they maye be a court
 for Clutches. There shall straunge
 D visures and monstrous beastes mete
 one another, and the wilde kepe com-
 pany together. There shall the Lemia
 lye and haue her lodginge. There shall
 the oule make her nest, build, be there
 at home, and bzinge forth his younge
 ones. There shall the kptes come to-
 gether, eche one to his like. Seeke
 thorough the Scripture of the Lord
 and reade it. There shall none of
 these thinges be lefte out, there shall
 not one, noz such like sayle. For what
 his mouth commaundeth, that same
 doth his spirit gather together, of ful-
 filleth. He hath caste the lot for them,
 and to those beastes hath his handes
 deuided the life: therfore those shall

possesse the inheritance from generation to generation, and dwell therein for ever.

The xxxv. Chapter.

BUt the deserte and wilderness shall reioyce, the waste ground shall be glad and flourish as the kilpe. Shee shall flourish pleasantly and be ioyfull, and euer be geuinge of thanks moze and moze. For the glorie of libanus, the bewtie of Carmel and Sharon shall be geuen her. These shall knowe the honour of the Lord and the matchlesse of oure God. And therefore strength the weake handes, and comfort the feeble knees. Say vnto them that are of a fearefull heart. Be of good chere, and feare not. Beholde, poure. God commeth to take vengeance: and you shall see the rewarde that God geueth: God commeth his owne selfe, and will deliuer you. Then shall the eyes of the blind be lightened, and the eares of the deafe opened. Then shall the lame manne leape as an hart, and the dumble mans tongue shall geue thanks: In the wilderness also there shall be welles springes and fountaines of water in the deserte. The drye groundes shall turne to rivers, and to the thirstie springes of water: where as dragons dwelte afore there shall growe sweete floures and grene rushes. There shall be footpathes and common streetes, this shall we called the holpe waye. No vncleane person shall go through it: for the Lord him selfe shall goe with them that waye, and the waifarer, nor ignozant shall not erre. There shall be no lion, and no ranshing beastes shall come therein, nor be there, but men redeemed shall go there free and safe. And the redeemed of the Lord, I say, shall conuerter and come to Zion with thankes geuinge. Euerlasting ioye shall they haue, pleasure and gladnes shall be among them. And as for al sorowe and heavines, shall hamish away.

The xxxvi. Chapter.

In the xliii. yere of the king Hezekias came Sennacherib king of the Assyrians downe to laye siege vnto al the strong Cities of Iuda, to conquer them. And the king of the Assyrians sente Rabshakeh fro Lachis towarde Jerusalem agaynst king Hezekias, with an exceeding host, which set him by the conduit of four poole in the waye that goeth through the fullers lande. And so there came forth vnto him Eliahim Helkian son the president, Sabsa the scribe, and Ioah Blaphs sonne the Secretary, And Rabshakeh sayde vnto them: Eli Hezekias, that the great king of Assyria sayth thus vnto him: what presumption is this, that thou trustest vnto: I sayde: Surely thou trustest in vayne wordes, when counsell and strength are necessarie to battaile, or els wherto trustest thou, that thou canst thy selfe of fro me? lo, thou puttest thy trust in a broken staffe of reede (I meane Egypt) which he that leaneth vpon, it goeth into his hande and shooteth him through. Euen so is Pharaos the kinge of Egypt, vnto all them that truste in him. But if thou wouldest saye to me: we trust in the Lord our God. A goodlye God is in dedde: whose hye places and altars Hezekias tooke downe; and commaunded Iuda and Jerusalem to worshippinge onelye before the altar. Howe therfore deliuer hostages that thou rebell no moze agaynst my Lord the Kinge of Assyrians. And I will geue thee two thousande hoiles: if thou be able to set men vpon them. How darest thou resist the power of the smallest prince that my lord hath? how darest thou trust in the chariotes and horsemen of Egypt? Howdost thou thinkest thou that I am come by hither to destroye this lande without the Lordes will? The Lord said vnto me: go by into the lande, that thou mayest destroye it. Then saide Eliahim, Sabsa and Ioah vnto Rabshakeh. Speake to vs thy seruantes (we praye thee) in the Assyrians language, for we vnderstand it wel. And

Heb. 12 b

den. 20. a
and. 31. a

mat. 11. a
Luke. 7. c
psa. 8. a
Esa. 41

D

speake not to vs in the Jewes tonge,
least the folke heare, which lieth vpon
the wall. Then answered Rabshakeh:
Thinke ye, that the kinge sente me to
speake this vnto thy Lord and thee?
hath he not sent me to them also, that
I be vpon the wall: that they maye be
compelled to eate their owne dunge, &
drinke their owne stale with you? And
Rabshakeh stode stiffe, and cryed with
a loude voyce in the Jewes tong, and
sayd: How take heede, how the great
king of the Assyrians geueth you war-
ning. Thus saith the king: Let not
Hezekias deceyue you, for he shall not
be able to deliuer you. Wherefore, let
not Hezekias comfort you in the lord,
when he saith: the Lord without
doubt shall defende vs, and shall not
geue ouer this Citie into the handes
of the kinge of the Assyrians, beleeue
him not. But thus saith the kinge of
Assyria: obtaine my fauour, incline to
me, so may euery man enioy his vine-
yardes & figg trees, and drinke the wa-
ter of his cisterne, vnto the time that
I come my selfe, and bring you into a
lande that is like your owne: wherein
is wheate and wine, whiche is bothe
sowne with seede, and planted with
vineyardes. Let not Hezekias deceyue
you, when he saith vnto you: The
Lord shall deliuer vs. Might the
gods of the Gentils keepe euery mans
lande, from the power of the kinge of
the Assyrians? Where is the God of
Bemath & Arphad? Where is the god
of Sepharaim? And who was able
to defende Samaria out of my hande?
Or which of all the gods of these lan-
des hath deliuered their countrey out
of my power? Is the Lord in deede
able to deliuer Ierusalem fro my hand?
Vnto this Hezekias messengers held
their tongues, and answered not one
worde, for the kinge had charged them
that they should geue him none an-
swer. So came Eliakim Hezekias son,
the President, Sobna the scribe, and
Ioah Alphas sonne, the secretary, vn-
to Hezekias, with rent clothes, & tolde
him the wordes of Rabshakeh.

The xxxvij. Chapter.

Vhen Hezekias hearde that,
he rent his clothes, and put
on sackcloth, and went in-
to the temple of the Lord: but he sent
Eliakim the president, Sobna the
scribe, with the eldest priestes, clothed
in sackcloth vnto the prophete Elay
the sonne of Amoz, and they saide vnto
him: Thus saith Hezekias: This is
the daye of trouble, of plague, and of
blasphemy: for the children are come
to the place of birth: but there is no
power to bring them forth. The Lord
thy God (no doubt) hath well consi-
dered the wordes of Rabshakeh, whom
his lord the kinge of the Assyrians hath
sent to despye and blaspheme the liuing
God, with suche wordes as the Lord
thy God hath heard righte well. And
therefore, lyfe vp thy prayer for the
remnant, that yet are left. So the ser-
uauntes of the kinge Hezekias came
to Elay. And Elay gaue them this
answere: Say thus vnto your Lord,
thus sayth the Lord: Be not afayd
of the wordes that thou hast hearde,
wherewith the kinge of the Assyrians
seruauntes haue blasphemed me. Be-
holde, I will cause a winde to go o-
uer him, as soone as he heareth the
rumoure, he shall go agayne into his
countrey, there will I destroye him
with the swearde in his owne lande.
Howe when Rabshakeh returned,
he founde the kinge of Assyria laying
siege to Libnas: for he hadde vnder-
stand that he was departed from La-
chis. For there came a rumour, that
Charakas kynge of Ethiopia was
come forth to warre agaynst him.
And when the kinge of Assyria heard
that, he sent other messengers to king
Hezekias, with this Commaunde-
ment: Saye thus to Hezekias kinge
of Iuda: Let not thy God deceyue
thee, in whom thou hopest, and sayest:
Ierusalem shall not be geuen into the
handes of the kinge of Assyria. For
lo, thou knowest well howe the kin-
ges of Assyria, haue handeled all the
landes that they haue subuerted, and
hopest thou to escape? Where the peo-
ple of the Gentiles (whom my pro-
geni-

Phh, iii,

geni-

gentiours conquered) deliuered at a
 1 Re. 17 a ny time throughe their goddes: As
 namelye, Gozan, Haran, Rezep, and
 the children of Eden, which were at
 Chalassar. Where is the king of He-
 math, and the king of Arphad, and the
 king of the Citie Sepharuaim, E-
 na and Tia? Nowe when Hezekia
 had receaued the letter of the mella-
 ngers, and read it, he went vp into the
 house of the Lord, and opened the let-
 ter befoze the Lord: and Hezekia prayd
 befoze the Lord on this manner: O

Exo. 25 c Lord of hostes, thou God of Israel,
 whiche dwellest vpon Cherubin.
 Thou art the God that only is God
 of all the kingdomes of the world, for

Gen. 1. a thou onely hast created heauen and
 • bar. 2. c earth. Encline thine eare Lord and
 consider, open thine eyes, O Lord and
 see, and ponder all the woordes vpon
 Senacherib, whiche hath sente his
 embassage to blasphem the liuinge

D god. It is true, O Lord, that the kin-
 ges of Assiria haue conquered al king-
 domes and landes, and cast their god-
 des in the fyre. Notwithstanding
 those were no goddes, but the workes
 of mens hands, of wood or stone, ther-
 fore haue they destroyed them. Wely-
 ner is then, O Lord our God, fro the
 handes of Senacherib, that all king-
 domes of the earth maye knowe, that
 thou onely arte the Lord. Then e-
 say the sonne of Amoz sent vnto He-
 zekia, saying: Thus sayth the Lord
 God of Israel. Where as thou haste
 made thy prayer vnto me, as touching
 Senacherib the king of Assiria, this
 is the aunswere that the Lord hath
 geue concerning him: Lo, despised art
 thou, and mocked (O daughter of
 Sion, he hath shaken his head at thee

E D daughter of Ierusalem. But thou
 Zach. 2. b Sennacherib: Whom hast thou de-
 niat. 15. d spised and blasphemed? Against whom
 Acts. 9. c hast thou lysted by thy voyce, and ex-
 alted thy proude lookes: euen against
 the holp one of Israel. Thou with
 thy seruantes hast blasphemed the
 Lord, and thus holdest thou of thy
 selfe: I will couer the hye mountay-
 nes and sides of Libanus with my

holmen. And there will I cut downe
 the hye Cedre trees, and the sayest
 ffr trees: I will bp into the height
 of it, and into the cheefest of his timbe
 woddes. If there be no water, I wil
 graue and drinke. And as for waters
 of defence, I shall dpy them by with
 the feete of myne hoste. Yea, hast thou
 not heard, what I haue taken in hand
 and broughte to passe of olde tyme?
 That same wil I do nowe also, wail, I
 destroye, and bring stronge cities to
 heapes of stones. For their inha-
 bitours shalbe like lame men brought
 in feare and confounded. They shalbe
 like the grasse and greene hearbes in
 the fildes, like the hay vpon the house
 toppes, that withereth afore it be gro-
 wen by. I knowe thy wayes, thy go-
 ing forth, and thy comming home,
 yea, and thy madnes against me. Ther-
 fore thy furiousnes agaynst me, and
 thy pryde is come befoze me, I will
 put my ringe into thy nose, and my
 bydle bit into the chawes of thee, and
 turne thee about, euen the same waye
 thou comest. I wil geue thee also this
 token (O Hezekia) this yere shalte
 thou eate such as groweth of it selfe:
 and the seconde yere, that whiche
 springeth agayne of the same, and in
 the thirde yere, yee shall sowe and
 reape, yea, yee shall plante bynegardes,
 and enioye the fruites thereof. And
 such of the house of Iuda as are eka-
 ped, shall come together, and the rem-
 nant shal take roote beneath, and bring
 forth fruite aboue. For the escaped
 shall goe out of Ierusalem, and the
 remnaunte from the mounte Syon.
 And this shall the gelousy of the Lord
 of hostes bring to passe. Therefore
 thus sayeth the Lord, concerninge
 the kinge of the Assirians. He shall
 not come into this Citie, and shall
 shoote no arrowe into it, there shall no
 shilde hurt it, neyther shall they calte
 dytches about it. The same waye
 that he came, he shall retourne, and
 not come at thys Citie, sayeth the
 Lord: And I will kepe and saue this
 Citie, sayeth he, for myne owne, and
 for my seruante Danyel sake.

Jer. 48 • Thus the angell of the Lorde went forth, and ſlewe of the Aſſirians hoſt an hundred foureſcore and ſiue thouſand. And when men aroſe by earſe in the morninge: Beholde, they were ſlayne, and all laye full of dead bodics. So Sennacherib the king of the Aſſirians brake vp, and dwelte at Nine. Afterwarde it chaunced, as he prayed in the Temple of Neſtrah hys God, that Balamalech and Saracer his owne ſonnes ſlewe him with the ſword, and fled into the lande of Armenia. And Aſarhadon his ſonne reigned in his ſteade.

The xxxviij. Chapter.

N Long afore this, was Hezekia ſicke vnto the deathe: • And the Prophete Eſaye the ſonne of Amoz came vnto him, and ſayde: Thus commaundeth the Lorde: Sette thine houſe in order, for thou muſt die, and ſhalt not eſcape. Then Hezekia tourned his face toward the wall, and prayed vnto the Lorde, and ſaid: Remember (O Lorde) that I haue walked befoze thee in truth and a ſtedfaſt hert, and haue don the thing that is pleaſant to thee. And Hezekia wept ſore. Then ſayde God vnto Eſaye: Go and ſpeke vnto Hezekia: The Lorde God of Dauid thy father ſendeth thee this word: I haue heard thy prayer, and conſidered thy teares: • Behold, I will put ſiſteene yeares mo vnto thy lyfe, and deliuer thee, and the Citie alſo, from the hand of the king of Aſſiria, for I will deſtroye the Citie: • And take thee this token of the Lorde, that he will doo it, as he hath ſpoken: Beholde, I will retourne the ſhadowe of Ahas dyall, that now is layd out with the Sun, and bying it tenne degrees backward. • So the Sunne turned ten degrees backward, the whiche he was deſcended afore.

Isa. 10. • I thankesgiving which Hezekia king of Iuda wrote, when he had ben ſicke, and was recovered.

I thought I ſhoulde haue gone to the gates of hell, when mine age was ſhortened, and haue wanted the reſi-

due of my yerres.

I ſpake within my ſelf, I ſhal neuer hiſite the Lorde, (the Lorde I ſay) in this life.

I ſhall neuer ſee manne amonge the dwellers of the worlde.

Mine age is folden by together, and take away from me, like a ſhepardes cotage: I haue heuen off my life by my ſinnes, like as a ſweauer cutteth off his webbe.

He will with pining ſickneſſe make an ende of me: yea, he will make an ende of me in one day.

• I thought I wold haue liued vnto the morow, but he broſed my bones lyke a Lyon, and in one day thou wilt make an ende of me. **Job. 4. b.**

Then chattered I like a ſwalow, & like a crane, and mourned as a dove.

I liſt by mine eyes into the height: O Lorde (ſaid I) my ſickenes kepeth me downe, eaſe thou me.

What ſhal I ſaye: The Lorde hath made a promiſe to me: Yea, and he him ſelfe hath perſourmed it.

I ſhal therfore ſo long as I liue remember this bitterneſſe of my life.

O Lorde, men may liue beyond their yeares: and I will declare to all men that euen in thoſe yerres I haue a ioyful lyfe, and that it was thou that cauſedſt me to ſleepe, and againe thou haſt geuen life to me.

Behold, bitter as gal was my penſiuenes, ſo ſore longed I for health.

And it was thy pleaſure to deliuer my life from the filthy pit, for thou it is (O Lorde) that haſte caſt all my ſinnes behinde thy backe.

• For heil prayſeth not thee, deathe doeth not magnifie thee. **Pſa. 6. a. 78. b. 106**

They that go downe into the grane prayſe not thy truthe, but the liuing: yea, the liuing acknowledge thee, like as I do this daye.

The father telleth his childzen of thy faythfulneſſe.

• To heale me it is the Lords worke, Luk. 1. 8 and we will ſinge my ſonges in thy houſe, all the days of our life.

And Eſaye ſayde, Take a playſter of ſigges, and laye it vppon the ſore, **Isa. 1. 6.**

so shall it be whole. Then sayd Hezekia: O what a great miracle is this, that I shall go vp into the house of the Lord.

The xxxix. Chapter.

At the same time Herodach Baladam, Baladamus sonne, king of Babilon, sent letters and presentes to Hezekia. For he vnderstode howe that he had bene sicke, and was recovered agayn. And Hezekia was glad thereof, and shewed them the comodities of his treasure.

of siluer, of gold, of spices and rootes, of precious oyles, all that was in his cubbozdes and treasure houses. Ther was not one thing in Hezekias house & so throughout all his kingdome, but he let them see it. Then came Elsay the Prophet to king Hezekia, and said vnto him: what haue the men sayde, and fro whence came they vnto thee? Hezekia answered: they came out of a far country vnto me out of Babilon. Elsay said: what haue they looked vpon in thine house? Hezekia answered: All that is in mine house haue they seene, and there is nothing in my treasure, but I shewed it them. Then saide Elsay vnto Hezekia: vnderstand the word of the Lord of hostes. Beholde, the time will come that euerye thinge which is in thine house, and all that thy progenitours haue layde vp in store vnto this daye, shalbe carried to Babilon, and nothing left behinde. Thus sayth the Lord: yea, and part of thy sonnes, that shall come of thee, and whom thou shalt get, shalbe caried hence, and become gelded chamberlaynes in the king of Babylons court. Then sayde Hezekia to Elsay. Nowe God prosper his owne counsell whiche thou haste tolde me. He sayd mozeouer. So that there be peace and faythfulnesse in my tyme.

The xl. Chapter.

Comfort my people (O ye prophetes) comforte my people, sayth your God, comforte Ierusalem at the heart, and tell her, that

her trauayle is at an end, that her offence is pardoned, that she hath recovered of the Lordes hand sufficient correction for all her sinnes. A voyce crieth in wilderness: Prepare the way for the Lord in the wilderness, make straight the path for our God in the deserte. Let all balleys be exalted, and euerye mountayne and hill be layde lowe: what so is crooked, let it be made straighte, and let the rough be made playne fieldes. For the glorie of the Lord shall appeare, and all fleshe shall at once see it: for why, the mouth of the Lord hath spoken it. The same voyce spake: Nowe crye. And the Prophete answered: what shall I crye? That all fleshe is grasse, & that all the goodlynes thereof, is as the floure of the field. The grasse is withered, & floure falleth awaye. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Nevertheless whether the grasse wither, or the floure fade awaye: Yet the worde of our God endureth for euer. Go vnto the hig hill (O Ston) thou that bringest good tidings, lyste vp thy voyce with power, O thou preacher Ierusalem: Lift it vp without feare, and say vnto the cities of Iuda: Behold your God, behold the Lord God shal come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, & his workes go before him. He shal feede his flocke like an heardeman. He shall gather the lambes together with his arme, and cary them in his bosome, and shall kindlye intreate those that beare yonge. Who hath holden the waters in his fist? who hath measured heauen with his spanne, and hath comprehended all the earth of the wombe in their measures? who hath swept the mountaynes and hilles in a balounce. Who hath reformed the minde of the Lord? or to whom hath he shewed his counsell? O who is of his counsell to teache him? or who hath giuen him vnderstanding, and hath taught him the pathe of iudgement. Who taught him cunning, and opened

to him the ſwaſe of vnderſtandinge,
Behold, all people are in compariſon
of him, as a drop, to a bucketfull, and
are counted at the leaſt thing that the
balance weyeth. Yea, and the ſles
he taketh vp as a verye litle thinge.
Abanuis is not ſufficiente to mini-
ſter ſye for his offeringe, and all the
beaſtes thereof are not ynough to one
ſacrifice. All people in compariſon

El. 61. d of him are reckened as nothinge, . . yf
E they be compared with him, leſſe then
nothinge, and as it, that is not. To
whom then will ye lyken G D D?
of what ſimilitude will ye ſet vpp
vnto him? What the caruer make him
a carned ymage? and ſhall the golde-
ſmith conuer him with gold, or caſt him
into a fourme of ſiluer plates? More
ouer, ſhall the ymage maker (that the
pope man which is diſpoſed may haue
ſome thinge to ſet vp alſo) ſeeke oute,
and choſe a tree, that is not rotten, and
carue therout an ymage that moueth
not? Know ye nothing, O wretches?
Heard ye neuer of it? Hath it not bene
preached vnto you, ſince the begin-
ning? Haue ye not bene enſourmed
of this, by the foundation of the earth
that he ſitteth vppon, the circle of the
worlde, and that all the inhabitours

f of the worlde are in compariſon of
El. 44. d him, but as greſhoppers. . . That he
ſpreadeth out the heauens as a cone-
ring, that he ſtretched them out, as a
tente to dwell in. That he bringeth
princes to nothing, and the iudges of
the earth to duſte, ſo that of the it may
be ſaid: they be not planted nor ſowen
agayne, neyther their ſtocke rooted a-
gaine in the earth. For alſoone as he
bloweth vpon them, they wither and
fade away, like the ſtrawe in a whirle
wind. To whom nowe will ye liken
me, and whom ſhall I be like, ſayeth
the hoyle one? Liſte vp your eyes on
hys, and conſider: . . Who hath made
theſe thinges, whiche come out by ſo
great heapes? he can call them all by
their names. For ther is nothing hid
vnto the greatneſſe of his power,
ſtrength, and might. Howe maye then
Jacob thinke, or how maye Iſrael ſaye:

My wayes are hid from the Lorde,
and my G D D knoweth not of my
iudgements. Knoweſt thou not, or
haſt thou not hearde, that the everla-
ſting God, the Lorde which made all
the corners of the earth, is neither we-
rye nor ſaynt? and that his wiſedome
cannot be comprehended: but that he
geueth ſtrength vnto the werpe, and
power vnto the ſaynt? Childzen are
wearye and ſaynte, and the ſtrongest
men fall. . . But vnto theym that haue
the Lorde befoze their eyes, ſhal ſtreng-
the be encreaſed. Eagles wings ſhal
groſſe vpon them. When they runne
they ſhall not fall: and when they go
they ſhall not be weary.

The .xli. Chapter.

BE Still (ye landes) and hearken
vnto me. Be ſtronger ye people.

Come hither, ſheſwe me your
cauſe, ſwe will go to the lawe together.
Who rayſed by the iuſt man from the
riſing of the ſunne, and called him to
go forth? Who caſt downe the people,
and ſubdued the kinges befoze him:
that he may throwe theym all to the
grounde with his ſweard, and ſcat-
ter them like ſtubble with his boſwe?
He ſoloweth vpon theym, and goeth
ſafelye him ſelfe. And that in a waye
where befoze his foote had not troden.
Who hath made and created all theſe
thinges: euen hee that called the ge-
nerations from the beginninge:

• Euen I the Lorde, whiche am the
firſte, and with the laſte. The ſles
ſawe it, and did feare, and the endes
of the earth, were abaſhed, drewe nye,
and came hither. Euery man exhorted
his neighbour, and brother, and bad
him be ſtronger. The carpenter con-
ſorted the goldeſmith, and the golde-
ſmith the hammer man, ſaying: Glue
will do verye wel in it. It ſhalbe good
that we faſten this caſſe woorke: and
then they faſtened it with nappes, that
it ſhould not be moued. But thou Iſ-
rael art my ſeruaunt: thou Jacob art
elect, thou art the ſede of Abraham my
beloued, thou art he, whom I ledde
from the endes of the earthe by the
hand. For I called thee from far, euen

Abh. v.

ſrama

Esa. 43 b

from amonge the glorious men of it, and sayd vnto thee. Thou art my seru-
uant, I haue chosen thee, and not caste thee away: be not afrayde, for I am with thee. Melt not away as ware: for I am thy God, to strength thee, helpe thee, and to kepe thee with this right hand of mine. Beholde, all they that resist thee, shal come to confusion and shame: and thine aduersaries shal be destroyed, and brought to naught. So that whoso seeketh after the, shall not find them. Thy destroyers shall perishe, and so shall they that undertake to make battell against thee, be as that is not, and as a thing of naught.

D

For I thy Lord and God wil strengthen thy right hand. Euen I that say vnto thee: Feare not, I will helpe thee. Be not afraide thou little woman Jacob, and thou despised Israel: for I wil helpe thee, sayth the Lord, and the holy one of Israel thine auenger. Behold, I will make of thee a trading cart and a newe shaple, that thou mayest thresh and grind the mountaynes, and bring the hils to powder. Thou shalt fan them, and the winde shal carpe the away, & the whirlwinde shal scatter them. But thou shalt reioyce in the Lord, and shalt delite in praying & holy one of Israel. When the thirlyte and pooze seke water and find none, & when their tongue is dry of thirlyte, I geue it them sayeth the Lord. I the God of Israel forsake the not. I bring forth foudes in the hilles, and wels in the playne fieldes. I turne the wilderness to riuers, and the drye land to conduites of water. I plant in the wast ground, trees of Cedar, Bore, Myrrre and Olives. And in the drye, I set fyre trees, Elmes and Hawthornes together. All this do I, that they altogether may see and marke, perceiue with their hearts, and consider, that the hand of the lord maketh these thinges, and that the holpe one of Israel bringeth them to passe.

Gen. 21 c

Esa. 35 b

Stand at your cause (sayth the Lord) and bring forth your strongest ground, sayeth the kinge of Jacob, Let them bring forth their goddes, and let their gods tell vs what shal chaunce hereafter: yea, let them shewe vs the things that are past, what they be: let them declare them vnto vs, that we maye take them to heart, and knowe them here after. Either, shewe vs things for to come, and tell vs what shalbe done hereafter: so shal we knowe that your gods: do somthing, either good or bad: so will we both knowledge the same, and tell it out. Behold, ye are gods of naught, & your making is of naught, yea, abhominable is the man that hath chosen you. Neuerthelesse, I haue swaked by one from the northe, and he shall come. And another fro the East, which shall call vpon my name, and shal tread vpon princes as vpon clay. and as the potter treadeth downe the myre: who declared this from the beginninge, and we will knowe him, Or from the olde times, and we will confesse, and say that he is righteous. But ther is none that sheweth or declareth any thing, there is none also that heareth your wordes. He firste is he that shall saye to Sion: Behold, behold, they are present, and to Ierusalem it selfe will I geue an Euangelist. But when I consider there is not a man among them, nor anye that can geue counsell, nor that when I examine them, that can aunswere one word: Lo wicked are they and bayne, with the thinges also that they take in hande, yea their ymages are but wind and bayne thinges.

Behold, this is my seruant whom I leane, mine electe, in whom my soule is pacified. I haue geuen him my spirit that he may shewe forth iudgement, and equitie among the Gentiles. He shall not be an outcrier, nor lift vp his voyce: his voyce shall not be heard in the streetes. And a brysed rebe shal he not bryake, and the smokinge flaxe shal he not quenched: but faithfull and truly shall he geue iudgement, not be pessiue nor carefull, that he may restore righteousness vnto the earth, and the Gentyles also shall keepe his lawes.

The .xliij. Chapter.

Behold, this is my seruant whom I leane, mine electe, in whom my soule is pacified. I haue geuen him my spirit that he may shewe forth iudgement, and equitie among the Gentiles. He shall not be an outcrier, nor lift vp his voyce: his voyce shall not be heard in the streetes. And a brysed rebe shal he not bryake, and the smokinge flaxe shal he not quenched: but faithfull and truly shall he geue iudgement, not be pessiue nor carefull, that he may restore righteousness vnto the earth, and the Gentyles also shall keepe his lawes.

El. 408 • For thus sayth God the Lorde vnto
B him (euen he that made the heauens,
 and spred them abroade, & set forth the
 earth with her increase: which geueth
 heath vnto & people that is in it, and
 spirite to them that dwell therein. **I**
 the Lorde haue called thee in righteous-
El. 49 b nes, & led thee by the hand. • Therefore
 will **I** also defend thee, and geue thee
 for a couenaunt of the people, and to
Isa. 2. c be the light of the gentils. That thou
Isa. 9. b maiest open the eyes of the blind, • let
 out the prisoners from their bondes,
 and them that syt in darkness, out of
 the dongeon house. Euen **I** am the
Isa. 50 b Lorde, and this is my name: • And my
 glory will **I** geue to none other, ney-
 ther mine honour to grauen ymages.
 Beholde, olde thynges are come to
 passe, and newe thynges do **I** declare.
 And or ener they come, **I** tell you of
 them. Syng vnto the Lorde a newe
 song of thanksgenying, blow out his
 prayse from the ende of the world.
E They that be vpon the sea, and al that
 is therein prayse him, the Isles & they
 that dwell in them. Let the wilderness
 with the cities lifte by her voyce, the
 townes also, that they of Cedar dwell
 in: Let them be glad that syt vpon
 rocks of stone, and let them cry down
 from the hye mountaynes, ascrybing
 glozpe vnto the Lorde, and magnify-
 inge him amonge the Gentiles. The
 Lorde shall come forth as a giaunt, and
 take a stomake to him, like a fresh man
 of warre. He shall roare and crye, and
 overcome his enemies. **I** haue longe
 holden my peace (sayth the Lorde) **I**
 haue bene still and refrayned my selfe,
 but nowe **I** will crye lyke a trauay-
 ling woman, and at once will **I** de-
 stroye and deuoure. **I** will make
 walke both mountayne and hill, and
 dye vpon euery greene thinge that groweth
 thereon. **I** will dye vpon the fouds
 of water, and drinke vpon the ryuers.
I will byng the blind into a streete,
 that they knowe not, and leade them
 into a foote pathe that they are igno-
 raunt in. **I** shall make darkness light
 before them, and the thyng that is
 croked to be straight. These thynges

haue **I** done vnto them, and not forsa-
 ken them. • They are fallen backe, yea
 and let them be ashamed earnestlye,
 that hope in ydoles, and saye to fashi-
 oned images: ye are our gods. Heare,
 O ye deafe men, & sharpen your sigh-
 tes to see, O ye blinde. • Who is blind
 but my seruaunt? O: so deafe as my
 messenger, whom **I** sente vnto them.
 For who is the ruler so blinde (saye
 they) as the perfect man, and so blinde
 as the lordes seruaunt? Thou vnder-
 standest much, and kepest nothing: the
 eares are open, and no man heareth.
 The Lorde is mercifull vnto them for
 his righteousness sake, that his woide
 might be magnified and praysed. But
 the people them selues is robbed and
 troden vnder the foote, cheined in don-
 geons, and they al (**I** say) be shut into
 prison houses. • They be caried away
 captiue, and no man doth louse them.
 They be troden vnder foote, and no
 man doth labour to byng them again.
 • But who is he among you, that pon-
 deth this, that considzeth it, and ta-
 keth it for a warning in time to come?
 • Who suffred Jacob to be troden vn-
 der foote, and Israel to be spoyled? Did
 not the Lorde? Because we haue sin-
 ned agaynst him, and haue had no de-
 lyte to walke in his wayes, neyther
 bene obedient vnto his law. Therefore
 hath he poured vpon him his wrath-
 full displeasure, and strong battayle,
 which feareth him on euery syde, yet
 will he not vnderstande. He burneth
 him vpper, yet sinketh it not into his
 heart.

The xliij. Chapter.

But nowe, the Lorde that made
 thee, O Jacob, and he that fa-
 shioned thee: O Israel, sayth
 thus: • Feare not, for **I** haue redeemed
 thee. • **I** haue called thee by name, thou
 art mine owne. • If thou goest through
 the water, **I** will be with thee, that
 the strong foudes shoulde not plucke
 thee away. • And if thou walkest thro-
 ugh the fyre, it shall not burne thee,
 and the flame shall not kyndle vpon
 thee. For **I** am the Lorde thy God
 the holz one of Israel, thy Saviour.

Isa. 44 b

mat. 14 b

den. 28. b

Esay. 44

Bar. 1. d

Eob. 3. a

Dan. 9. a

4. re. 17. e

Isa. 41. c

den. 7. a

Exo. 14

Dan. 3. a

I gaue Egypt for thy deliuerance,
the Moziars and the Sabees for thee
because thou wast dere in my sight,
because I set by thee, and loued thee.
I will geue ouer al men for thee, and
deliuer bp al people for thy sake, feare
not, for I am with thee. • I will
bring thy seebe from the East, and ga-
ther thee together from the Weste. I
will saye to the North, let goe. And
to the South, keepe not backe: • but
brynge me my sonnes from farre, and
my daughters from the endes of the
worlde. Namely all those that be cal-
led after my name. For them haue I
created, fashioned, and made for mine
honour. • Brynge forth that people,
whiche is blinde and yet hath eyes,
whiche are deafe although they haue
eares. • If al nations come in one and
be gathered together. Whiche among
them shall declare suche thinges, and
tell vs what is to come? Let the bryng
their witnes, so shall they be free: els
let them here, and say, it is truth. You
are my witnes (sayth the Lorde) and
my seruante, whom I haue cholen:
therefore be certified & geue me faith-
ful credence: and consider. that I am
he, before whom there was neuer any
God, and that there shalbe none after
me. I am, euen I am, the onely Lord,
• and belyde me there is no Sauour.
• I gaue warning, I made whole, I
taught you when ther was no strage
God amonge you. And this recozd
must ye beare me your selues (sayeth
the Lorde) that I am God. And euen
Ioh. 1. of he I am from the beginning, & there
is none that can take any thing out of
my hande. I do the worke, and who
shall be able to let it? Thus saith the
Lorde, the holy one of Israel your re-
denier: • for your sake I haue sent to
Babylon, and broughte downe the
strongest of them. All they are fugi-
tiue with the Caldees that boalt the
of their shippes: Euen I the Lorde
your holy one, whiche haue made Is-
rael, and am your kinge. Thus sayth
Ioh. 3. c the lord. • euen he that maketh a way
in the sea, and a fote path in the mygh-
Exo. 14, tye waters: • which bryngeth forth

the charettes and hoxses, the head,
and the power of war, that they may
fall and neuer ryse, and be extinct like
as towne is quenched. Remember not
thinges of olde, and regarde nothing
that is paste: beholde, I shall make a
newe thinge, and shortly shall it ap-
peare, and shall you not knowe it? I
will make streetes in the deserte, and
ryuers of water in the wildernesse.
The wilde beastes shall worshi-
me, the dragons, and the yong Ciri-
ches. • For I shall geue water in the
wildernes, and streames in the de-
serte: that maye geue drinke to my
people, whom I chose. This people
haue I made for my self: and they shal
shew forth my prayse. For thou Ja-
cob, wouldest not call vpon me, but
thou haddest an vnluste towarde me.
O Israel, thou gauest me not thy
beastes for burnt offerings, neyther
diddest honour me with thy sacrific-
ces. Thou boughtest me no dere spice
with thy money, neither pourest the
fat of thy sacrifices vpon me. • How-
beit I haue not bene chargeable vnto
thee in offerings, neyther greuous in
incense. But thou hast laden me with
thy sinnes, and worried me with thine
vngodlynesse. • Where as I yet, euen
I, am he onely, that for myne owne
selles sake do awaye thyne offences,
and forget thy sinnes: so that I will
neuer thinke vpon theym. Putte me
nowe in remembraunce (for we will
reason together) and shew what thou
hast for thee, to make thee righteous.
• Thy firste father offended soze, and
thy rulers haue synned agaynst me.
Therefore I eyther suspended, or slue
the chiefeest princes. I did curse Ja-
cob, and gaue Israel into reprooch.

The xliiii. Chapter.

So here nowe, O Jacob my ser-
uant, and Israel whō I haue cho-
sen, for thus saith the Lorde that
made thee, fashioned thee, and helpe
thee, euen from thy mothers wombe.
Be not afrayde, O Jacob my seru-
ant thou righteous, whom I haue chof.
• For I shal poure water vpon the dry
ground, and riuers vpon the thurstie.

Isaell

36. a. I shall poyse my spirite vpon thy
37. f. seide, and mine increase vpon thy
38. b. stock. They shall grow together, like
as the graile, and as the willowes
by the waters syde. One shall say: I
am the Lord. Another shall call him
selfe after the name of Jacob. The
thirde shall subscribe with his hande
vnto the Lord, and gene himselfe vn-
39. der the name of Israell. Thus hath
the LORD spoken, euen the kinge
of Israell, and his redeemer, the Lord
40. a. of hostes. • I am the firste, and the
41. b. laste, and without me, there is noo
42. c. God. If any be like me, let him call
43. d. forth the thing past, and openly shewe
44. e. it, and laye it playne before me, what
hath chaunced since I appointed the
people of the world, and what shalbe
shopte, or what shal come to passe,
in time longe to come, lette theym
shewe these thinges. Be not abashed
nor asfraid. For haue I not ener tolde
you hitherto, and warned you? Yee
can heare me recorde your selues. Is
there any GOD excepte me? or any
maker, that I should not know him?
All caruers of Images are but vaine,
and the carued ymagines that they loue
can doo no good. They muste beare
recorde them selues (that seing they ca-
45. nether see nor vnderstande) they
shall be confounded. • Who dare then
46. b. make a GOD, or fashion an ymage
that is profitable for nothing? • Be-
47. hold, all the fellowship of them muste
48. be brought to confusion. And trauelye
all the workmasters of them are men
they shall all bee gathered together,
they shall stande, tremble, and be con-
founded one with an other. The
smith maketh an axe, and tempereth
it with boaste coales, and fashioneth
it with hammers, and woozeth it
with all the strength of his armes:
yea, sometime he is foynte for verpe
hunger, and so thirstye, that he hath
no more power. The Carpenter, or
image Caruer taketh measure of the
timber, and speaketh forth his
49. worke, hee marketh it with soume co-
lor. He playneth it, he ruleth it, and
50. finisheth it, and maketh it after the

image of a man, and accordinge to the
beautie of a man: that it may stand in
the Temple. Moreover, hee goeth
out to helve downe Cedre trees: he
bringeth home Elmes and Oakes,
and taking a bolde courage, hee seeketh
out the best timber of the wood. Hys
him selfe hath planted a Pyne tree,
which the rayne hath swelled, which
wood scructh for men to burne. Of
this he taketh and warmeth himselfe
withall: he maketh a fire of it to bake
bread. And afterwarde maketh a God
thereof, so honoz it: an Idol to knele
before it. One peece he burneth in the
fire, with an other he roseth fleshe, &
he may eate rost his bely ful: with the
thirde he warmeth himself, and sayeth:
I ha, I am well warmed, I haue ben
at the fire. And of the residue, he ma-
keth him a god, and an Idole for him
self. He kneleth before it, he wooship-
peth it, he prayeth vnto it, & saith: De-
liuer me, for thou art my God. • Yet
Esa, 13. a. men neither consider nor vnderstand,
because their eyes are stopped, & they
can not see: & their hertes, that they can
not perceue. They ponder not in their
minde, for they haue nether know-
ledge nor vnderstandinge, to thinke
thus: I haue bent one peece in the fire
I haue baked bread with the coales
therof, I haue rosted fleshe withall, &
eaten it: shall I nowe of the residue
make an abhominable Idole, and fall
downe before a rotten peece of woode?
Thus he doth but seele his laboz, and
his hert which is disceined, doth turne
him aside: so that none of the can haue
a free conscience to thinke, may not I
erre? Consider this (O Jacob & Is-
rael, for thou art my seruaut: I haue
made thee, that thou mightest serue
me. O Israel, forget me not. • As for
thyne offences, I haue giuen thee a
way like the cloudes, and thy sinnes
as the mist. Turn thee again vnto me
for I haue redremed thee. Be glad ye
heauens, whom the Lord hath made,
for the lord hath delt graciously with
his people, let all that is here beneath
vpon the earth be ioyfull. Reioyce ye
mountayns & woodes, with all ye trees
that growe

Esa. 43. b.

The deliterance of

The prophetic

the prop

Gen. 2. 2.
Esa. 45. c

therof: for the Lord hath redeemed Jacob, & will shewe his mercie vpon Israel. Thus sayth the Lord thy redeemer, euen he that fashioned the kid thy mothers wombe. • I the Lord do all thinges my selfe alone. I only spread out the heauens, and I only haue layd the foundation of the earth by mine owne selfe. I destroye the tokens of witches, and make the Soothsayers fooles. As for the wise, I turne them backward, & make their cunning foolishnesse. He doeth set by the purpose of his seruant, and fulfilleth the counsell of his messengers. Concerninge Jerusalem, he sayth: I shall be inhabited. And of the cities of Iuda. They shall be builded againe, and I will repayre their decayed places. He sayth to the ground: Be dry. And I will dry vp the water floodes. He sayth of Cyrus: He is mine herdsman: so that he shall fulfill all thinges after my will. He sayth also of Jerusalem: It shall be builded, and of the temple: It shall be fast grounded.

¶ The xiv. Chapter.

Thus sayth the Lord vnto Cyrus his anointed, who I haue taken by the right hand, to subdue nations besyde him. • I will loose the girdle of kinges, & I will open the gates besyde his face, and not to shut their doores. I will go besyde thee, & make the crooked streight. I shall bryake the brasen doores, and burst the yron bars. I shall geue thee that hid treasures, & the thing which is secretly kept: that thou mayest knowe that I am the Lord God of Israel, whiche haue called thee by thy name: & that for Jacob my seruantes sake, and for Israel my chosse. For I called thee by thy name, & ordeined thee of euer thou knewest me. • Euen I the Lord besyde whom there is none other: for without me there is no God. • I haue prepared the of euer thou knewest me that I might be knowne from the rising of the sunne, to the going downe of the same, that al is nothing without me. For I am the Lord, and there is none els none. It is I that created the

light & darkenes. • I make peace and trouble: yea, euen I the Lord do al these thinges. Ye heauens from aboue vpon downe, & let the cloudes rayne righteousness. The earth open it selfe, & bring forth health, that thereby righteousness may flourish. Euen I the Lord bringe it to passe. • Who be vnto him that agreeth with his maker: & partner with the potter: Saith the clay to the potter: What makest thou of me, thy worke serueth for nothing: Who be vnto him that saith to his father: Why brast thou: and to his mother: Why brast thou: Thus sayth the Lord, euen the holy one, & maker of Israel. As for me of thinges to come, concerninge my sons, and put me in remembrance, as touching the workes of my handes. I haue made the earth, & created man vpon it. With mine handes haue I spread forth heauen, & given a commandement for all the host thereof. I shall wake him by with righteousness, and order all his wayes. • He shall build my citie, & let out my prisoners: & that neither for gift nor rewards, saith the Lord of hostes. Thus sayth the Lord: The occupiers of Egypte, the merchants of the Moytans & Sabers, shall come vnto thee with tribute, they shall be thine, they shall follow thee, & go with cheynes vpon their feete. They shall fall downe besyde thee, and make supplicatio vnto thee. For god (with out whom there is none other God) shall be with thee. • O how profound art thou, O God, thou God and Honour of Israel: Confessed art they all, & put to dishonour: they are gone hence together with shame, euen the makers of ymages. But Israel shall be saved in the Lord, which is the lasting saluation. Ye shall not come to shame nor confusion, world without end. For thus saith the Lord: I haue created heauen, the God that made the earth, that fashioned it, & sett forth: He did not make it for nought, but to be inhabited. Euen I the Lord without whom there is none other. I haue not spoken secretly, neither in darke places of the earth. I haue

Deu. 1. 8

nought, that I sayde vnto the seide of
Jacob: seke me. I am the Lord, which
when I speake, declare the thinge
that is righteous & true: gather you,
and come together, drawe nye hither,

you that are escaped of the people.
Have they any vnderstanding, that set
vp the stockes of their Idols, & praye
vnto a God, that can not helpe them?
drawe nye, come hither, and let the aske
counsell one at another, & shew forth:
what is he that tolde this befoze: or
who speake of it euer sence the begin-
ning? Have not I the Lord done it?
without who ther is none other god:
the true God & Saviour, and there is
elsh none, but I. And therefore turne
you vnto me (al ye endes of the earth)
that ye maye be saved: for I am God,
and there is elsh none. I sweare by my
selfe, out of my mouth commeth the
woorde of righteousnes, and that may
no man turne: but all knees shall
bowe vnto me, and all tongues shall
swear by my name saying: Blesse,
in the Lord is my righteousnes and
strength. To him shall men come: but
all they that thinke scozne of hym,
shall be confounded. And the whole
seed of Israel shall be iustified, and
make their boast in the Lord.

The xlii. Chapter.

3 Babel is fallen, Babel is broken
downe: whose images were a
burthen for the beasts and catt: it
to ouerlade them, and to make them
swerpe. They are sonke downe, and
fallen together, for they maye not ease
them of their burthen: therefore must
they go into captiuitie. Harken vnto
me, O house of Jacob, and all ye that
remane yet of the household of Israel
whom I haue bozne from your mo-
thers wombe, & brought you vp from
your birth, till ye were growen. I, I,
whiche shall beare you vnto your last
age, I haue made you, I will also no-
wrepe you, beare you, and saue you.
Whom will ye make me lyke? or to
whom will ye make me equall, or co-
pare me that I should be like him, in
salvation of many, that I may be lyke
him. Ye sayers (no doubt) shall take

out splauer and golde out of your pur-
ses, and weye it, and hire a goldsmith
to make a god of it: that men maye
kneele downe and worshippe it. Yet Esa. 44. &
must he be taken on mens shoulders &
& bozne, & sit in his place, that he may
stande and not moue out of his place.
Bless, that men shoulde crye vnto him,
which geueth no answer, and deye-
nereth not the man that calleth vpon
him, from his trouble. Consider this
well, and be ashamed. Go into your
owne selues (O ye runnagates) Re-
member the thinges which are passe,
sence the beginninge of the worlde:
that I am God, and that there is elsh
no god: yea, and that there is nothing
lyke vnto me. In the beginning of a
thing, I shew the end thereof: and I tel
befoze, thinges that are not yet come
to passe. My deuise standeth stedfastly
established, & I fulfill all my pleasure.
I cal a bird out of the East, and the
man by whom my counsell shall be ful-
filled out of far countreys, as sone as
I thinke to deuise a thinge, I do it.
Hear me, O ye that are of an hye sto-
macke: but farre from righteousnesse,
I shall bringe forth my righteousnes.
It is not farre, and my health shal not
tary long a way. I will save health in
Sion, and in Israel my glory.

The xliii. Chapter.

3 As for thee, O daughter, B-
abylon virgin Babilon, (ye thou
downe in the dust, set vpon the
ground, and not in a throne. (O thou
mayden of Caldea.) Thou shalt no
more be called tender and pleasaunte.
Bring forth the querne and grinde
myle, vntill the thy brydded heare, put
of thy shoes, make bare thy knees, and
waide thorough the water riuers.
Thy shame shall be discovered, and thy
prinites shall be seene. For I will a-
uenge me of thee, and will shewe no
mercy to thee, as I do to other men,
sayth our redeemer, which is called the
Lord of Hostes, the holy one of Is-
rael: Hytte still, holde thy tongue,
and get thee into some darke corner,
(O daughter Caldea) for thou shalt
no more be called: Lady of kingdome.

I was so worthe with my people,
that I punished mine enheritaunce,
and gaue them into thy power. • Ne-
uerthelesse thou shewdest them no
mercy, but euen the very aged men of
them, diddest thou oppresse righte soze
with thy yoke, and thou thoughtest
thus: I shalbe ladye for euer. And be-
side all that, thou hast not regarded
these things, neither remembred what
was the ende of that Citie Jerusa-
lem. Heare nowe therfore, thou wyl-
full, that syttest so careless, and spekest
thus in thine heart: • I am alone, and
without me is there none: I shal ne-
uer be widowe, nor desolate agayne.

Esa. 20b

Ipo. 18b

Dan. 5. c

And yet both these things shall come
to thee vpon one day in the twinkling
of an eye: • Namely wyddowehood,
and desolation. They shall mightily
fall vpon thee, for the multitude of
thy witches, and for the great heape
of thy conuersers. For thou hast tru-
sted in thy wickednes, and hast sayde:

Esa. 29. c

• No man seeth me. Thyne owne
wisedome and cunning hath deceaued
thee. In that thou hast saide: I am a-
lone, and without me there is none.
Therefore shall trouble come vpon
thee, and thou shalt not knowe from
whence it shall aryse. Mischiefe shall
fall vpon thee, whiche thou shalt not
be able to put of. And todaye bitter de-
struction, shall come vpon thee or euer
thou be aware. Howe go to thy con-
uersers, and to the multitude of thy
witches (with whom thou hast we-
ried thy selfe from thy youth) yf they
maye helpe thee or strengthen thee.

D

Thou hast hitherto had manye coun-
cels of them, so let the heauen gasers,
and the beholders of starres, & moone
prophetes come on nowe and deliuer
thee: yea, and let them shew, whē these
nowe things shall come vpon thee.
Behold they shalbe like strawe whi-
che yf it be kindled with fire, no man
maye rid it for the vehemence of the
flame. And yet it geueth no sinders to
warne a man by, nor cleare fyre to syt
by. Thus art thou with whō thou hast
weried thy selfe, and thus art thy mar-
chants y have benū the frō thy youth.

The. xlviii. Chapter.

Hear this, O thou house of
Jacob, ye that are called by
the name of Israel, and are
come out of one stocke with Iude:
which sweare by the name of the lord
and beare witness by the God of Is-
rael (but not with truth and right)
which are called free men of the bo-
ly cite, and are grounded vpon the
God of Israel, whose name is the
Lorde of hostes. The things that I
shewd you, euer sence the beginning
haue I not brought them to passe, im-
mediatly as they came out of my mou-
the, and declared them, and they are
come: Howbeit, I knowe that thou
art obstinate, and that thy necke hath
an yron bayne, and that thy browe is
of brasse. Neuerthelesse, I haue cur-
sence the beginning shewed thee of
things so to come, and declared them
vnto thee, or euer they came to passe,
that thou shouldest not say: Myne
dol hath done it, my carued or molten
ymage hath shewed it. Thou hardest
it before, and beholde, It is come to
passe, and whether can ye prophete of
things to come? But as for me I
told thee before at the beginning, new
and secret things that thou knewest
not off. • And some done nowe not of
olde time, whereof thou neuer hear-
dest before they were brought to passe
that thou canst not say: Beholde, I
knewe of them: Howeouer, there be
some, whereof thou hast neyther heard
nor knowen, neyther haue they bene
opened vnto thine eares afore tyme.
For I knewe that thou wouldest ma-
liciously offende, therefore haue I cal-
led thee a transgressour, euen from
thy mothers wombe. Neuerthelesse
for my names sake, I will withstand
my wrath, and it shall be for my ho-
nors sake, if I patiently forbeare thee,
and do not roote thee out. Beholde, I
haue poured thee: yet not as sychar.
• I haue chōse thee in the fyre of affliction,
and that owenly for myne owne
sake: yea: euen for myne owne sake
will I doo this, or els what dyspōse
would they doo to my name? Therefore

unto me, O Jacob and Iſrael whom I haue called. I am euen he, that is: I am the firſt and the laſt. My hande hath layd the foundation of the earth: and my right hand hath ſpanned ouer the heauens. As ſoone as I call them, they are there. Gather you all together, and hearken: whiche of yonder gods hath declared this? The Lorde hath a loue vnto him, and he ſhall perſeuerance his will againſt Babel, and declare his power agaynſt the Chaldees. I my ſelfe alone, euen I, haue tolde you this befoze. Yea, I did call him: and bring him forth, and he ſhall gene a prosperous iourney. Come nye and heare this: haue I ſpoken any thinge darkely, ſence the beginning? When a thing beginneth, I am there. Wherefoze, the Lord God & his ſpyete hath ſente me. And thus ſayeth the Lord God, thy redemer, the holy one of Iſrael. I am the Lorde thy God, which teach thee profitable thinges, and leade thee thy waye, that thou ſholdeſt do. O that thou haddeſt regarded my commandementes, then had thy welthines bene as the water ſtreame, and thy rightcouſnes as the waves flowing in the ſea. Thy ſeede alſo had bene lyke as the ſande in the ſea, and the fruite of thy body lyke the grauell ſtones therof. His name ſhold not be rote out: nor deſtroyed befoze me. Go away from Babilon, flye from the Caldees with a mery voyce, ſpeake of this, declare it abode, and go forth vnto the ende of the worlde, ſaye ye: The Lorde hath redemed his ſeruant Jacob, that they ſuffred no thirſt he led them thowoe the wilderness, and cauſed the waters to flowe out vnto them from out of the rocke. He cleue the rocke a ſunder, and the water gushed out. As for the vngodly, they haue no peace, ſayth the Lord.

Ch. xlix. Chapter.

Y Harken vnto me, and heere ye people from far. The Lorde hath called me from my birth, and made mention of my names my mothers wombe:

he hath made my mouthe lyke a ſharpe ſword, vnder the ſhadowe of his hand hath he defended me, and hid me in his quier as a good arowe, and ſayd vnto me: Thou art my ſeruant Iſrael. I will be honoured in thee. Then answered I: I haue loſt my labour, I haue ſpent my ſtrength in vayne. Neuertheleſſe, I will commit my cauſe & my worke vnto the Lorde my God. And now ſayth the Lorde, euen he that faſhioned me fro my mothers wombe to be his ſeruant, that I maye bringe Jacob agayne vnto him: howbeit Iſrael will not be gathered vnto him agayne. In whole ſyght I am great, whiche alſo is my Lorde, my God, and my ſtrength. And he ſayde: It is but a ſmall thing that thou arte my ſeruant, to ſette by the kinreddeſ of Jacob, and to reſtore the deſtruction of Iſrael. For I haue made thee the lyghte of the Gentiles, that thou mayeſt be my health vnto the end of the worlde. Wherefoze, thus ſayth the Lorde the redemer and holy one of Iſrael: becauſe of the abhorring and deſpyſſing among the Gentyles, concerning the ſeruant of all them that beare rule: Kinges and Princes ſhall ſee, and ariſe and worſhippe, becauſe of the holpe one of Iſrael, whiche hath choſen thee. And thus ſayth the Lorde: In the time accepted haue I heard thee, and in the day of ſaluation haue I helped thee. I will preſerue thee, and make thee to be the attonement of the people, that thou mayeſt helpe by the earth agayne: and poſſeſſe agayne the deſolate heritages. Thou that mayeſt ſay to the priſoners: go forth, and to them that are in darknes: Come into the lyghte, they ſhall ſeede in the hye waies, and get their paſture in all hye places. They ſhall nother hunger, nor thirſte, heate nor ſunne ſhall not hurte them. For he that fauoureth them, ſhall leade them, and geue them drinke of the ſprynge welles. I will make wayes vpon all my mountaynes, and my foote pathes ſhall be exalted. And behold, they ſhall come from farre: lo, ſome

Ioh. 17a

B

Eſa. 42 b

Iohn. 8b

C

2 Cor. 6a

Ier. 11.8

Eſa. 42 a

Iach. 9.6

Luke. 4.6

D

Esa. 42

some from the north and weste, some from the lande of Sinis, whiche is in the south. • Reioyce ye heauens: and syng prayes thou earth. • Talke of ioy ye hilles, for God hath comforted his people, and will haue mercy vpon his, that be in trouble. But Sion

Ro. 11, 8

sayde: • God hath forsaken, and my Lord hath forgotten me. Will a wife forget the childe of her wombe, and not pittie the sonne whom she hath borne? And though she do forget, yet wil I not forget thee. Behold, I haue written thee vp vpon my handes, thy walles are euer in my sighte. They make haste to builde thee vp agayne. As for those that ouerthrew thee, and made thee wast, they shall depart from thee. • Lift vp thine eyes, and loke about thee: all these gather them together and come to thee. As truely as I liue (sayth the Lord) thou shalt put them all vpon thee, as an apparell, and gyrd them to thee, as a byrde doth her ierwels. As for thy lande that lieth desolate, wasted and destroyed: it shall be to narrowe for them that shall dwell in it. And they that would deuoure thee, they shall be far away. When the childe whom the baren shall bring forth vnto thee, shall say in thine eare: this place is to narrowe, geue place that I maye haue room. Then shalt thou thinke by thy selfe: who hath begotten me these: saying I am baren and alone, a captiue and an outcast? And who hath nourished them vp for me? I am desolate and alone, but from whence come these? And therefore thus sayeth the Lord God: Beholde, I will stretch out mine hand to the Gentiles, and set vp my token to the people. They shall bring thee thy sons in their lappes, and carpe thy daughters vnto thee vpon their shoulbers. For kinges shall be thy nursinge fathers, and Queenes shall be thy nursinge mothers. They shall fall before thee with their faces flat vpon the earth, and saye by the busse of thy feete: that thou mayest know how that I am the Lord. And who so putteth his trust in me, shall not be confounded. Who spoyled the

Gen. 14, 8

• Captiue of his pray? or who taketh the prisoner from the mightie? And therefore, thus sayth the Lord. The prisoners shall be taken from the Gygant: and the spoyle deliuered from the violence, for I will maintayne thy cause agaynst thine aduersaries, and saue thy sons. And will fede thine enemies with their owne fleshe, and make the drinke of their owne bloude as of swete wine. And all fleshe shall know, I Jacob that I am the Lord thy sauour, thy noble redemer. The. i. Chapter. Thus sayth the Lord: • Where is the bill of your mothers deuorment, that I sente her away? or who is the blurer, to whom I solde you? • Behold for your own offences are ye solde, & because of your transgression, is your mother forsaken. For why would no man recyue me, when I came: and when I called, no man gaue me answer. As my hand shortened that it might not helpe: or haue I not power to deliuer? Lo at a worde, I drinke vp the sea, and of water foudes I make drye lande: so that for wante of water the fishe corrupt and dye for thirste. As for beauen, I clothe it with darkenes, and put as it were a sacke vpon it. The Lord God hath geuen me a well learned tongue, so that I can comfort them which are troubled, yea & that in due season. He wakeneth mine eare by times in the morning: by times in the morning, I saye, he will waken mine eare, & I might hearken as to the scole masters. • The Lord god hath opened min eare, therefore can I not say nay, nor withdraue my selfe: but I offer my backe vnto the smyters, and my chekes to the nyppers. • I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face lyke a flint stone, for I am sure, I shall not come to confusion. He is at hande that will rebuke me, who will then? with me to law? Let vs stande one agaynst another: if there be any that will reason with

Rom. 9

Jer. 14

Esa. 42

Gen. 14

Esa. 42

Esa. 42

Esa. 42

Esa. 42

Esa. 42

Esa. 42

Esa. 42

Esa. 42

Esa. 42

Esa. 42

me, let him come here forth to mee. Beholde, the Lord God standeth by me, what is he then that can condemne me? No, they shalbe all like as an olde cloth, the moath shall eate them vp. Therefore who so feareth the Lord among you, let him feare the boyce of his seruant. who so walketh in darkness, and no light shineth vpon him, let him put his trust in the name of the Lord, and holde him by his God. But take heede, ye all kinde a fyre of the wrath of God, and stirre vp the coales: walke on in the glisteringe of youre owne fyre, and in the coales that ye haue kindled. This commeth vnto you fro my hand, namely that ye shall scape in sorowe.

Chapter.

Herken vnto me, ye that holde of righteousness, and ye that like the Lord. Take heede vnto the stone, whereout ye are hewen, & to the graue whereout ye are digged. Consider. Abraham your father, and Sara that bare you: howe that I called him alone, and blessed him, and increased him. Therefore shall the Lord comfort Sion, and repayre all her decaye: making her desert as a paradise: and her wilderness as the garde of the Lord. Mirth & ioy shalbe found there, thankesgiving and the voice of praise. Haue respect vnto me the, O my people, both high and lowe, and lay thyne eare to me: for a lawe and an ordinaunce shal go forth fro me, to lighten the Gentiles. It is harde by that my health and my righteousness shall go forth, and the people shalbe ordyed with mine arme. The Lordes that be in the Gentils, shal hope in me, and put their trust in mine arme. Lift vp your eyes toward heauen, and looke vpon the earth beneath. For the heuens shall vanishe away like smoke, and the earth shal waxe old like a cloth, and they that dwell therein, shall perishe in like maner. But my saluation shall endure for euer, and my righteousness shall not cease. Hearken vnto me ye that haue pleasure in righteousness, thou people that bearest my

lawe in thine heart. • Feare not & curse of men: be not afraid of their blasphemies and reuplinges: for woormes & moths shal eat the vp like cloth & wol. But my righteousness shall endure for euer, & my saluing health from generation to generation. Wake vp, wake vp: & be strong, O thou arme of the Lord, wake vp, like as in time past, euer & since & world began. Art not thou & same arme, & hast wounded the proud Egypt, & hewen the dragon in pieces? Art not thou euen he, which hast dyed by the depth of & sea, which hast made plaine & sea ground, that the deliuered might go through? Therefore the redeemed of the lord shal turne again, & come with ioy vnto Sion, there to endure for euer. That mirth and gladnes might be to the: that sorow & wo might flee from the. • Yea I, I am euen he, & in al things geuerth you consolation. What art thou then, & fearest a mortall man: the child of man, which goeth awaye as doth the flour: And forgettest & lord & made thee, that spred out the heuens, & laid the fundation of the earth. But thou art euer afraide for the sighte of thine oppressor, which is ready to do harm. wher is & wrath of the oppressor? The time cometh on fast, wher the prisoner shalbe loosed, & he shal not dye in the dagon, nor yet be consumed by famishment. • I am the lord thy God & make the sea to be stil, & to rage: whose name is the Lord of hostes. • I haue put thy wordes in thy mouth, & haue defended thee in the shadowe of my hand: that I may plant the heuens, and lay the foundation of the erth, and say vnto Sion: Thou arte my people. • Wake, awake, and stand vp O Jerusalem, thou that from the hande of the Lord, hast dronken out the cup of his wrath: thou that hast supped off, and sucked out the dregges of his deadlye cuppe to the bottome. For amonge all the sonnes whome he hath begotten, there is not one that may holde it vp, and not one to leade it by the hande, of all the sonnes that he hath nourished. Both these thinges are happened vnto thee, but who is for thy

Yea, destructiſh, waſting, hunger, and ſweard, but who will comforte thee? Thy ſonnes ipe comfortleſſe at the heade of euery ſtrete like a taken be- niſon, and a ſul of the terrible wrath of the Lord, and puniſhment of thy God. And therefore, thou miſerable, and dionke, howbeit not with wine, heare this. Thus ſaith the Lord, thy Lord and God, the defender of his people: Behold, I will take the ſum- bing cuppe oute of thy hand, euen the cuppe with the dregges of my wrath: that from henceforth, thou ſhalte ne- uer drinke it moze, but I will put it into their hande that trouble thee: which haue ſpoken to my ſoule, ſcoupe downe, that we may go ouer thee: and thou laideſt thy bodie euen with the ground, and as the ſtrete to go vpon.

The. liij. Chapter.

V Sion bp, take thy ſtrength vnto thee: put on thine honeſt rayment, O Ieruſalem, thou holy Citie. For from this time forth, there ſhall no vncircumciſed nor vn- cleane perſon come in thee. Shake thee from the duſte, ariſe and ſtande bp, O Ieruſalem: Plucke oute thy necke fro the bond. O thou captiue daugh- ter Sion. For thus ſaith the Lord:

Rom. 7. b • ye are ſolde for naught, therefore ſhall ye be redemed alſo without any mo- ney. For thus ſaith the Lord god: • My

Ge. 46. a people wente downe aſoze time into **Exo. 1. a** Egypt there to be ſtrangers, • and the **• Arc. 18.** king of the Aſſirians oppreſſed them without any cauſe. And now what profite is it to me (ſaith the Lord) that my people is freely carped away, and brought into heauynes by their rulers, • and my name euer ſhall blaſ- phemed, ſaith the Lord.

Eze. 36 b But that my people may knowe my name, **Rom. 2. d** therefore I ſaie, in that day they ſhall knowe it, that I am he that do ſpeake: I ſay, enen I. • O howe beſotfull

Mat. 2. a. are the ſeete of the Embaſſatour, that **Ro. 10. c** bringeth the meſſage from the moun- tain; and proclaimeth peace, that bringeth the good tidings, and preacheth health, and ſaith vnto Sion: thy God

is the king. Thy watch men ſhall liſt bp their voyce: with loud voyce ſhall they preache of him: for they ſhall ſee him preſente, when the Lord ſhall conuert Sion. • We glad with chan- kes geuinge, O thou deſolate Ieruſalem, and reioyce together, for the Lord hath comforted his people, he hath deliuered Ieruſalem. The Lord hath made bare his holpe arme, and ſhewed it forth in the ſight of all the Gentyles, • and all the endes of the earth haue ſeene the ſauing health of our God. • Away, away, get you out from thence: and touche no vncleane thinge. Go out from amonge ſuche: And be cleane that beare the veſſels of the Lord. For ye ſhall not eſcape by runninge, nor by fleeinge aſway: but the Lord ſhall go beſore you, and the God of Iſraell ſhall gather you to- gether. Beholde, my ſeruaunt ſhall deale wiſely, therefore ſhall he be magnifi- ed, exalted, and greatly honored. I ſpe as the multitude ſhall wonder vpon him, becauſe his face ſhalbe ſo deſour- med, and not as mans face, his be- w- tie like no man: Euen ſo ſhall the mul- titude of the Gentiles loke vnto him, and kinges ſhall ſhut their mouthes beſore him. • For they that haue not ben told of him, ſhall ſee him, and they that heard nothinge of him, ſhall be- holde him.

The. liij. Chapter.

B ut who hath • geuen credence vnto the thing that we hearde? O to whom is the arme of the Lord knowne? For he did growe be- fore the Lord like as a branch, and as a roote in a drye ground. • Hee hath neither beſotye nor fauour. When we ſhall looke vpon him, there ſhalbe no ſayzenes: we ſhall haue no iuſtice vnto him. • He is deſpiſed and abhorred of men, he is ſuch a man as is full of ſo- rowe, and as hath good experience of infirmities. We haue recheued him ſo vile, that we hid our faces from him, yea he was deſpiſed, and therefore we regarded him not. Howbeit • he onely hath taken on him oure infirmities, and borne our paynes, Yet wee

indge him as though he wer plagued
and cast doſone of God, and puniſhed:
1. cor. 11. c. Whereas he (notwithſtanding) was
wounded for our offences, and ſmitten
for our wickednes. For the chaſtiſe-
ment of our peace was laid vpon him,
and with his ſtripes are we healed,
1. cor. 11. c. As for vs, we haue gone all aſtray
(like ſhepe) every one hath turned his
own way. But the Lord hath heaped
together vpon him, the iniquitie of
vs all. He ſuffered violence, and was
euil intreated, and did not yet open his
mouth. • He ſhall be led as a ſhepe to
be ſlayne, yet ſhall he be as ſtill as a
lamb before the hearer, and not open
his mouth. He was had away from
priſon, his cauſe not heard, and with-
out any iudgement: Whoſe generati-
on yet who may number: he was cut
of fro the ground of the liuing: which
puniſhement did go vpon him, for the
transgreſſion of my people, whiche in
deede had deſerued that puniſhement.
mat. 27. c. • His graue was geuen him with the
condemned, and with the riche man at
his death. • Where as he did neuer
violence, nor vnright: neyther hath
1. cor. 5. c. there bene any diſceitfulneſſe in his
1. pet. 2. d. mouth. • Yet hath it pleaſed the Lord
Yeh. 11. c. thus, to breaſt him with plagues, and
Rom. 8. d. to ſmite him with infirmitie, y when
he had made his ſoule an offering for
ſinne, he might ſee long laſting ſeede.
And this denice of the Lord ſhall pro-
ſper in his hande. With traueil & laboꝝ
of his ſoule, ſhal he obtayn fruite, & he
Rom. 3. c. ſhall be ſatiſfied, • by the knowledge
of him, whiche is my righteous ſer-
uant: he ſhall iuſtifie the multitude,
for he ſhall beare away their finnes.
• Hereaſe will I geue him the mul-
titude for his part: and he ſhall deuide
the ſpoyle with the ſtrongest, becauſe
he geueth ouer his ſoul to deatch. • And
he is reckned among the transgreſſors,
which neuertheleſſe hath taken away
the finnes of the multitude, and made
interceſſion for the miſdoers.

• E. he. liij. Chapter.

• **B**e glad thou barren, that
beareſt not, reioyce, ſing, and be
merry thou that arte not with

childe. For the deſolate hath mo chil-
dren then the married wiſe, ſaith the
Lord. Make thy tentes wyder, and
ſpread out the hanginges of thine ha-
bitation: ſpare not, laye forth thy cor-
des, and make faſt thy ſtakes: for thou
ſhalt be multiplied on the right ſyde,
and on the leſte: and thy ſeede ſhall
haue the Gentiles in poſſeſſion, and
dwell in the deſolate cities. Feare not
for thou ſhalt not be confounded. We
not aſhamed, for thou ſhalte not come
to confuſion: Yea, thou ſhalte forget
the ſhame of thy youth, and ſhalte not
remember the diſhonour of thy wid-
doſeweade. For he that made thee
ſhall be thy Lord • and huſbande, **Pla. 62. a**
(whoſe name is the • Lord of hoſtes) **Eze. 16 b**
and thy redeemer, ſhall be euen the **2 Cor. 11**
holpe one of Iſraell, the Lord of the **• Eze. 48**
whole worlde. For the Lord hath
called thee, bryng as a deſolate ſorow-
full woman, and as a ponge wiſe that
hath broken her wedlocke, ſaith thy
God. • A litle while haue I forſaken **Pla. 26. e**
thee, but with great mercifulneſſe ſhal **Pla. 29. a**
I take thee vp vnto me. When I was
angrye, I hyd my face from thee for a
litle ſeaſon, but through eneraltinge
mercie haue I pardoned thee, ſaith
the Lord, thy redeemer. • And this is
vnto me as the water of ſhoe: for like
as I haue ſworn that I wil not bryng
the water of ſhoe, any moze vpon the
worlde: ſo haue I ſworne y I will ne-
uer be angry with thee, nor reprove
thee. The mountaynes ſhal remoue, &
the hilles ſhall fall downe: but my lo-
uing kingnes ſhall not moue, and the
bond of my peace ſhall not fall downe
from thee, ſaith the Lord, thy mercy-
full ſouer. Behold thou poore, ouer-
whelmed with tempeſt and • with **Elay. 6 d**
out comfort, I will make thy walles
of precious ſtones, and thy foundati-
on of Saphires, thy windowes of
Chryſtal, thy gates of fine clere ſtone,
and at thy borders of pleaſant ſtones.
• Thy children ſhall all be taughte **D**
of God, and I will geue them plen- **1 Joh. 2 b**
teousnes of peace. In righteouſneſſe **and. 6. c**
ſhalt thou be grounde, and be farre
from oppreſſion: for the whiche thou
Art. iij. neceſt

nebest not be afrayde, neyther for him: detraunce, for it shall not come nie thee. Beholde, the aleuant that was farre from me, shall dwell with thee, and he that toyneth battayle agaynst thee shal pershe. Beholde, I make the smith that bloweth the coales in the fyre, and he maketh a wepon after his hande: I make also the waster to destroye: but all the weapons that are made agaynst thee, shal not prosper.

Luk. 21 b
Acc. 4. a

• And as for all tonges, that shal resist thee in iudgment, thou shalt ouercome them, and condemne them. This is the heritage of the Lordes seruantes, and their righteousnesse cometh of me, sayth the Lord.

The. 1b. Chapter.

Ecc. 15 b
John. 7 d
App. 22 d

Come to the waters all ye that be thirstie, and ye that haue no money. Come hie, that ye may haue to eate. Come bye wine, and milke without any money, or money woorth. Wherefore do ye laye out your money for the thing that feedeth not, and spende your labour about the thing that satisfieth you not? But herken, herke rather vnto me, and ye shall eate of the best, & your soule shal haue her pleasure in plentousnes. Encline your eares, and come vnto me, take heede (I say) and your soule shal liue.

Act. 13 b
3 Re. 7. c

• For I will make an euertlasting covenant with you, euen the sure mercies of Dauid. Beholde, I gaue him for a witnes amonge the folke, for a Prince and captaine vnto the people. Lo, thou shalt call an vnknown people, and a people that had no knowledge of thee, shal runne vnto thee, because of the Lord thy God, and the holy one of Israel, whiche glorifieth thee. Seeke the Lord, whyle he may be found, and call vpon him while he is nye. • Let the vngodly man forsake his owne waies, and the vnrighteous his owne ymaginations, and turne agayne vnto the Lord: so shall he be mercifull vnto him: and so our God. For he is verie ready to forgive. • For thus sayth the Lord: my thoughtes are not your thoughtes, and your waies are not my waies, but as

Eze. 18 c

Pl. 103 a

farre as the heauens are hyer then the earth, so farre do my waies exceede yours, and my thoughte yours. • And like as the rayne and snow cometh downe from heauen, and returneth not thither agayne, but watereth the earth, maketh it fruitefull, and grene, that it may geue cozne vnto the sower, and breaue to him that eateth. So the worde also that cometh out of my mouth shal not turne agayne boyde vnto me, but shal accomplish my will, and prosper in the thinge whereto I sende it. And so shall ye go forth with ioye, and be ledde with peace. The mountaynes & hilles shal singe with you for ioye, and all the trees of the field shal clap their hands. For thornes there shall growe fyre trees, and the Myrre tree in the steede of byers. And this shall be doome to the prayse of the Lord, and for an euertlasting token, that shal not be taken away.

The. 1bi. Chapter.

Thus sayeth the Lord: • keepe I equitie, and do right, for my seruing healthe shal come shortly, and my righteousnesse shal be opened. Blessed is the man that doth this, and the mans child which keepeth the same. • He that taketh heede, that he vnhalowe not the Sabbath, (that is) he that keepeth him selfe, that he do no euill. Then shall not the stranger which cleaueth to the Lord, say: • alas, the Lord hath shut me cleane out from his people. • Neyther shall the gelded man say: lo, I am a bye tree. For thus sayeth the Lord vnto the gelded that keepeth my saboth. Praise ye, that holdeth greatly of the thinge that pleaseth me, and keepeth my covenant: vnto them will I geue in my housholde, and within my walles, a better heritage and name, then yf they had bene called sonnes and daughters. • I will geue them an euertlasting name, that shal not perishe. I gayne the straungers, that sticke to the Lord, to serue him, and to loue his name, and to be his seruantes. And all they, whiche keepe them selues,

Deu. 11

Mal. 1

Esa. 11

Deu. 33

Isa. 1

John. 11

John. 11

that they vnhalowe not the Sabbath, namely, that they fulfill my couenant: Them wil I bring to my holy mountayne, and make them ioyfull in my house of prayer. Their burnt offerings and sacrifices shalbe accepted vpon myne altare. • For my house shalbe called an house of prayer for all people. Thus sayeth the Lord God which gathereth together the scattered of Israel: I will bring yet an other congregation to him. Come al ye beasts of the fildes, that ye may deuoure all the beasts of the wood. • For his watchmen are al blind, & they haue al together no vnderstanding, they are all, comme dogges, not beyng able to bark: They are slepe, sluggishe are they, and lye snoozing, they are shamelesse dogges, that be neuer satisfied. The shepherdes also in lyke maner haue no vnderstandinge, • but euery man tourneth his owne waye, euery one after his owne couetousnes, with all his power. • Come (saye they) I will fetch wine, so shall we fill our felices, that we may be drunken. And do to morowe, like as to daye: yea, and much more.

The. lviij. Chapter.

The righteous perisheth, and no man regardeth it in his hert. Good godly people are taken awaye, and no manne considereth it. Namely, that the righteous is conuayed away from the wicked. He cometh into peace, and godly men rest in their chambers, and befoze the godly man goth peace. Come hither therfore ye charmers children, • ye sonnes of the aduoutherer, & the whoze: where in take ye your plesure? Upon whom gaze ye with your mouth, and bleare out your tongue? are ye not children of aduoutry, and a seede of dissimulation? Ye make your fyre vnder the oaks, and vnder all greene trees, and ye offer chyldren in the valleys, and dung of stone. Thy parte shalbe with the stonye rockes by the ryuer: Yea, enen these shalbe thy parte. For there thou hast poured meate and drinke of-

fering vnto them. Shoulde I delite in that? Thou hast made thy bed vpon hye mountaynes, thou wentest by thither, and there hast thou slayne sacrifice. • Behinde the doozes and postes, haste thou set by thy remembrance. Whenne thou haddest discovered thy selfe to an other then mee, when thou wentest by and made thy bed wider, and with those Idolles haste thou made a couenaunt, and louedst their couches, where thou sawest them. Thou wentest straighte to kinges with oyle • and diuers oyntmentes (that is) thou haste sente thy messengers far of, and yet art thou fallen into the pit therby. Thou art swere for the multitude of thine owne wayes, yet saydest thou neuer, I will leue of. • Thou haste had the life that thy handes wroughte, and therfore thou art carelesse. For when wilt thou be abashed of feare, seeinge thou hast broken thy promise, and rememberedst not mee, neyther haste me in thy hert? Thinkest thou, that I also will holde my peace (as afore time) that thou ferdest me not? Yea, vnto I will declare thy goodnes and thy workes. but they shal not profit thee, when thou criest, let thy chosen heay deliuer thee. But the wind shall blow them forth, and vanitie shal take them all away. • Neuerthelesse, they that put their trust in me, shal inherite the land: and haue my holpe hill in possession. And therfore thus saith he: • Make plaine, make plaine: and cleane the strete, take by the Rumbling blockes out of that waye that leadeth to my people. For thus sayth the hye and excellent, enen he that dwelleth in everlastingnesse whose name is the holy one: • I dwell hie aboue, and in the Sanctuary, and with him also that is of a contrite and humble spirite do I dwell: that I may heale a troubled minde, and a contrite heart. • For I chide not euery, and am not wrothe withoute ende. But the blasting goeth from mee, and is included in the bode, and I made the breathe, I am wrothe with him for his couetousnesse,

I smite him, I hide me, and am angrie, when he tourneth himselfe, and solooweth the byways of his owne heart. I haue seene his wayes, and I heale him, I leade him and restore to him comforte, and to those that were sorpe for him. I make the fruites of thankesgeuing, that he maye saie: Peace, peace. vnto them that are far off, and to them that are nye, sayth the Lorde, and I make him whole. But the wicked are lyke the raginge sea, that cannot rest, whose water someth with the mire and grauel. Euen so the wicked haue no peace, sayeth God.

The. lviij. Chapter.

I lye. nowe, as loude as thou canst. Leauē not off, like by thy boyce lyke a trompette, and shewe my people their offences, and the house of Jacob their sinnes. For they seeke me daylye, and will knowe my wayes, euen as it were a people that did righte, and had not forsaken the statutes of their God. They argue with me concerning right iudgement, and will be nye vnto G D D.

Wherfore faste we (saye they) and thou seest it not? we put our lyues to straightnes, and thou regardest it not.

Beholde, when ye fast, your lust remaineth still: for ye dooe no lesse violence to your detters: loe, ye faste to strife and debate, and to smite with the fist of wickednes. Nowe ye shall not fast thus that you may make your voice be herd aboue: I thinke ye this fast pleaseth me, that a man shoulde chasten him selfe for a daye, and to worthe his heade about like an hoope, and to lye vpon the earth in an hearpe cloth: Shoulde that be called fasting, or a day that pleaseth the Lorde? Woth not this fasting rather please me, that thou loose him oute of bondage, that is in thy daunger: that thou breake the cote of wicked bargaines: that thou let the oppressed go fre, and take from them all manner of burthens: to deale thy breade to the hungrye, and bying the poore wandring home lyte

thy house: when thou seest the naked that thou couer him, and hyde not thy face from thy neighbour (and despie not thyne owne fleshe.) Then shall thy light breake forth as the morning, & thy health flourish right shortly: thy righteousness shall go before thee, and the glorye of the Lorde shall embrace thee. Then if thou callest, the Lorde shall aunswere thee: yf thou cryest, he shall saie: here I am. Yea, if thou layest away from thee thy burthens, and holdest thy fingers, and ceaseest from blasphemous talking, yf thou haue compassion vpon the hungry, and refreshest the troubled soule: Then shall thy light spring out in the darkenes, and thy darkenes shall be as the noone daye. The Lorde shall euer bee thy guyde, and satisfie the desire of thine heart in the tyme of thyngth, and fill thy bones with mary. Thou shalt be like a fresh watered garden: and lyke the fountayne of water, that neuer leaueth runninge. Then the places that euer haue bene wast, shall be builded of thee: there shalt thou laye a foundation for many kinreds. Thou shalt be called the maker of headges, and the builder againe of the wayes of the Saboth. Yea, if thou turne thy feete in the Sabboth, so that thou do not the thinge which pleaseth thy selfe in my holye daye: and thou call the pleasant, holy, and glorious Sabboth of the Lorde, and that thou geue him the honour, so that thou dooe not after thine owne ymagination, neyther seeke thine owne will, nor speake thine owne wordes. Then shalt thou haue thy pleasure in the Lorde, and I will cary thee hye aboue the erth, and fede thee with the heritage of Jacob, thy father: for the Lordes own mouth hath so promised.

The. lix. Chapter.

Beholde. the Lordes hande is not so shortened that it cannot helpe, neyther is his eare so stopp'd that it maye not heare. But your misdeedes haue separated you from your G D D, and your sinnes hyde his face from you, that he heare

reth you not. For your hands are de-
filed with blood, and your fingers
with vnrightheousnes: Your lippes
speake lealinges, and your tongue fet-
teth out wickednes. No man regar-
deth righteousnes, and no man ind-
geth truely. Euery manne hopeth in
vayne thinges, and imagineth disceat,
Job. 15. b. concueth wearynes, and bringeth
psal. 7. b. forth euill. They bzeede Cockatrice
egges, and weaue the spiders webbe:
Who so eateth of their egges, dyeth.
But yf one treade vppon them, there
commeth vp a serpente, & their webbe
maketh no clothe, and they maye not
couer them with their labors. Their
deedes are the deedes of wickednesse,
and the woꝝke of robbery is in their
bandes. • Their feete runne to euill,
and they make haste to shedde inno-
cent bloude, their counsellers are wic-
ked counsels, harme and destruction
are in their wayes. But the waye of
peace they knowe not. In their go-
inges is no equitie: their wayes are
so crooked, that whosoener goeth ther-
in, knoweth of no peace. And this is
the cause that equitie is so farre from
vs, and that righteousnes commeth
not npe vs. • We looke for light, loe, it
is darkenes: for the moꝝning shine,
for we walke in the darke. • We grope
like the blinde vppon the wall, we
grope eue as one that hath none eyes,
we stumble at the none day, as though
it were toward night: In the falling
places, lyke men that are halfe deade.
We rope al like beares, and mourne
still like doves. We looke for equitie,
but there is none, for healtch, but it is
farre from vs. For our offences are
many before the, and our sinnes te-
stifie agaynst vs. Yea, we must con-
fesse that we offende, and knowe ledge
that we do amysse: Plainely transgresse
and delinquit agaynst the Lord, and
fall away from our God, blinge pe-
sumptuous and trayterous imagina-
tions, and casting falsse matters in our
hearts. And therfore is equitie gone
afore, and righteousnes standeth a far
of. much is fallen down in the strete,
and the thing that is playne and open,

may not be shewed. Yea the truth is
taken away, and he that refrayneth
hym selfe from euill, must be spoyled.
When the Lord sawe this, it displea-
sed him soze, that there was no equi-
tie. He sawe also, that there was no
man righteous, and he wonderd that
ther was no man to helpe him. Where-
fore he helde him by his owne pow-
er, and he sustayned him by his owne
righteousnes. • He put righteousnes
vpon him for a brest plate, and set the
helmet of healtch vppon his heade. He
put on wrath in stede of clothing, and
roke gelousye aboute hym for a cloake:
(lyke as when a manne goeth soozth
wrathfully to recompence hys ene-
mies, and to be auenged of his aduer-
saries.) Namelye, that he might re-
compence and rewarde the Ilandes,
where through the name of the Lord
might be feared, from the rising of the
Sunne: and his waityng, vnto the go-
ing downe of the same. For he shall
come as a violent water streame which
the winde of the Lord hath moued. •
But vnto Sion there shall come a
redeemer, and vnto theim in Jacob
that tourne from wickednes, sayeth
the Lord. I will make this couenant
with theim (sayeth the Lord:) My
spirite that is vpon thee, and the woꝝ-
des which I haue put in thy mouth,
shall neuer go out of thy mouth, nor
out of the mouth of thy childers chil-
dren, from this time soozth for euer:
more, woꝝide without ende, sayth the
Lord.

The ix. Chapter.

Gette thee by betimes, and be
bright (O Jerusalem) for thy
light commeth and the gloꝝye
of the Lord is risen by vpon thee. For
lo, while the darkenes and cloude co-
uereth the earthe and the people, the
Lord shall shewe the light, & his gloꝝy
shalbe serue in thee. • The Gentiles
shall come to thy light, and kinges to
the brightnes that springeth forth by
the. • Lift up thine eyes, and loke
rounde about thee. All these gather
them selves, and come to thee: thy sons
shall come vnto thee from farre, and
thy

Eph. 6.
1 Cor. 5. a

Pla. 13. a
Ro. 11. b

Act. 26. c.
Eph. 5. b

Esa. 19. b

Esa. 49. b
Mar. 8. d
Ec. 15. a

thy daughters shall gather the selues
to thee on euery side. Then thou shalt
see this: & be glorious, thou shalt mar-
uell exceedingly, and thine heart shall
be opened: when the aboundance of
the sea shalbe couerted vnto thee (that
is) when the riches of the Gentiles
shall come vnto thee. The multitude
of Camels shall couer thee, the dro-
madaries of Madian and Ephraim. All
they of Saba shall come, bringinge
gold and incense, and shewinge the
praise of the Lorde. All the cattell of
Cedar shalbe gathered vnto thee, the
rams of Sabaioth shall serue thee, to
be offered acceptably vpon mine au-
tar, which I haue chosē, and in
the house of my glorie which I haue
garnished. But what are these, that
see here like the cloudes, and as the
dowes flyinge to their windowes?
The fles also shal wayte for me, and
specially the shippes of Charlis: that
they may bring thy sonnes from farre,
and their siluer and their golde with
them, vnto the name of the Lorde thy
God, vnto the holy one of Israel, that
hath glorified thee. Strangers shall
build by thy walles, and their kinges
shal do thee seruice. For when I was
angry, I smote thee, and of my mercy
I pardoned thee. Thy gates shall
stand open still both day & night, and
neuer be shut, that the holt of the Gen-
tyles may come, and that their kinges
may be brought vnto thee. For euery
people and kingdome that serueth not
thee, shall perishe, & be destroyed with
bitter destruction. The gloze of Liba-
nus shal com vnto thee. The fir trees,
Boxes & Cedars together to garnish
the place of my sanctuary, for I will
glorifie the place of my feete. Moreo-
uer, those shal come kneeling vnto thee,
that haue vexed thee: and all they that
despised thee, shall fall downe at thy
foote. Thou shalt be called the citie of
the Lorde. Shon the Citie of the holpe
one of Israel. Because thou hast ben
forsaken & hated, so that no man went
through thee: I will make thee glori-
ous for euer & euer, & ioyfull through-
out all posterities: Thou shalt suck

the milke of the Gentiles, and kinges
brests shall feede thee. And thou shalt
know that I the Lorde am the Sancti-
fyer & redeemer, the mighty one of Ja-
cob. For yasse, will I geue thee gold,
and for yron siluer: for wood yasse, &
for stones yron. I will turne thine
oppression into peace, and thine exalta-
tions into righteousness. Violence
and robbery shall neuer be heard of in
thy lande, neyther harme and destruc-
tion within thy borders. Thy walls
shalbe called health: and thy gates the
praise of God. The sunne shall ne-
uer be thy daye light: and the light
of the Moone shall neuer shine vnto
thee: but the Lorde himself shalbe thine
euermore light, and thy God shalbe
thy glory. Thy sunne shall neuer go
downe, and thy moone shall not be hid,
for the Lorde him selfe shalbe thine e-
uermore lighte, and thy sorrowfull
dayes shalbe ended. Thy people shall
be all righteous, and possesse the lande
euer, the floure of my plantinge: the
worke of my handes, whereof I will
reioyce. The youngest and least shall
growe into a thousande, and the sim-
plest into a stronge people. I the Lorde
shall shortly bringe this thing to passe
in his time.

The .ixi. Chapter.

The spirit of the Lorde God is
vpon me, for the Lorde hath an-
ointed me, and sente mee, to
preache good tidings vnto the poore,
that I might bind by the wounded
heartes, that I might preache deli-
rance to the captiue, & open the prison
to them that are bound: that I might
declare the acceptable yere of the Lorde,
and the day of the vengeance of oure
God: that I might comfort all them
that are in heavynesse, that I might
geue vnto them that mourne in Si-
on, that I might geue I say, bewise
in steade of ashes, ioyfull opynments
for sighinge, pleasant raymente for
an heauy minde: that they might be
called trees of righteousness, a plan-
ting of the Lorde for him to reioyce in.
They shal build the long rough wil-
dernesse, and sette by the olde deserte.
They

Isa. 72 b
Mat. 23 b

Heb. 13 b

Esa. 54 b

Isa. 21 b

Esa. 49 c

They ſhall repayre the waſte places,
and ſuch as haue ben voyd thoroughout
many generations. Strangers ſhall
ſtande and ſcede your cattell, and the
Pleantes ſhall be your plowmen, and
Eſa. 66 a dyſſers of your vines. • But ye ſhall
Ier. 33 d be named the prieſtes of the Lord, and
men ſhal cal you the ſeruantes of our
God. Ye ſhall enioy the goodes of the
Gentiles, and triumphe in their ſub-
ſtance. For your greate reſpoſe you
ſhall haue double ioye, and for ſhame
ſhall they haue ioye of their portion.
For they ſhall haue double poſſeſſion
in their lande, and euerlaſting ioye
C ſhall be with them. For I the Lord
which loue ryght, and hate robbery,
(though it were offered me) ſhal make
their workes full of faythfulnes, and
make an euerlaſting couenaunt with
them. They ſeed alſo, and their gene-
ration ſhalbe known among the Gen-
tiles, and among the people. All they
that ſee them, ſhall know that they are
the hye bleſſed ſeede of the Lord. And
Ier. 2 b therefore • I am ioyfull in the Lord,
and my ſoule reioyceth in my God.
Eſa. 133 • For he hath put vpon me the gar-
ment of ſaluation, & covered me with
the mantell of righteouſneſſe. • He
ſhall decke me lyke a Bridegroomie,
and as a byde that hath her apparell
vpon her. For like as the grounde
bringeth forth fruite, and as the gar-
den ſhoteth forth ſede: ſo ſhal the lord
God cauſe righteouſnes and prayſe to
God to flouriſhe forth befoze all the
Heathen.

Che. lxiij. Chapter.

I O: Sions ſake therefore, will
I not hold my tong, and for Je-
ruſalems ſake, I will not ceaſe
vntill their righteouſnes breake forth
as the ſhining light, and their ſalua-
tion as a burning lampe. Then ſhall
the Gentils ſee thy righteouſnes, & al-
l kings thy gloze. Thou ſhalt be na-
med with a newe name, whiche the
Iohn. 1 c mouth of the Lord ſhall ſpeake. Thou
Ier. 2 b ſhalt be a crowne in the hande of the
Lord, and a glorious garlande in the
hand of thy God. Fro this time forth
thou ſhalt neuer be called the forſaken,

and thy land ſhal no more be called the
wildernes, but thou ſhalt be called.
My pleaſure is in her, & thy land ſhall
be called: The married woman: for the
Lord loneth thee, and thy land ſhalbe
ioyned in marriage. • And like as a yōg
Eze. 16 b man taketh a daughter to marriage, ſo
Iſa. 2 c ſhall thy ſonnes be married vnto thee. Eſa. 54 a
And as a bydegrome is gladd of his
byde, ſo ſhall thy God reioyce ouer
thee. I haue ſette watchmen vpon
thy walles (O Ieruſalem) whiche
C ſhall neyther ceaſe daye nor nighte to
preache the Lord. And ye alſo that
remember the Lord, ye ſhall not kepe
him cloſe, nor leaue to ſpeake of him,
vntill Ieruſalem be ſet vp, and made
the prayſe of the world. The Lord
hath ſwozne by his righte hande, and
by his ſtrong arme, that from hence-
forth, he will not geue thy coyne to
be meate for thine ennemies, nor thy
vine (wherin thou haſt labored) to be
drinke for the ſtraungers. But they
that haue gathered in the corne, ſhall
D eate it, and geue thanks to the Lord:
and they that haue bozne in the wine,
ſhal drinke it in the court of my ſancti-
uarie. So you, go you through the
gates, make clean the way for the peo-
ple, make plaine, make plaine thy ſoote
pathe, and take away the ſtones out
of it, and ſet out a token for the people.
Beholde the Lord proclaimeth vnto
the ends of the world: • tell the daugh-
Eſa. 40 b ter Sion: ſee, thy ſauour commeth, Iſa. 9 b
behold, he bringeth his treaſure with Iſa. 21 c
him, and his workes go befoze him.
For they whom the Lord deliuereth,
ſhalbe called the • holy people: and as
Eſa. 54 a for thee, thou ſhalt be named, the grea-
ly occupied, and not the forſaken citie.

Che. lxiij. Chapter.

V hat is he this that commeth
from Edom, with redde co-
loured cloathes of Boſra:
(whiche is ſo coſtlye cloathe)
and commeth in ſo mightely with all
his ſtrength. I am he that teacheth
righteouſneſſe, and am of power to
helpe. Wherefoze then is thy clothing
red, and thy raiment like his that trea-
deth in the winepreſſe: I haue troden
the:

selfe a glorious name withall. • Robt Dr. 1
 downe then from heaven, and beholde
 the dwelling place of thy sanctuary,
 and thy glory. Howe is it that thy ge-
 nousse, thy strength, the multitude of
 thy mercies, and thy louinge kinde-
 nesse, will not be entreated of vs? Yet
 arte thou our • father. For Dauid
 knoweth vs not, neither is Israel
 acquainted with vs. But thou Lord
 art our father and redeemer, and thy
 name is euermlasting. O Lord, where-
 fore haste thou led vs out of the way
 • wherefore haste thou hardened our
 hearts, that we feare thee not? Be-
 one with vs againe, for thy serua-
 ntes sake, and for the generation of thy
 heritage. Thy people haue had but a
 litle of thy sanctuary in possession, for
 our enemies haue troden downe the
 holy place. And we were thine from
 the beginning: when thou wast not
 their Lord, for they haue not called
 vpon thy name.

O the ixij. Chapter.
That thou wouldest cleave
the heauen in sunder, and come
downe: that the mountaynes
might melt away at thy presence, like
as at an hote fyre: and that the magni-
ous might boyle as the waies doeth
vpon the fyre: wher by thy name might
be knowen amonge thine enemies,
and that the Gentyles might trem-
ble before thee. When thou wouldest
wonderous strange workes, we
loked not for them. Thou comest
downe, and the hilles melted at thy
presence. For since the beginning
of the world, it hath not ben heard of
perceyued, • neyther hath any eye
sene an other God beside thee: which
doest so much for them, that put their
trust in thee. Thou helpest him that
doeth ryghte with cherefulness, and
them that thinke vpon thy mercy.
But lo, thou hast bene angrye, for we
offended, and haue bene sur in frowne,
though the world hath cloyed to
them: • yet shall we be saved. We are
all as an vncleane thinge, and all
our righteousnesse are as the cloath
stained with the floures of a woman

We fall everychone as the leafe : for
our finnes carpe vs awaye like the
winde. There is no man that calleth
vpon thy name, that standeth vp to
take holde by thee. Therefore hydest
thou thy face from vs, and consumest
vs because of our finnes. But nowe
9. f. O Lord, thou father of ours : we
are thy clay, and thou art our potter:
and we all are the worke of thy han-
des. Bee not so sooze displeased (O
Lord) and kepe not our offence to longe
in thy remembrance, but consider that
we are all thy people. The Title of
thy Sanctuary Iherusalem. Zion is
a wilderness, and Ierusalem a desert.
Our holy house which is oure beau-
tie, where our fathes prayled thee, is
brynte by : yea, all our commodities
and pleasures are waisted away. Wilt
thou not be intreated (Lord) for all
this : wilt thou holde thy peace, and
fource vs so soze :

The. lxx. Chapter.

They seeke me, that hitherto
haue not asked for me : they
fynde me, that hitherto haue
not sought me. I haue sayde: I am
here. I am here, I am. founde of a
people that neuer called vpon my
name. For thus long haue I euer hol-
den out my handes to an vnfaishfull
people that go not the right way, but
after their owne ymaginations: O a
people that is euer despyng me to my
face. They make their oblations in
gardepns, and their smoke vpon aul-
tars of bycke, they lurke amonge the
grazes, and lye in the dennes at night.
They eate swynes fleshe, & vncleane
byoche is in their vessels. If thou com-
mest npe them, they say: touche me not
for I am holper then thou. All these
men when I am angry, shall be tour-
ned to smoke, and they, that shall
burne for euer. Beholde, it is written
before my face, and shall not be forgot-
ten, but recompenced. I shall reward
it them into their bosome: I meane
your misdeedes, and the misdeedes of
your fathes together (sayeth the
Lord) which haue made their smo-

kes vpon the mountaynes, and blas-
phemed me vpon the hilles: therefore
will I measure their olde deedes into
their bosome agayne. Moreover, thus
sayeth the Lord: I like as when one
wold gather holy grapes, men say vn-
to him: Break it not off, for it is holy:
euen so wil I do also for my seruan-
tes sakes, that I will not destroy the
all. But I wil take a sede out of Ja-
cob, and out of Iuda one, to take pos-
session of my hill. My chosen shall
possesse these thinges, and my seruan-
tes shall dwell there. Sharon shalbe
a shepefolde, and the valey of Achoz
shall gene the stallinge for the cattell
of my people that feare me. But as
for you, ye are they that haue forsaken
the Lord, and haue forgotten my holy
hill. Ye haue set vp an altar vnto Ju-
piter, and geuen riche drinke offerin-
ges vnto the planets. Therefore will
I number you with the swerd, that
ye shalbe destroyed all together. For
when I called, no man gaue me an-
swere: when I spake, ye harkned not
vnto me, but did wickednesse before
mine eyes, and choose the thinge that
pleased me not. Therefore thus sayeth
the Lord God: Behold, my seruants
shall eate, but ye shall suffer hunger:
Behold, my seruants shall drinke, but
ye shall suffer thirst. Beholde, my ser-
uantes shalbe mery, but ye shalbe con-
founded. Behold, my seruantes shall
reioyce for very quietnesse of hearte.
But ye shall crye for sorowe of heart,
and complaine for vexation of minde.
Your name shall you leaue accursed
among my chosen: for God the Lord
shall flea you, and call his seruants by
an other name. Who so reioyceth
vpon earthe, shall reioyce in the true
God. And who so sweareth vpon
earthe, shall sweare in the true God.
For the olde enimitie shalbe forgot-
ten, and taken away out of my sighte.
For lo, I shall make a newe heauen
and a newe earth. And as for the olde,
they shall neuer be thought vpon, nor
kept in minde: but the Lord sayeth be
gladde, and euermore reioyce, for the
thinges that I shall doo, for whye
I shall

Ro. 11. c

1. re. 19 a
Rom. 9. c

Iosu. 7. d

Pro. 1. c.
Iere. 7. b

Iere. 9. b
1. cor. 1. a
2. cor. 1. a

2. pet. 3. b
Apoc. 2. b

Beholde, I shall make a topfull Jerusalem, and his people ioyfull: yea, I my selfe will reioyce with Jerusalem, and be gladde with my people.

And the voyce of weeping and wailing shall not be heard in her from thenceforth. There shall neither be childe nor old man, that haue not their full dayes. But when the childe cometh to an hundred yere olde, it shall dye. And if he that is an hundred yeres of age, do wylonge, he shalbe cursed.

They that builde houses, and dwell in them: they shall plant vineyardes, and eate the fruit of them. They shall not builde, and another possesse: they shall not plant and another eate. But the life of my people shalbe like a tree

and so shal the worke of their hands. My chosen shall liue longe, they shall not labour in vayne, nor beget with trouble: for they are the hye blessed seede of the Lord, and they frutes with them. And it shalbe, that ouer they call, I shall aunswere them.

While they are yet but thinking how to speake, I shall heare them. The wolfe and the lambe shall feede together, and the Lyon shall eate hay lyke the bullocke.

But earthe shalbe the serpentes meate. There shall no man hurt nor slaye another, in all my holpe hill, sayth the Lord.

The lxvi. Chapter.

Thus sayth the Lord: Heauen is my seate, and the earth is my foote stoole. Where shall nowe the house stand that ye will build vnto mee? And where shalbe the place that I will dwell in? As for these thinges, my hande hath made them all, and they are all created, sayeth the Lord,

which of them shall I then regard? Euen him that is pooze and of a lowe troubled spirit, and standeth in awe of my wordes. For whoso slayeth an oxe for me, doth me so great dishonoure as hee that killeth a manne.

Hee that killeth a sheepe for me, killeth a dogge. He that bringeth mee meate offerings, offereth swynes

bloud: who so maketh a memoriall of incense, praiseth the thing that is vnrighte. Yet take they suche swyes in hand, and their soule deliteth in these abominations.

Herfore will I also haue pleasure in laughing them to scorn, and the thing that they feare will I bring vpon them. For when I called, no man gaue answer: when I spake, they would not heare. But did wickednesse before mine eyes, and choose the thinges that displeased me. Heare the word of the Lord all ye that feare the thinge whiche he speaketh: Your brethren that hate you, and cast you out for my names sake, saye:

The Lord is gracious agaynst vs, but you shall see him in ioye whē they shall be confounded. Then shall he heare a greates noyse from the Citie and the temple, the voyce of the Lord that wil reward and recompence his enemies: lyke as when a wife bringeth forth a manne childe, or euer she suffer the payne of the birth, and anguyshe of the traaille. Who euer hard or saw such thinges: both the ground beare in one daye: or are the people borne all at ones, as Sion trauayled in childe birth and bare her sonne. For thus sayth the Lord. Am I he that maketh other to beare, and beare not my selfe? Am not I he that beareth and maketh baren: saith the gode. I reioyce with Jerusalem, and be glad with her, all ye that loue her.

We ioyefull with her, all ye that mourned for her. For ye shall such comforte out of her breastes: and be satisfied. Ye shall taste, and haue delecte in the plenteousnes of her power.

For thus sayeth the Lord: beholde, I will let peace into her, like a waterflood, and the mighte of the Heben lyke a flowing streame. Then shall ye such, ye shalbe borne vpon her shoulders, and be ioyefull vpon her knees.

For like as a child is comforted of his mother, so shall I comfort you, and ye shalbe comforted in Jerusalem. And when ye see this, your heart shal reioyce, and your bones shall flourish like an herbe. Thus shall the hande of

Joel. 2. c. Cometh not this vnto thee, because
D thou hast forsaken the Lord thy God,
 erer sens he led thee by the way? And
 what hast thou now to do in the strete
 of Egypt: to drinke the water of Mi-
 ras: or what makest thou in the
 way of Assiria: To drinke water of
Joel. 2. b the flood? Thine owne wickednes
 shal reprove thee, and thy turning a-
 waye shal condemne thee, that thou
 maigest knowe and vnderstande, howe
 euill and hurtfull a thinge it is, that
 thou hast forsaken the Lord thy God,
 & not feared him, sayth the Lord God,
Chap. 5. a of hostes. I haue euer broken thy
 pole of old, and burst thy bondes: yet
Jer. 3. b sayest thou: I will no moze offende,
 but (like an harlot) thou runnest a-
 bout vpon all hye hilles, and among
 all greene trees, where as I planted
 thee as a noble vine, and a good roote,
Chap. 5. a whose seede is all faithfull. How art
 thou tourned then into a bitter, vn-
 fruitfull, and strange grape? Yea, and
 that so soze, that though thou washe
 thee with Nitrus, and make thy selfe
 to smoure with that sweete smelling
 herbe of Borsith: yet in my sight thou
 art stayned with thy wickednesse,
 sayth the Lord thy god. Say not now
E I am not vncleane, and I haue not so-
Am. 1. 7. b lowed Baal. Like vpon thine owne
Chap. 1. 7. a wayes in the woddes, balleys and
Ex. 1. 6. b denues: so shalt thou knowe, what
 thou hast done. Thou art like a swift
 Dromedarye, that goeth easelye his
 waye, and thy wantonnesse is like a
 wilde Ass, that bleseth the wilderness,
 and that snuffeth and bloweth at his
 will. Who can tame thee? Will they
 that seeke thee shal not sayle, but finde
 thee in thine owne vncleannesse. Kepe
 thou thy foote from nakednes, and thy
 thote from thirst, and without shame
 thou answerest: No, for I haue lo-
 ned strangers, and them will I so-
 lowe. Like as a theefe that is taken
 with the dede commeth to shame, euen
 so is the house of Assirael come to con-
 fusion: the common people, they: kin-
 ges and rulers, their priestes and pro-
 phetes. For they say to a stocke: thou
 art my father, and to a stone: thou hast

begotten me: yea, they haue turned **Jer. 3. 2. b**
 their back vpon me, and not their face. **Isa. 7. c**
 But in the tyme of their trouble, **Ec. 3. 2. c**
 when they saye: stande by, and helpe
 vs, I shall answer them. Where are
 nowe thy goddes, that thou hast made
 thee: let them stand by, and helpe thee
 in the time of neede (if they be able.)
 For looke howe manye citties thou **Jer. 21. b**
 hast (O Iuda) so many goddes hast
 thou also. Wherefore then will ye go
 to lawe with me, saying ye all are syn-
 ners agaynst me, sayth the Lord: It
 is but losse labour, that I smite your
 chyldren, for they receyue not my cor-
 rection. Your owne sword destro- **2. pa. 24. b**
 yeth your prophetes like a deuouring
 Lyon. O ye people, looke vpon the
 word of the Lord. Am I then become
 a wilderness vnto the people of Is-
 rael: or a lande that hath no light?
 Wherefore sayth my people then: we
 are lordes, we will come no moze vn-
 to thee: Doeth a mayden forgette her
 rayment, or a byrde her stomacher?
 But as for my people, they haue for-
 gotten me, dayes innumerable. Why
 boastest thou thy wayes so hyelye (to
 obtayne sauoure therethorowe) when
 thou hast yet stayned them with blas-
 phemies: and teachest thyne owne
 wayes. Upon thy winges is found **De. 18. 8**
 the blond of poze and innocent people, **Pla. 105. b**
 and that not in corners and holes on-
 ly, but openly in all these places. Yet
 darrest thou say: I am without sinne
 and giltye. Cusse, his wrath can
 not come vppon me. Beholde, I con-
 demne thee in iudgement, because thou
 darrest saye: I haue not offended. And
 why runnest thou so often to and fro
 to chaunge thy wayes: For thou shalt
 be confounded, as well of Egypt, as of
 the Assirians: yea, thou shalt go thy
 waye from them, and smyte thine
 handes together vppon thine heade.
 Because the Lord doth abhorre that
 confidence and hope of thine, and thou
 shalt not prosper withall.

Chap. iiij. Chapter.

Commenly, When a man put-
 teth aswaye his wyfe, and she
 goeth from him, and marryeth
 another, **De. 23. 4**
 k k k i, withy

with an other, then the question is: should he resort vnto her any more after that? Is not this fildes then despyled and vnclean? • But as for thee, thou hast played the harlot with many louers: yet turne agayne to me, saith the Lord. Lift vp thine eyes vnto the hilantes, and looke, yf thou be not despyled with whozedom. Thou hast wayted for theym in the streetes, as a murderer in the wildernesse. Thou rowe thy whozedom and shameful blasphemies is the lande despyled.

2.re.16 a • This is the cause that the rayne and evening dew hath ceased. Thou hast gotten thee an whozes sozeheade, and wylte not be ashamed. Els wouldest thou saye vnto me: • O my father, thou art he that haste brought me vp, & led me fro my yowth. Wilt thou then put me away, and cast me of for euer? O: wilt thou withdraue thy selfe cleane fro me? • Neuerthelesse, thou speakest such wordes, but thou art euer doyng worse and worse. • The Lord said also vnto me: in the tyme of Iosiah the king: hast thou seene what y rebellion Israel hath done: how she hath runne vp, vpon all the hilles, and among all the thicke trees, & there played the harlot: hast thou seene also (when she had doone all this) how I saide vnto her: that she should turne agayne vnto me, & yet she is not returned? • Iuda that vnfaithful sister of hers also saw this Namely, that after I had well seene the aduouty of the shrinking harlot Israel: • I put her away, and gaue her a bill of deuozement. For all this, her vnfaithfull sister Iuda was not ashamed, but went backe, and playeth the whoze also: Yea, and the noyse of her whozedom hath defiled the whole land. For she hath committed fornication with stones and stockes. Neuerthelesse, her vnfaithfull sister Iuda is not turned vnto me agayne with her whole heart, but fainedly saith the Lord. And the Lord saide vnto me: • The bakelider Israel is more righteous, then the vnfaithfull Iuda: and therefore go preache these wordes towarde the North, and say: Thou diso-

bedient Israel, turne agayne (sayeth the Lord) and I will not let my wrath fall vpon you. I am mercifull sayeth the Lord) and I will not awayne • beare displeasure agaynst thee: but this I will, that thou knowe the great blasphemy. Namely, that thou hast vnfaithfully forsaken the Lord thy God, and hast made thy selfe partaker of strange goddes. vnder all greene trees, but haste had no will to heare my voyce, sayeth the Lord. • O ye disobedient childzen, turne agayne sayeth the Lord, and I will be married with you. For I will take one out of the citie, and two out of one generation, from among you, and brynge you into Shion: and will geue you herden after mine owne minde, which shall feede you with learning and wisdom. Moreover, when ye be increased and multiplied in the lande, then (sayeth the Lord) there shall no more be made of the Ark of the Lords testament: for man shall thinke vpon it, neyther shall any man make mention of it: for from thenceforth, it shall neyther be visited, nor honored with giftes. • Then shall Ierusalem be called the Lordes seate, and all heathen shall be gathered vnto it: for the name of the Lordes sake, which shall be set vp at Ierusalem. And from that tyme forth, they shall folowe no more the imagination of theyr owne frowarde heart. Then those that be of the house of Iuda shall go vnto the house of Israel: • and they shall come together out of the North, into the same lande that I haue geuen your fathers. I haue shewed also how I toke thee vp bring but a childe, & gaue thee a pleasant land for thine heritage: yea and a goodly host of the heathen, and how I commaunded thee, that thou shouldst call me father onely, and not to shynke fro me. But yke as a woman vnfaithfullie sayeth her husbande, so are ye vnfaithfull vnto me, (O ye house of Israel) saith the Lord. • And therefore the voyce of the childzen of Israel was heard on hye, sweeping and wayling: for they haue

defiled their waye, and forgotten god
 & their Lord. O ye disobedient children,
 tourne agayne, ſayinge: Lo, we are
 thine: for thou art the Lord our God:
 and ſo ſhall I heale your backetur-
 ninges. Cruelſe, daynely truſteth he
 for health that looketh for it in the
 hilles: and in dayne is it ſought in the
 multitude of the mountaynes: • but
 the health of Iſraell ſtandeth onely
 vpon God our Lord. Confuſion hath
 denoured our fathers laboz from our
 youth vp, yea, their ſhepe and bulloc-
 kes, their ſonnes and daughters: So
 do we alſo ſleepe in our confuſion, and
 ſhame couereth vs: • for we and our
 fathers, from our youth vp vnto this
 day, haue ſinned againſt the Lord our
 God, and haue not obeyed the voyce
 of the Lord our God.

The. liij. Chapter.

O Iſraell yf thou wilt turn thee
 then turne thee vnto me, ſay-
 eth the Lord. And if thou wilt
 put awaye thine abhominat-
 ions out of my ſight, thou ſhalt not
 be moued: • And haſt weare: The
 Lord is liuely in truth, in
 equitie and righteousneſſe: and all
 people ſhall be fortunable and topefull
 in him. For thus ſayeth the Lord, to
 all Iuda and Ieruſalem: Howe your
 land, and ſowe not among the thornes.
 Jer. 6.b. • Be circumciſed in the Lord, and cut
 md. 9.a. awaye the foreskinne of your heartes,
 Col. 2.b. all ye of Iuda, and all the indwellers
 Jer. 11.c. of Ieruſalem: • that my indignation
 breake not out like fyre, and kindle,
 ſo that no man maye quenche it, becauſe
 of the wickednes of your imaginati-
 ons. • Preache in Iuda and Ieruſa-
 lem, crye out and ſpeake: blowe the trō-
 pets in the lande, crye that every man
 maye heare, gather together, and ſaye:
 Gather you together, and we will go
 into ſtrong cities. Set vp the token
 in Sion, ſpeede you, and make no ta-
 rying. • For I will bring a greate
 plague and a greate deſtruction from
 the north. For the ſpyler of the gen-
 tiles is broken vp from his place, as a
 Lion out of his denne, that he maye

make thy lande waſt, and deſtroy the
 cities, ſo that no man maye dwell ther-
 in. Wherefoze girde your ſelues about
 with ſacke cloth, mourne, and weepe: C
 for the fearefull wrath of the Lord
 is not withdrawen from vs. At the
 ſame time (ſayth the Lord) the heart
 of the kinge and of the princes ſhall
 be gone, the Prieſtes ſhall be aſtony-
 ſhed, and the Prophetes ſhall be ſore
 aſtrayde. Then ſayde I: O Lord God
 haſt thou then diſceyued this people, Deu. 23.
 and Ieruſalem, ſayinge: Ye ſhall haue
 peace, and nowe the ſword goth tho-
 row their liues: Then ſhall it be ſaid
 to the people & to Ieruſale, • a ſtronge Jer. 1.b
 winde in the hye places of the wil-
 dernes, commeth through the waye
 of my people, but nether to ſanne,
 nor to cleaſe. After that, ſhall there
 come vnto me a ſtronge winde from
 thoſe places, and thence will I alſo
 geue ſentence vppon theym. For loe,
 hee commeth vppe like as a cloude:
 and his charcttes are like a ſtorme
 winde: His hoſemenne are ſwiſter
 then the Eagle. Woe vnto vs, for
 we are deſtroyed. O Ieruſalem,
 • waſhe thine heart from wicked: Eze. 4.a
 neſſe, that thou mayeſt be helped. Daniel. 5
 How long ſhal thy noyſome though- Pſa. 51.a
 tes remayne with thee? For a voyce Eſay. 1.c
 from Dan, and frō the hill of Ephra-
 im, ſpeaketh out, and telleth of a de-
 ſtruction. Remember the Heathen,
 and geue Ieruſalem warninge, and
 preache vnto her, that watchers ouer
 her, are comminge from farre coun-
 treys. They haue cryed oute againſt
 the Cities of Iuda. And they haue
 beſette her aboute in euery place, like
 as the watchemen in the ſielde. • For Zach. 8.a
 they haue prouoked me to wrath, ſay- 3.re.18
 eth the Lord. • Thy wayes and thy Jer. 2.c
 thoughtes, haue brought thee vnto 43.0.
 this, ſuche is thine owne wickednes
 and diſobedience: and becauſe it is a
 bitter thinge, it hath ſtricken thee to
 the hert. Ah my bely, ah my bely, ſhalt
 thou crye, howe is my hert ſo ſore: my
 hert panteth within me: I can not be
 ſtill, for I haue hearde the cyinge of
 the trompettes and peales of warre.
 Rkk.ij. They

They crye: murder vpon murder,
the whole lande shall peresh. Imme-
diately, my tentes were destroyed,
and my hanginges in the twinking
of an eye. Howe longe shall I see the
tokens of warre, and heare the noise
of the trompettes? Nevertheless this
shall come vpon them, • because my
people is become foolish, and hath not
knownen me. • They are the children
of foolishnes, and without any dis-
cretion. To doo euill, they haue wit
ynough: but to do well, they haue no
wisdom. I haue looked vpon the
earth, and see: it was wast and boide.
I looked towarde heauen, and it had
noo shine. I behelde the mountay-
nes, and lo, they trembled, and all the
hilles wer in a feare. I looked about
me, and there was no body, and all the
birdes of the ayre wer away. I mar-
ked well, and the plowed fiede was
become waste: yea, all their Cities
were broken downe at the presence of
the Lord, and indignatio of his wrath.
For thus hath the Lord sayde: The
whole lande shalbe desolate, yet will
I not then haue done. And therefore
shal the earth mourne, and the heauen
be sope abone: for the thinge that I
haue spoken to the Prophetes, pur-
posed, and taken vpon mee to do, shall
not repent me, and I wil not go from
it. The whole lande shall flee, for the
noise of the horsemen and bowemen:
they shall runne into tents, into wod-
des, and clime vpon the stonpe rocks.
All the Cities shall be voyde, and no
man dwelling therein. What wilte
thou nowe do, thou being destroyed?
• For though thou clothest thy selfe
with scarlette, and deckest thee with
golde: • though thou payntest thy face
with colours nowe, yet shalte thou
trim thy selfe in bayne. For those that
hitherto haue bene thy great fauou-
rers, shall abhorre thee, and go about
to slaye thee. For I heare a noise lyke
as it were of a woman trauailing, or
one labouring of her first childe: Crie
the voyce of the daughter Sion, that
casteth out her arme, and swooneth
saying: Ah ah wo is me, howe soe her

ed, and saynt is my heart, for I am of
the murderers?

The .v. Chapter.

Looke through Ierusalem, be-
holde and see: Seeke through
her streetes also within, if ye
can finde one man that doeth equal
and right, or seeketh for the truth, and
I shall spare that Citie (sayeth the
Lord). • For though they can saye, the
Lord is with vs, yet do they sweare to dis-
ceine. Where as thou (O Lord, look
kest once vpon faith and truth.
Thou hast scourged them, but they
tooke no repentance: thou hast cor-
rected them for amendement, but they
refused thy correction. They made
their faces harder then a stone, and
would not amend. Therefore I thought
in my selfe: peradventure they are so
simple and foolish, that they vnder-
stand nothing of the Lords waye,
and iudgements of our God. • There-
fore will I go vnto their heades and
rulers, and talke with them: if they
knowe the waye of the Lord, and the
iudgements of our God. But this
(in like maner) haue broken the yoke
and burst the bondes in sunder.

• Wherefore, a Lion out of the woods
hath hurt the, and a wolfe in the eue-
ning shall destroye them. The Leo-
pard doth lye lurking by their cities,
to teare in pieces all them that come
thereout. For their offences are mul-
tipled, and their departing away is
increased. Should I then for all this
haue mercy vpon thee? Thy children
haue forsaken me, and • sworn by the
that are no goddes. And albeit that I
fed them to the full, yet they fail to
aduoury, and haunt harlots houses.
In the desire of vncleanly lusts they
are become like the stoned horse. • Eu-
ery man neieth at his neighbors wife:
• Should I not correcte this, sayeth
the Lord? Should I not be auenged
of euery people, that is like vnto this?
• Time by vpon their walles, beate
them downe, but destroye them not
bitterly, take away their fortresses,
because they are not the Lords: for

Esa. 5. b
Bar. 3. b
• De. 4. b

Jer. 2. c.

• Re. 9. f.

Israel

unfaythfully hath the house of Israel and Iuda forsaken me, sayeth the Lord. They haue denied the Lord, and sayd: it is not he that loketh vpon vs. • And there shal no mistofune come vpon vs, we shal see nether sword nor hunger. • As for the warning of the Prophetes they take it but for winde, yea, there is none of these which will tell them, that suche thinges shall happen vpon them. Wherefore, thus saith the Lord God of hostes: because ye speake such wordes, beholde: • The wooddes that are in thy mouth will I turne to fyre, and make the people to be wood, that the fyre may consume them. • Lo, I will bring a people vpon you from farre, a house of Israel (sayth the Lord) a myghty people, an olde people, a people whose speache thou knowest not, neither vnderstandest what they say. Their arrowes are sodayne death: yea, they them selues be very giantes. This people shall eate by thy fruite and thy meate, yea, they shall deuoure thy sonnes and thy daughters, thy sheepe and thy bullockes. They shall eate vppon thy grapes and figges, As for thy strong and well defended Cities wherein thou diddest trust, they shall bring to pouertie, and that thorough the sword. Neuerthelesse, I will not then haue doone with you, sayth the Lord. But if they say: wherfore doth the Lord our God all this vnto vs? • Then aunswere them: • because that like as ye haue forsake me, and serued strange goddes in your owne lande, even so shall ye serue other goddes also in a strange lande. Speaeth this vnto the house of Jacob and cry it out in Iuda, and saye thus: Heare this (thou foliſhe & vndiscrete people) • ye haue eyes, but ye see not: eares haue ye, but ye heare not. Feare ye not me, sayth the Lord: • For ye are not ashamed to loke me in y face? • which binde the sea with the land, so that it can not passe his bondes. • For though it rage, yet can it do nothinge, and though the waues therof do swell, yet maye they not go ouer. But this people

hath a false and obstinate heart, they are departed and gone away from me. They thinke not in their hartes, • let vs leaue the Lord our god, that geueth vs rayne early and late, when neede is: which keepeth euery still the hartest for vs perely. • Neuerthelesse your misdoedes haue turned these from you, and your sinnes haue robbed you hereof. • For among my people are founde wicked persons, that pitiely laye snares and wayt for men, to take them, and destroy them. And lyke as a net is full of byrds, so are their houses full of that which they haue gotten with falschoode and disceyte. • Hereof commeth their great substance and riches, herof are they fat and welthy, and are moze mischeuous then any other. • They minister not the lawe, they make no ende of the fatherlesse cause, yea, and they prosper: yet they iudge not the poore accordinge to equitie. • Should not I punishe these thinges, sayth the Lord? should not I be auenged of all suche people as these be? Horrible and greuous thinges are done in the lande. The Prophetes teache falsely, and the priestes receyue gyftes, and my people hath pleasure therein: what will come therof at the last?

Esa. 59 a

Esa. 1.6

Iere. 5. b

Osec. 7 a
Rom. 1 b

The. vi. Chapter.

Come out of Ierusalem, ye strong children of Ben Iamin: blow by the trompettes ye. • Ecce I sette by a token vnto Bethcaran: for a plague and a great misery appeareth out from the North. I will liken the daughter of Sion, to a fayre and tender woman, and to her shall come the sheepehearde with their flockes. Their tentes shall they pytch rounde about her, and euery one shall feede them that are vnder his hande. Make battyle against her (shall they say) Arise, lette vs goe by, whyle it is yet daye. • alas the daye goeth away, and the night shadowes fall downe: Arise, let vs go by by nyght, and destroy her strong holdes, for thus hath the Lord of hostes commaunded. • Wee

2. re. 14 a

Isa. lii.

downe

doſe her trees, and ſet by bulwar-
kes agaynſt Ieruſalem, for the time
is come that this citie muſt be puni-
ſhed, for in her is all malicioſneſſe.
Like as a condite ſpouteth out wa-
ters, ſo ſhe ſpouteth out her wicked-
neſſe. Robberye and vnrighteouſneſſe
is heard in her, ſorrowe and woundes
are euer there in my ſight. Amende
thee (O Ieruſalem) leaſte I with-
draue my heart from thee, and make
thee deſolate, and thy lande alſo, that
no man dwell in it. For thus ſaith the
Lorde of hoſtes: The residue of Iſ-
rael ſhalbe gathered as the remnant of
grapes. And therfore turne thin hand
agayn into þe baſket, like the grape ga-
therer. But vnto whom ſhal I ſpeake

Who ſhal I warn þe may take hede?

Iere. 4. a • Their eares are ſo vncircumciſed,
that they maye not heare. Beholde

Iere. 5. c • they take the worde of God but for
a ſcoorne, and haue no luſt thereto. And
therfore, I am ſo full of thine indig-
nation (O Lorde) that I may ſuffer
no longer. But ſhed it out vppon the
children that are without, and vppon
all ponge men. Yea, the man muſte be
taken priſoner with the wiſe, and
the aged with the cuple. Their hou-
ſes with their landes and wiues ſhal
be turned vnto ſtraungers, when I
ſtretch out mine hande vpon the in-
habiters of this land, ſaith the Lord.

Eſa. 56. c • For from the leaſt vnto the mooſt,
Iere. 8. b they hange all vppon couetouſneſſe,
and from the prophet vnto the prieſt,

they go all about with falſhode and
lies. • And beſide, that they heale the
hurt of my people with ſweete wordes,
Eſa. 56. c ſaying: peace, peace. When there is no
Iere. 8. b peace at all. Were they aſhamed when
they had committed abhominacion?
Truely nay, they be paſt ſhame. And
therfore they ſhal ſal among the ſlain,
and in the houre when I ſhall viſite
them, they ſhall be brought downe,
ſaith the Lorde: go into the ſtreets,
conſider and make inquiſition for the
olde way: and if it be the good & right
way, then go therein that ye may ſynd

Reſt for your ſoules. But they ſaye:
We will not walke therein, and I will

ſet watchmen ouer you, and therfore
take hede vnto the voyce of the trom-
pette. But they ſay: We will not take
hede. Heare therfore ye Gentiles, and
thou congregation ſhalt knowe, what
I haue deuised for them. Heare thou
earth alſo: beholde, • I will cauſe a
plage to come vpon this people, euen
the fruite of their owne ymaginati-
ons. For they haue not bene obedient
vnto my wordes and to my laſte, but
abhorred them. Wherefore, • bying
perme incenſe from Shaba, and ſweete
ſmelling Calamus from ſarre coun-
tries: Your burnt offerings diſpleaſe
me, and I reioyce not in your ſacri-
fices. And therfore thus ſayeth the
Lorde: beholde, I will make this peo-
ple fall, and there ſhall fall from a-
mong them the father with the chil-
dren, one neighbour ſhal periſhe with
another. Thus ſaith the Lorde, • Be-
holde, there ſhall come a people from
the North, and a great people ſhall a-
riſe from the endes of the earth, with
bowes and with darters ſhall they be
weaponed. It is a rougher and fierer
people, and an vnumerciſul people, their
voyce roareth lyke the ſea, they ryde
vpon horſes wel appointed to the bat-
tell againſt thee, O daughter Zion.
The cry of them haue we heard. Our
armes are ſeble, heauines and ſorrowe
is come vpon vs, as vpon a woman tra-
uelling with chyld. Let no man go
ſooth into the field, let no man come
vpon the hie ſtrete: for the ſword and
feare of the enemye is on euery ſide.
Wherefore, gyde a ſackcloth aboute
thee (O thou daughter of my people)
ſprinkle thy ſelfe with aſhes, • mourn
and wepe bitterly, as vpon thy onely
beloued ſonne. For the deſtroyer ſhall
ſodeinly fall vpon vs. Then haue I
ſette a ſtronger towre (O thou Pro-
phet) and a well fenced wall among
my people, to ſecke out and to trye
their wayes. • For they are all ſub-
berne apoſtates and fallen aſway, wal-
kinge diſcipectfully, they are cleane
braſſe and yron, for they hurte and de-
ſtroye euery man. The bellows are
brent in the fyre, the leade is mol-
ten

ten, the melter melteth in bayne, for the euill is not taken away from the. Therefore do they call them naughty siner, because the Lord hath caste them out.

The. viij. Chapter.

These are the wordes that God spake vnto Jeremie, sayinge: Stande vnder the gate of the Lordes house, and crie out these wordes there, with a loude voyce, and say: Heare the wordes of the Lord alpe of Iuda that go in at the doore, to wooshp the Lord. Thus sayth the Lord of hostes, the God of Israell.

I mend your wayes and your counceils, and I will let you dwell in this place. Trust not in false lying woordes, sayinge: here is the temple of the Lord, here is the temple of the Lord. But rather in dede amend your wayes in counceils, and iudge righte betwixt a man and his neighbour: oppresse not the stranger, the fatherlesse, and the widow: shed not innocent blood in this place, cleane not to strange Goddesses to your owne destruction: then will I let you dwell in this place, yea in the lande that I gaue afoze time vnto your fathers for euer. But take hede, ye trust in lying tales that begyle you and do no good. For when ye haue stolen, murdered, committed aduouty, and perurie: when ye haue offered vnto Baal, folowing strange and unknowen gods shall ye be unpunished: Yet then come ye, and stand befoze me in this house, which

hath my name geuen vnto it, and say: Cuius, we are absolved quite, though we haue done al these abominations. What thinke you this house that beareth my name, is a den of thieues? And yet I see what you thinke, sayth the Lord. Go to my place in Siloh, wher vnto I gaue my name afoze time, and looke well. What I did to the same place for the wickednes of my people of Israel. And now though ye haue done all these dedes, (sayth the Lord) & I my selfe rose vp

euer betimes to warne you & to come with you, yet would ye not heare me. Pro. 1.2
I called, ye would not answer. And Esa. 65b therefore, .euen as I haue done vnto Siloh, so will I doo to this house, that my name is geuen vnto (and that ye put your trust in) yea vnto y place that I haue geuen to you, and your fathers. And I shall thrust you oute of my sight, as I haue caste out all your brethren the whole seide of Ephraim. Therefore thou shalt not pray for this people, thou shalt nether geue thanks, nor bid prayer for them: thou shalt make no intercession to me for them, for in no wise will I heare thee. Seest thou not what they do in the Cities of Iuda, and in the strettes of Ierusalem? The children gather sticks, the fathers kinde the fyre, the women kneade the dowghe to bake cakes for the queene of heauen. They poure out drinke offerings vnto strange goddesses, to prouoke me vnto wrath. Howbeit they hurte not me (sayth the lord) but rather confound, and shame them selues. And therefore thus sayth the Lord God, behold, my wrath & my indignation shalbe poured oute vpon this place, vpon men and cattel, vpon the trees of the field, and fruite of the lande, and it shall burne so that no man may quench it. Thus sayth the Lord of hostes, the God of Israell: Heape vppc your burnt offerings with youre sacrifices, and eate the fleshe. For when I broughte your fathers oute of Egypt, I spake no word vnto them of burnt offerings and sacrifices: but this I commaunded them, saying: hearken and obey my voice, & I shall be your god, and ye shalbe my people: so that ye walke in all the wayes which I haue commaunded you, that ye may prosper. But they were not obediēt, they enclined not their eares ther vnto, but went after their owne ymaginations, and after the motions of their owne wicked heart, and so turned them selues a way, & conuerted not vnto me. And this haue they done, from the time that your fathers

I came out of Egypte, vnto this daye.
Jer. 25. a. • Neuerthelesse, I sente vnto you, all
my seruantes the Prophets. I rose
by early and sent you word, yet wold
they not hearken, nor offer me their
eares, but were obstinate, and woulde
then their fathers. And thou shalt
nowe speake all these wordes vnto
them, but they shal not hear thee: thou
shalt crye vpon them, but they shal
not answer thee. Therfore shalt thou
say vnto them: this is the people that
neyther heareth the voyce of the Lord
their God, nor receiveth his correc-
tion. • Faithfulnesse and trueth is
cleane rooted out of their mouth.

Eze. 5. a. • Wherfore cutt off thine heere, O Je-
rusalem, and caste it awaye, take by a
complaynt on hye, for the Lord hath
cast awaye, and scattered the people
that he is displeased withall. For the
children of Iuda haue done euill in
my sight, sayth the Lord. • They haue
sette by their abominations, in the
house that hath my name, and haue
defiled it. They haue also builded an
altare at • Copheth, which is in the

Jer. 42 d my sight, sayth the Lord. • They haue
sette by their abominations, in the
house that hath my name, and haue
defiled it. They haue also builded an
altare at • Copheth, which is in the
Deu. 32 c valey of the children of Hen-
4. re. 23. c nom: that
pla. 106. c they might burne their sonnes and
daughters in fyre, which I neuer com-
maunded them, neyther came it euer
in my thought. And therefore behold,
the dayes shall come (sayth the Lord)
that I shal nomore be called Copheth,
or the valey of the children of Hen-
nom, but the valey of slaughter, for in
Copheth they shalbe buried, because
Jer. 8. b they shal eis haue no rowme. • Yea,
the deade bodies of this people shal
be eaten by of the foules of the ayre,
and wild beastes of the earth, and no
man shal fraye them away. • And as
for the voyce of mirth and gladnes of
the Cities of Iuda and Ierusalem,
the voyce of the bridegrome, and of the
bride, I will make them cease, for the
lande shalbe desolate.

Eze. 16 d • The viij. Chapter.
At the same time sayeth the
Lord, the bones of the kinges
of Iuda, the bones of his
princes, the bones of the priestes and
prophets, yea, and the bones of the

citizens of Ierusalem, shalbe brought
out of their graues and layde againe
the • Sunne, the Moone and all the
heauenlye hostes: whom they loved,
whom they serued, whom they rans-
omed, whom they soughte and woo-
shipped. They shal neyther be gather-
red together nor buried, but shal lye
as dong vpon the earth, to their shame
and despising. • And all they that re-
mayne of this wicked generation,
shal desire rather to dye then to liue,
wherfore they remayne, and wher-
as I scattered them, sayth the Lord of
hostes. This shalt thou say vnto the
also. Thus saith the Lord: Do men
fall so, that they arysle not by agayne?
O yf Irael repent, will not God
turne againe to them? Wherfore then
is this people and Ierusalem gone so
far backe, that they turne not againe?
They are euer the longer the more
obstinate, and will not be conuerted.
• For I haue looked, and considered:
but there is no man that speaketh a
good worde: there is no man that tak-
eth repentance for his sinne, that
will so much as say: wherfore haue I
done this? But every man (as soone
as he is turned backe) runneth forth
still, like a wilde horse in a battayle.
The stocke in the ayre knoweth his
appointed time, the Turtle doue, the
Swallow and the Crane consider the
time of their trauell, • but my people
will not know the time of the punish-
ment of the Lord. How dare ye saye
then, we are wise, we haue the lawe
of the Lord among vs? Cruthe in
vayne hath he prepared his penne, and
vaine haue the writers written it,
therefore shal the wise be confounded,
they shalbe afrayde and taken: for so,
• they haue cast out the wordes of the
Lord: what wise dome can then be a-
mong them? Wherfore, I will geue
their voices vnto alecantes, and their
fieldes to destroyers. • For from the
lowest vnto the highest, they folowe all
filthy lucre: and from the prophets
vnto the priestes, they deale all with
lyes. • Neuerthelesse, they heale the
hurts of my people byge slenderlye
sayng

laying: peace, peace, where there is no
peace at all. Eye for shame, howe ab=
horrible thinges do they? and yet
they be not ashamed, yea they knowe
of no shame. • Wherefore in the time
of their visitation, they shal fall among
the dead bodies, and be overthrowen
wth the sword. • Moreover, I will
consume them in deede (sayeth the
Lorde) so that there shall not be one
grape vpon the vyne, neither one fig
vpon the figge tree, and the leaues
shal be pluckt off. And the thing that
I haue geuen them shall be taken
from them: whye prolonge we the
time? Lette vs gather oure selues
together, and goe into the stronge
Citye, there shall we be in rest.
For the Lorde oure God hath put vs
to silence, and geuen vs water mixt
with gall, to drinke: because we haue
sinned agaynst him. • We looked for
peace, and we fare not the better: we
waited for the time of healthe, and
lo, here is nothing but trouble. The
people of his horses is afrayde at
the noyng of his stronge horses, for
they are come in, and haue deuoured
the lande, with all that is in it: the ci=
ties, and those that dwell therein.
• Moreover, I will sende Cocka=
trices and Serpentes amonge you.
(whiche will not be charmed) and
they shal bite you, sayeth the Lorde.
I woulde haue had comforte against
sorowe: but sorowe is come vpon me,
and heauynesse vexeth my heart: for
lo the voyce of the crying of my peo=
ple is heard for feare of them, that
come from a farre countrey. Is not
the Lorde in Sion? Is not the Kinge
in her? wherefore then haue they
griued me (shall the Lorde say) with
their ymages and foolish strange
fashions of a fozeyne God? The har=
ueste is gone, the Summer hath an
ende, and we are not helped. I am
sore vexed, because of the hurt of my
people. I am heauye and abashed, is
there no triacle at Gilead? Is there
no Physicion there? why then is not
the health of my people recouered?

Who will geue my head wa=
ter ynough, and a well of tea=
res for mine eyes, that I maye

swepe night and day, for the slaughter
of my people? wold God, that I had
a cotage some where farre from folke,
that I might leaue my people, and go
from them: for they be al aduouters,
& a shrinking sorte. They bende their
tonges like bowes, to shoote out lyres,
They wake stronge vpon earth. Is
for the trueth, they maye nothinge a=
wayne with all the worlde. For they
go from one wickednes to another:
and wil not knowe me, saith the Lorde.

• Yea, one must kepe himselfe from a=
nother, no man may safely truste his
owne brother: for one brother vnder=
mineth another, one neighbour begi=
neth another. Yea one dissembleth wth
another, and they dele with no trueth.

• They haue practised their tongues
to lye, & taken great paynes to do mis=
chiefe. Thou sittest in the middes of
a disceitful people, which for very dis=
sembling falshed, will not knowe me
sayth the Lorde. Therefore thus sayth
the Lorde of hostes: Behold, I will
melte them, and trye them: for what
should I els do to my people? Their
tongues are like sharp arrows, to speke
disceate. With their mouth they speke
peaceably to their neighbour, but pri=
uily they lay wait for him. • Should

I not punishe them for these thinges
sayth the Lorde? Or should I not be
auenged of any such people as this?
vpon the mountains will I take vp
a lamentation and a sorowful cry, and
a mourning vpon the sayre playnes
of the wilderness. Namely, how they
are so bzente vpye, that no man goeth
there any moze. Yea, a man shall not
heare one beaste crye there. Birdes
and cattell are all gone frome thence.
I will also make Ierusalem, an
heape of stones, and adenne of bene=
mous woozmes. And I will make
the Cities of Iuda so waste, that no
man shall dwelle therein. What man

Esa. 22 b

Jer. 12 b

Mat. 10

Whic. 7 a

Pla. 23 a

Pro. 18 a

Pla. 18 a

Jer. 5. b.

Whic. 79 a.

Whic. 3 a

is so wise, as to vnderstand this. O to whom hath the Lord spoken by mouth, that he maye shewe this, and saie. Oh thou lande, why perishest thou so? wherfore art thou so burnt by, and like a wilderness, that no man goeth through? Yea, the Lord him selfe tolde the same vnto them, that forsooke his lawe, and kepte not the thing that he gaue them in comman-
dement, neyther liued thereafter. but folowed the wickednesse of their owne heartes, and serued straunge gods, as their fathers taught them.

De. 29. b

¶ Therfore thus sayeth the Lord of hostes, the God of Israel. Beholde, I will feede this people with worm-wood, and geue them gall to drinke,

De. 22. b

¶ I will scater them also amonge the heathen, whome neyther they nor their fathers haue knowen: and I

De. 20. c

will sende a swearde among them, to persecute them, vntill I bringe them to naught. Moreover, thus sayth the Lord of hostes: Beware of the vengeance that hangeth ouer you: and call for mourning wotues, and sende for wise women: that they come shortly, and singe a mourning songe of you: that the teares may fall out of our eyes, and that your eye lids may gush out of water. For there is a lamentable noyle heard of Zion.

¶ Howe are we so sore destroyed: howe are we so pitcoulye confounded: we must forsake our owne naturall countrey, and we are shut out of our owne lodgings. Yet heare the word of the Lord (O ye women) and let your eares regard the wordes of his mouth: that he may learn your daughters to mourne, and that euery one maye teache her neighbours to make lamentation. Namely thus: Death is climbing by in at our windows, he is come into our houses, to destroye the childe before the doze, and the yonge man in the strete. But

Jer. 7. b

¶ tell thou playnely, thus sayeth the Lord: The dead bodies of men shal lye vpon the ground, as the donge vpon the filde, and as the heye after the mower, and there shalbe no man

to take them vpye. Thus sayeth the Lord. Let not the wise man reioyce in his wisdom, nor the strong man in his strength, neyther the rich man in his riches. But whose will reioyce, let him reioyce in this, that he vnderstandeth and knoweth me: for I am the Lord which do mercy, equitie and righteousness vpon the earth. ¶ Therfore, haue I pleasure in such thinges, sayth the Lord. Beholde, the time commeth (sayth the Lord) that I will visite all them, whose foreskinne is vncircumcised. The Egyptians, the Iewes, the Edomites, the Ammonites, the Moabites, and the shanen Moabianites, that dwell in the wilderness. For all the Gentiles are all vncircumcised in the flesh, but all the house of Israel are vncircumcised in the heart.

The .x. Chapter.

¶ Heare the worde of the Lord that he speaketh vnto thee, O thou house of Israel. Thus sayth the Lord. Ye shall not learne after the maner of the heathen, and ye shall not be afrayde for the tokens of heauen: for the heathen are afraid of suche: yea, all the customes and lawes of the Gentiles are nothing, but vanitie. They hewe downe a tree in the wood with the handes of the workeman, and fashion it with the axe: they couer it ouer with golde or siluer, they fasten it with nayles and hammers, that it moue not. It standeth as stiffe as the palme tree, it can neither speake nor go on fote, but muste be bozne. Be not afrayde of such, for they can do neyther good nor euil. But ther is none like vnto thee, O Lord, and great is the name of thy power. Who wold not feare thee? O king of the gentils, for thine is dominion. For among al the wise men of the gentils, and in al their kingdoms, ther is none that may be likened vnto thee. They are altogether vnlearned & vnwise in this one thing. All their cunning is but vanity: namely wood,

silver, which is brought out of Thar-
sis, and beaten to plates: and gold frō
• Ophir, a woorkie that is made with
the hand of the craftsman, and the ca-
sser, clothed with yelow silke & scar-
let: euen so is the woorkie of their wise
men all together. But the Lord is a
true God, a liuing God, and an euer-
lasting king. • If he be wrothe, the
earth shaketh: al the Gentils may not
abide his indignation. • Is for they
goddess, thus shall you saie to them:
They are gods, that made neither hea-
uen nor earth, therefore shall they pe-
rysh from the earth, and from al thin-
ges vnder heauen. (But as for our
God) • He made the earth with his
power, and with his wisdom dothe
he order the whole compasse of the
worlde, with his discretion hath he
C spredde out the heauens. At his voice
the waters gather together in paye.

spredde out my tente, or to sette by my
hangings. For the heardemen haue
doone foolishly that they haue not
sought the Lord. Therefore, haue they
dealt vnwisely with their cattell, and
all are scattered abroad. Behold, the
noise is hard at hand, and great sediti-
on out of the north: to make the cities
of Iuda, a wilderness, and a dwelling
place for Dragons. • Nowe I know
(O Lord) that it is not in mans po-
wer to order his owne wayes, or to
rule his owne steppes and goynges. •
Therefore, chasten thou vs, O Lord,
but with fauour, & not in thy wrath:
bryn vs not bitterly to naught. Pour
out thine indignation rather vpon the
Gentiles, that know thee not, & vpon
the people y call not on thy name. And
that because they haue consumed, des-
troyed and destroyed Iacob, and haue
made his habitation wast.

The xi. Chapter.

This is an other Sermon, whiche
the Lord commanded Je-
remie for to preache, sayinge:
Hear the wordes of the couenaunt,
and speake vnto the menne of Iuda,
and to all them that dwell at Ieru-
salem, and say thou vnto them: • Thus
sayth the Lord God of Israel: • Cur-
sed be euery one that is not obedient
vnto the wordes of this couenaunt:
whiche I commanded vnto your
fathers, what time as I brought the
out of Egypt, from the yron seynace,
saying: • Be obedient vnto my voice,
do according to all that I command
you: so shall ye be my people, and I
will be your God, and will kepe my
promise. • that I haue swozne vnto
your fathers. Namely, that I would
geue them a lande, whiche floweth
with milke and hony, as ye see, it is
come to passe vnto this day. • Then an-
swered I, and sayde: Amen, let it be
euen so Lord, as thou sayest. • Then
the Lord sayd vnto me agayn: Preach
this in the cities of Iuda, and round
about Iherusalem, and saie: • Hear
the wordes of this Couenaunte,
that ye may keepe them: for I haue
diligentlye expoyed your fathers

Ph. 144 • He draweth by the cloudes frome
the bittermost partes of the earth: he
turneth lightning to rayne, and byn-
geth forth the windes out of theyr
treasures. His wisdom maketh all
men fooles. And confounded be all
casters of images: for that they cast,
is but a vayne thing, and hath no life.
Ez. 10 • The vayne craftsmen with their
works, that they in their vanitie haue
made, shall perishe one with another,
in the time of visitation. • Neuer the
lesse, Iacobs portion is no such: but
it is he that hath made all thinges, and
Israel is the rod of his inheritance.
The Lord of hostes is his name. • Ga-
ther vnto thy wares out of the lande,
thou that art in the stronge place. For
thus sayth the Lord: Behold, I will
now throw as with a stone slinge, the
inhabiters of this land, at this once, &
I will bring trouble vpon them, that
they shal proue true the wordes that I
haue spoken by the prophets. • Alas, how
am I hurt? Alas, how painful ar my
D scourges vnto me: For I consider
this sorowe by my selfe, and I must
suffer it. My tabernacle is destroyed,
and al my cordes are broken. My chil-
dren are gone fro me, and can no wher
be founde. Nowe haue I none to

Dent. 27
and: 8.5
Gal. 30

Exo. 19

Gen. 15

ever sens the time that I brought them out of the lande of Egypt, vnto this daye I gaue them warning betimes, saying: Herken vnto my voice.

Jer. 13 b • Neuerthelesse, they would not obey me, nor encline their eares vnto me, but folowed the wicked imaginatōs of their owne heartes. And therefore, I haue accused them as transgressors of al the wordes of this covenant that I gaue them to kepe, which they notwithstanding, haue not kept. And the Lord saide vnto me: It is founde out, that whole Israel, and all the Citizens of Ierusalem are gone back. They haue turned theselues to the blasphemies of their forefathers, whiche had no lust to heare my word. Euen likewise haue these folowed strange gods, and worshipped them. The house of Israel and Iuda haue broken my couenaunt, which I made with their fathers. Therefore thus saith the lord: Behold, I will sende a plague vpon them, which they shall not be able to escape, and though they crye vnto me,

Zach. 7 b I will not heare them. • Then shall the townes of Iuda, and the citizens of Ierusalem go, and call vpon their gods, vnto whom they made their oblations, but they shall not be able to helpe theym in time of their trouble.

Jer. 2. b • For as many cities as thou hast, O Iuda, so many gods hast thou had also. And loke howe many stretes there be in thee (O Ierusalem) so manye shameful alters haue ye set vp, alters I say, to offer vpon them vnto Baal.

Jer. 7. b • Therefore, pray not thou for this people, bid neyther prayse nor prayer for them, for though they cry vnto me in their trouble, yet wil I not heare the. What parte hath my beloued in my house, seeing he hath wrought abomination, seruuing many gods? • The holy fleshe offerings in the temple are gone from thee, O Iuda; and thou when thou hast done euill, makest thy boast of it. • The Lord called thee a grene Olive tree, a sayre one, a fruitfull one, a goodly one: but with great clamour hath the enemye set fyre vpon it, and the branches of it are destroyed.

Jer. 17 b
Mat. 7. b
Ro. 11. e

For the Lord of Hostes that planted thee, hath deuised a plague for thee (O thou house of Israel and Iuda) for the euill that ye haue done to prouoke him to wrath, in that ye did seruite vnto Baal. Thus (O Lord) haue I learned of thee, to vnderstande it, for thou hast shewed me their imaginatōs. • But I am (as a meke lambe, an oxe) that is caried away to be slayne, not knowinge that they had deuised such a counsell against me, saying: We will destroy his meate with wodde, and dye him out of the land of the liuing, that his name shall neuer be thought vpon. Therefore, • I will beseeche thee now (O Lord of hostes) thou righteous iudge, thou that triest the reines and the hertes: let me see thee auenged of them, for vnto thee haue I comitted my cause. • The lord therefore spake thus of the citizens of Bathan, that thought to slea me, saying: • preach not vnto vs in the name of the Lord, or els thou shalt dye of our handes. Thus (I say) spake the Lord of hostes. Beholde, I will visite you. Your yonge men shall perishe with the swerde, your sonnes and your daughters shall bitterly dye of hunger, so that none shal remayne. For vpon the Citizens of Bathan will I bringe a plague, euen the pere of their visitation.

The .xij. Chapter.

O Lord, thou art moze righteous, then that I should dispute with thee. Neuerthelesse, lette me talke with thee in thinges reasonable. Howe happened it, that the swaye of the vngodlye is so prosperous: and that it goeth so well with them, which without any shame offend and line in wickednes? • Thou plantest theym, they take roote, they growe and bring forth fruite. They boast much of thee, yet art thou farre from theym reynes. But thou Lord (to whom I am well known) thou that haste seene and proued my heart, take them awaye, lyke as a floche is carped to the slaughter house, and

appoint them for the day of slaughter. How long shall the land mourn

Jer. 14. and all the herbes of the field perish, for the wickednes of them that dwell

therin. The cattell and the birdes are gone, yet say they tush, . God will

Jer. 19. not destroye vs utterly. Seeing thou art weary in running with the foote

Jer. 1. men, how wilt thou runne with horses? In a peacible sure land thou maist

be safe, but how wilt thou do in the furious pride of Iordane: For thy

brother and thy kindred haue altogether despised thee, and cryed out vpon

Jer. 9. thee in thine absence. . Beleue them not, though they speake saye wordes

to thee. As for me (I say) I haue forsaken mine owne dwelling place, and

Jer. 19. left mine heritage. My life also that I loue so well, haue I geuen into the

handes of mine enemyes. . Mine heritage is become vnto me, as a lion in the wood. It cryed out vpon me,

therfore haue I forsake it. Mine heritage is vnto me, as a speckled birde,

a bird of diuers colours is vpon it, Come, and gather ye together all the

Jer. 1. beasts of the field. Come that ye may cate it vp. . Diuers herdmen haue

Jer. 1. broke downe my . vineyard, and troden vpon my position. Of my pleasant

position, they haue made a wilderness and desert. They haue layde it waste:

and nowe it is waste, it sigheth vnto me. Yea, the whole lande lyeth waste,

and no man regardeth it. The destroyers come ouer the heath euery waye:

for the sword of the Lord doth consume from the one ende of the land to

the other, and no flesh hath rest. They haue sowne wheate, and reaped thornes.

They haue taken heritage in possession, but it doth them no good.

And the Prophetes were ashamed of your fruites, because of the greates

Jer. 1. wrath of the Lord. Thus sayth the Lord vpon all mine euil neighbours,

that lay hand on mine heritage, which I haue possessed, euen my people of

Israel. Behold, I will plucke them (namely Israel) out of their lande,

and put out the house of Iuda, from amonge them. . And when I haue

cutt them out, I will be at one with them agayne, and I will haue mercy

Jer. 1. vpon them, and bring them agayne, e- uery man to his owne heritage, and

into his lande. And yf they (name- ly, that trouble my people) wil learne

the wayes of them, to sweare by my name: The Lord lieth (like as they

learned my people to sweare by Baal) then shall they be reckned among my

people. But yf they will not obey, then will I roote out the same folke,

and destroye them, saith the Lord.

The .xij. Chapter.

Thus sayth the Lord vnto me: go thy way, and get me a lynn-

en breeche, and gird it about thy loynes, and lette it not be sweete,

Then I got me a breeche, accordinge to the commaundement of the Lord,

and putte it about my loynes. After this, the seconde time, the Lord spake

vnto me agayne: Take the breeche that thou hast prepared, and putte aboute

thee, and get thee vp, and go vnto Euphrates, and hide it in a hole of the

Jer. 1. rocke. So went I, and hid it at Euphrates, as the Lord commaunded me.

And it happened long after this, that the Lord spake vnto mee: Arise

and get thee to Euphrates, and sette the breeche from thence, which I com-

maunded thee to hide there. Then went I to Euphrates, and digged vp, and

toke the breeche from the place where I had hid it: and behold, the breeche

was corrupt, so that it was profitable for nothing. Then sayde the Lord

vnto me: Thus sayth the Lord, euen so will I corrupt the pride of Iuda,

and the hye mind of Ierusalem. This people is a wicked people, . they will

Jer. 7. not heare my worde, they folowe the wicked imaginations of their owne

and, 19. heart, and hange vpon strange gods, them they serue and worshippe: and

therfore they shall be as this breeche that serueth for nothinge. . For as

straitlye as a breeche lyeth vpon a mannes loynes, so straitly did I bind

the whole house of Israel, and the whole house of Iuda vnto me, sayth

the

Deu. 4. c the Lord, that they might be my people: that they might haue a glorious name: that they might be in honour: but they woulde not obey me. Therefore laye this riddle befoze them, and say: Thus saith the Lord God of Israel: Euerye pot shalbe filled with wine. And they shall say: thinkest thou, we knowe not, that euerye pot shalbe filled with wine? Then shalt thou say vnto them. Thus sayth the Lord: Beholde, I shall fill all the inhabiteurs of this land with drunkennes, the kinges that sit vpon Dauids stole, the priestes and prophetes, with all that dwell at Jerusalem. And I will set them one against another, yea the fathers against the sonnes, sayeth the Lord. I will not pardon them, I wil not spare them, nor haue pitie vpon them, but destroy them. Be obedient, geue eare, take not disdayne at it, for it is the Lord himselfe that speaketh. Honour the Lord your God herein, or he take his light from you, and or euer your fete stumble in darkness at the hill: least when ye looke for the light, he turne it into the shadowe and darkenes of death. But if ye will not heare me, that geue you secreete warninge, I will mourne from my whole heart for your Subbournes.

Jer. 31 c. •ditionally will I wepe, and the teares shall gush out of mine eyes. For the Lordes flocke shalbe caried awaye captiue. Cel the king and the queene: Humble your selues, set you downe lowe, for your dignitie shalbe throwne downe, and the crowne of your glory shall fall vpon your head. The cities toward the South shalbe shutte vp, and no man shall open them. All Iuda shalbe caried awaye captiue, so that none shall remayne. Lift vp your eyes and behold them, that come from the North, where is the flocke (O thou land) that was geue thee. And where

Jer. 21 b
Esa. 13 b
are thy fat and riche sheepe. • To who wilte thou make thy mone, when the enemye shall come vpon thee: for thou hast taught them thy selfe, and made them masters ouer thee. Shal not so we come vpon thee, as on a woman

trauailing with childe? And yet thou wouldest saye then in thine heart: Wherefoze come these thinges vpon mee? • Euen for the multitude of thy blasphemies, shall thy hinder parties and thy feete bee discovered. For lyke as a man of Inde maye change his skinne, and the cat of the mountayne her spottes: so maye ye that be exercised in euill, do good. Therefore will I scare them, like as the strubble that is taken away with the Southwinde. This shalbe your portion, and the portion of your measure, wherewith ye shalbe rewarded of me, sayth the Lord: because ye haue forgott me and put your trust in deceitfull thinges. • Therefore shall I turne thy clothes ouer thy heade, and discover thy thigh, that thy vniustices may be seene, thy aduoutie, thy deadely malice, thy beastlynes, and thy shamefull whoredome. For vpon the fieldes and hilles I haue sene thy adominations. We be vnto thee (O Jerusalem) when wilt thou euer be clenched any more?

The xiiij. Chapter.

The word of the Lord shewed vnto Jeremie, concerninge the dearth of the fruits. Iuda hath mourned, his gates are desolate: (they are desolate) they are brought to heauyness euen vnto the ground, and the crye of Jerusalem goeth vp. The Lordes sent their seruantes to fetch water, and when they came to the welles, they did finde no water, but caried their vessels home emptye. They be ashamed & confounded, and couer their heades. • For the ground is dried vp, because there cometh no rayne vpon it. The plowmen also be ashamed, and couer their heades. The winde also forsooke the sponge sawne that he brought forth in the field, because there was no grasse. The wilde fowles did stand in the hye places, and dyewe in their wind like the diags, their eyes did fayle for want of grasse. Doubtes, our owne wickednes doth reward vs. But Lord do thou, according to thy name, though our transgressions

one and sinnes be many, and agaynst
 14.19 b they haue we sinned. • For thou arte
 the comfort and helpe of Israel in the
 time of trouble. Why wilt thou be as
 a stranger in the lande, and as one that
 goeth ouer the fildes, and commeth in
 onely to remayne for a nighte? Whye
 wilt thou make thy self a coward, and
 as it were a gyaunte that yet may not
 helpe? For thou (O Lord) art in the
 midst of vs, and thy name is called
 vpon of vs, forsake vs not. Thus hath
 the Lord sayd vnto this people: seying
 they haue had suche a luste to wander
 abroade, and haue not refrayned their
 fete, and therfore displeased the Lord,
 but he will no more bying agayne to re=
 membraunce all their misdeedes, and
 punishe all their synnes. Yea, euen
 14.7. b thus saide the Lord vnto me. • Thou
 shalt not pray to do this people good.
 14.1. h. • For though they faste, I will not
 heare their prayers, and though they
 offer burntofferings and sacrifices,
 I yet wil not I accept them. For I wil
 destroy them with the sword, hunger
 and pestilence. Then answered I: O
 14.1. d Lord God, • the prophetes saue vnto
 14.1.2 a them: Cushe, ye shall • nede to feare no
 sword, and no hunger shal come vpon
 you, but the Lord shall geue you
 continuall rest in this place. And the
 Lord sayde vnto me: The prophetes
 14.33. b preache ypes in my name, where as I
 haue not • sente them, neyther gaue
 I them anye charge, neyther didde I
 sprake vnto them: yet they preach vnto
 you false visions, charming, vanitie,
 disceatefulness of their owne hearte.
 Therefore thus saith the Lord. As for
 those Prophetes that preache in my
 name (whom I neuertheles haue not
 sent) and that say: Cushe there shal no
 14.14. a swerde nor hunger be in this lande,
 • with swerde and with hunger,
 shall those prophetes perishe, and the
 people to whom they preache shall be
 cast out of Ierusalem, dye of hunger,
 14.16. a and be slaine with the swerde, • (and
 there shalbe no man to burye them)
 both they and their wiues, their sons
 and their daughters. For thus will
 I pourte their wickednes vpon them,

This shalt thou saue also vnto them. D
 Myne eyes shall weepe withoute
 ceassing day and night: For my peo=
 ple shal be destroyed with great harm,
 and shal perishe with a great plague.
 For yf I go into the fild, lo, it lyeth
 all full of slayne men. If I come in=
 to the citie, lo, they be all famished of
 hunger. Yea their Prophetes also and
 priestes shalbe led into an vnknown
 land. Wilt thou then bitterly forsaken
 Iuda: Doe st thou not abhorre Stone?
 O halbe thou so plagued vs, that we
 can be healed no more. • We looked for
 14.8. f peace, and there commeth no good: for
 the time of healthe, and lo, here is no=
 thing but trouble. We knowledg, O
 Lord, all our misdeedes, and the sin=
 nes of our fathers, that we haue of=
 fended thee. We not displeased, (O
 Lord) for thy names sake, • forget not
 thy louing kyndnes. Remember the
 throne of thine honour, bryake not the
 couenaunt that thou hast made with
 vs. • Are there any among the gods of
 the Gentiles: that send rayne, or geue
 the showres of heauen? Or may the
 heauens drop rayne without thy com=
 maundement? Doe st not thou it, O
 Lord our God, in whom we trust:
 Yea Lord, thou dost al these thinges.

Cher. x. Chapter.

Then spake the Lord vnto me:
 • Though Moses and Samu=
 14.7. b ell stood before me, yet haue I
 14.14. c no heart to this people. Dzyne them
 a waye, that they maye go out of my
 sighte. And yf they saue vnto thee:
 whither shall we go? then tell them:
 The Lord geueth you this aunswere.
 • Some vnto death, some to the sword
 some to hunger, some into captiuitie.
 For I will bying foure plagues vpon
 them, sayth the Lord. The sword
 shall slaye them, the dogges shal teare
 them in peeces, • the foules of the ayre
 and beastes of the earth, shal eate them
 vpon, & destroy them, I wil scatter them
 about also in all kingdoms & landes to
 be plagued, because of • Manasseh the
 son of Hezekia king of Iuda, for the
 14.21. a thinges that he didde in Ierusalem.
 Why

Esa. 59. 1

Jer. 5. 1

Jer. 7. 6
Eze. 14. 6

Eze. 9. 6

Jer. 16. 4

4. re. 21. 1

Who shall then haue pittie vpon thee, O Ierusalem: who shall be sorre for thee: or who shall make intercession, to obtayne peace for thee: seeing thou goest fro me, and turnest backeward, sayeth the Lord: therefore, I didde stretch out mine hande agaynst thee, to destroy thee, & I haue ben sorre for thee so long, that I am wery. I haue scattered them abroade with the same on euery syde of the lande. • I haue wasted my people, and destroyed theym. Yet they haue had no luste to turne fro their owne waies. I haue made their widowes more in number, then the sandes of the sea. Upon the mothers of their childzen did I bring a destroyer in the noone daye. • Sodenly and vnawares did I send a fear vpo their cities. She that hath borne seuen childzen hath none, her heart is full of sorowe. • The Sunne doeth sayle her in the cleare daye, she is confounded and sayntie for very heuynesse. As for those that remayne, I will deliuer the vnto the sword before their enemies, sayth the Lord. • A mother, alas that euer thou diddest beare me, a brasler & rebuker of the whole land. Though I neuer lente nor receaued vpon blespe, yet all men speake euill vpon me. And the Lord answered me: Merely thy remnaunte shall haue welthe. Come not I to thee, when thou art in trouble, and helpe thee, when thine enemy oppresseth thee? Doeth one prou hurt another, or one metall that commeth from the North, another?

Iere. 7.c

Iemo. 8.d

Ier. 20.d

C

Ier. 17.a

Deu. 32.c

Pla. 109

And the Lord answered me: Merely thy remnaunte shall haue welthe. Come not I to thee, when thou art in trouble, and helpe thee, when thine enemy oppresseth thee? Doeth one prou hurt another, or one metall that commeth from the North, another? As for thy riches and treasure, I will geue them out into a pray, not for any money, but because of al thy sins, that thou hast done in all thy coastes. And I will bring thee with thyne enemies into a lande, that thou knowest not: for the fyre that is kindled in my indignation, shall burne you vp. O Lord thou knowest, therefore remember me, and visyte me, deliuer me fro my persecutours. Take me not from this lyfe in the time of the longe patience, thou knowest, that for thy sake I suffer rebuke. • When I had found thy wordes, I did eate them vp

greedily: they haue made my heart full and glad. For thy name was called vpon me, O Lord God of hostes, I dwell not among the scoyners, neither is my delite therein: but I dwell onely in the feare of thy hand, for thou hast fylled me with bitterness. Shall my heauynesse endure for euer: Are my plagues then so great, that they may neuer be healed? Wilt thou be as one that is false, and as a water, that filleth, and can not continue? Upon these wordes thus saide the Lord vnto me: If thou wilt turne agayne, I will sette thee in my seruice: and if thou wilt take out the thinges that are precious from the vile, thou shalt be euen as myne owne mouth. • They shall conuert vnto thee, but turne not thou vnto them: and so shall I make thee a stronge brasen wall against this people. • They shall fighte agaynst thee, but they shall not preuaile. For I my selfe will be with thee, to helpe thee, and deliuer thee, sayth the Lord. And I will rid thee out of the handes of the wicked, and deliuer thee out of the handes of tiraantes.

The .xvi. Chapter.

Thus sayde the Lord vnto me. Thou shalt take thee no wyfe, nor beget childzen in this place. For of the childzen that are borne in this place, of their mothers that haue borne them, and of their fathers that haue begotten them in this land, thus saith the Lord. They shal dye an horrible death, • no man shall mourne for them nor burie them, but they shall lye as donge vpon the earth. They shall peryshe thorow the sword and hunger, • and theyr bodies shall be meate for the foules of the ayre, and beastes of the earth. For thus sayeth the Lord: So not thou in vnto them, nor come to mourne & wepe for them: for I haue taken my peace from this people (sayth the Lord) yea my favour and my mercy. And in this lande shall they dye, old and yonge, and shall not be buried: no man shall beweepe them, no man shall clippe or shawe him selfe for them, & here shall not one blyssed

another, to mourne with them for
 theyr deade, as to comfort them. One
 shall not offer another the cup of con-
 solation, to forget their heauynesse for
 father and mother. • Thou shalt not
 go into their feast house, to sit downe,
 to eate or drinke with them. For thus
 sayth the Lord of hostes the God of
 Israel: • Behold, I shall take away
 out of this place, the voyce of myrrh
 and gladnes, the voyce of the byde-
 groue and of the byde: yea, and that
 in your daies, that ye may see it. Now
 when thou shewest this people all
 these wordes, and they say vnto thee:
 wherefore hath the Lord deuised all
 this great plague for vs? What is
 the offence and synne, that we haue
 done against the Lord our God? He
 make thou them this answer: • Be-
 cause your fathers haue forsaken mee
 (sayth the Lord) and haue walked
 after strange gods, whom they haue
 honoured and worshipped: but mee
 haue they forsaken, and haue not kept
 my lawe. • And ye with your shames-
 full blaspheming, haue exceeded the
 wickednes of your fathers, for euery
 one of you haue folowed the forehead
 and full ymaginations of his owne
 heart, and is not obedient vnto me.
 • Therefore will I cast you out of this
 land, into a lande that ye and your fa-
 thers knowe not: and there shall ye
 serue strange gods daye and night,
 there will I shewe you no fauoure.
 • Beholde therefore (sayth the Lord)
 the dayes are come, that it shall no more
 be hyde: the Lord knoweth, whiche
 broughte the children of Israel out
 of the lande of Egypt: but it shall be
 sayd, the Lord knoweth, that broughte the
 children of Israel from the North,
 and from all landes where he had scat-
 tered them. For I will bring them
 againe into the land, that I gaue vn-
 to their fathers. Beholde (sayth the
 Lord) I will send out many spiers
 to take them; and after that will I
 send out many hunters to hunt them
 out from all mountaynes and hilles,
 and out of the croues of stone. For
 mine eyes behold all their wayes, and

they can not be hid fro my face, nei-
 ther can their wicked deedes be kept
 close out of my sight. But first will
 I sufficiently reward their shamefull
 blasphemies and sinnes, because they
 haue despyled my lande: Namely with
 their stinking Idolles, and with the
 carions of their abominations, wher
 with they haue filled mine heritage.
 • O Lord, my strength, my power, Jer. 24 8
 and refuge in tyme of trouble. The
 Gentiles shall come vnto thee from
 the endes of the worlde, and say: We
 reioyce our fathers haue cleaured vnto
 lyes, they? Idols are but bayne, and
 vnprofitable. How can a man make
 those his goddes, whiche are not able
 to be goddes? And therefore I will
 once teache them, sayth the Lord, I
 will shewe them my hande and my
 power, that they may knowe, that my
 name is the Lord.

The .xviij. Chapter.

Y Our sinne (O ye of the tribe
 of Iuda) is written in the ta-
 ble of your heartes, and grauen
 so vpon the edges of your aultern
 with a penne of yron, and with an
 adamant clawe: that as the fathers
 thinke vpon their children, so thinke
 you also vpon your aulterns, woddes,
 thicke trees, hye hilles, mountaynes,
 and fieldes. • Wherefore, I will make Jer. 15 8
 my mount that standeth in the field al
 your substance and treasure to be spoy-
 led, for the great sinne that ye haue
 done vpon your hye places, thowout
 all the coastes of your land. Ye shal be
 caste out also from the heritage, that
 I gaue you. And I will subdue you
 vnder the heauy bondage of your ene-
 mies in a lande that ye knowe not.
 For ye haue ministered fyre to my in-
 dignation, whiche shall burne euer-
 more. Thus sayth the Lord. • Cur-
 sed be the man that putteth his trust
 in man, and that taketh fleshe for his
 arme, and he, whose heart departeth
 from the Lord: He shall be lyke the
 heache, that groweth in the wilder-
 nesse. As for the good thinge that is
 A 11. i. for

Isa. 49. 6
 Psal. 116
 Eccl. 29 8

for to come, he shal not see it: but dwel
in a drye place of the wilderness, in a
salt and vnoctupied lande. • **Psal. 2. b**
Psal. 2. 2 c is the man that putteth his truste in
the Lord, and whose hope is the Lord
Psal. 1. a him selfe. • For he shal be as a tree,
Psal. 1. 1 b that is planted by the water side, whi-
che spreadeth out the roote vnto moist
nesse, whom the heate can not harme
when it commeth, but the leafe shal be
grene. And though they grow but lit-
tle fruite because of drouth, yet is he
not careful, but he neuer leaueh of to
bring forth fruite. • Among all thinges,
man hath the most reason, and sub-
borne heart. Who shal know it?
Jer. 11 d • Euen I the Lord search out & grownd
Apoc. 2. d of the heart, and try the reynes, • and
• **Ps. 7. b** rewarde euery man according to his
Rom. 2 a wayes, and according to the fruite of
Psal. 2. 3 a his works. • The Partriche maketh
• **Ps. 5. 2 b** a nest of egges, whiche she layde nor.
Luk. 13 b he commeth by richesse, but not rich-
teously. In the midst of his life must
he leaue them behinde him, and at the
last be found a very foole. But thou
(O Lord) whose throne is most glo-
rious, excellent, and of moost antiqui-
tie, which dwellest in the place of our
holy rest: Thou art the comfort of Is-
rael. All they that forsake thee, shall
be confounded: all they that departe
from thee, shall be written in earth,
Jer. 3. d for they haue forsaken the Lord, the
Eze. 3. 6 b very condite of the waters of life.
John. 4 b Heale me, O Lord, and I shall be
whole: save thou me, and I shal be sa-
ued, for thou art my prayse. Beholde,
these men say vnto me: Where is the
word of the Lord (let it come now.)
Whereas I neuertheless obediently
folowed thee as a shepheard, and haue
not vncaled taken this office vpon
me, this knowest thou wel. My wor-
des also, were right befoze thee. Be
not now terrible vnto me, O Lord,
Jer. 14 a for thou art he, in whom I hope,
when I am in perill. Let my perse-
cutours be confounded, but not me: let
them be asrayde, and not me. Thou
shalt bring vpon them the time of
theyr plagur, and shalt destroy them
• Right soys, Thus hath the Lord sayde

vnto me: • Go and stande vnder the
gate, where thowoe the people and
the kinges of Iuda go out and in, &
vnder all the gates of Ierusalem, and
say vnto them: Heare the word of the
Lord, ye kinges of Iuda, and all the
people of Iuda, and all ye citizens of
Ierusalem, that go thowoe this gate.
Thus the Lord commaundeth, • Take
heede for your lyues, that you carry no
burthen vpon you in the Sabbath, in
bring it thowoe the gates of Ierusa-
lem: ye shall beare no burthen alle
out of your houses in the Sabbath.
Ye shall do no labour therein, but ha-
looe the Sabbath, as I commaun-
ded your fathers. Forsothe, they ob-
eyd me not, neither hearkned they be-
to me: but were obstinate & stubborne
and neither obeyed me, nor receyued
my correction. Nevertheless, if ye
will heare me (sayth the Lord) and
beare no burthen into the Citie, thowoe
this gate vpon the Sabbath, if ye
will halowe the Sabbath, so that ye
do no worke therein: then shall they
goe thowoe the gates of this Citie,
kinges and princes, that shall sitte
vpon the throne of David: They
shall be caried vpon charets, and ryde
vpon horses, bothe they and theyr
wantes. Yea, whole Iuda, and all
the citizens of Ierusalem, shall go
here thorough, and this Citie shall e-
uer moore and moore be inhabited.
There shall come men also from the
Cities of Iuda, from about Ieru-
salem, and from the lande of Benia-
min, from the playne fields, from
the mountaynes, and from the wilder-
nesse: whiche shall bring burnt
offerings, sacrifices, oblations, and
incense; and offer vpon the altar
burning in the house of the Lord. But
if ye will not be obedient vnto me, to
halowe the Sabbath, so that ye will
beare your burthens thowoe the ga-
tes of Ierusalem: vpon the Sa-
bath: Then shall I sette fyre vpon
the gates of Ierusalem; and it shall
burne by the houses of Ierusalem,
and no man shall be able to quench it.

The .xviii. Chapter.

This is another communicati-
on; that God had with Jere-
mye, sayinge: Arise, and goo
downe into the Potters house, and
ther shal I tel thee moze of my mind.
Nowe when I came to the Potters
house, I founde him makinge his
wooke vpon a wheele. The vessel
that the Potter made of claye, brake
amonge his handes. So he began a
newe, and made another vessel accor-
dinge to his minde. Then sayde the
Lorde thus vnto me: • May not I do
with you, as this Potter doth, O ye
house of Israel, saith the Lorde: Be-
holde, ye house of Israel, ye are in
my hande, euen as the clay in the pot-
ters hande. • When I take in hande
to roote oute, to destroye, or to waste
awaye any people or kingdome, • yf
that people against whō I haue thus
deuised, conuert from their wicked-
nes: I repent of the plage, that I de-
uised to bring vpon them. • Agayne,
when I take in hande, to builde, or to
plant a people or a kingdome: yf the
same people do euill befoze me, and
heare not my voyce: I repent of the
good, that I deuised to doo for them:
I speake nowe therfore vnto whole
Iude, and to them that dwell at Je-
rusalem. Thus sayth the Lorde: Be-
holde, I am deuising a plague for
you, and am takinge a thing in hande
against you. • Therfore let euerye
man turne from his euill waye, take
vpon you the thing that is good, and
do righte. But they sayde: Rompze
of this: we will folowe oure owne
imaginations, and euery man ac-
cordinge to the wilfulness of his owne
mind. Therfore thus saith the Lorde:
Behold among the brethren, if any man
hath heard such horrible thinges, as
I daughter of Sion hath done, shal
he not lorde that melteth vpon the
founte of waters of Libanus, moule the
foules? Or may the springes of wa-
ter be so graven awaye, that they
runn awaye, geue moistnes, nor make

fruitful: But my people hath so for-
gotten me, that they haue made sacri-
fice vnto bayne Goddesses. And their
prophetes make theym fall in theyr
wayes from the auncient pathes, and
to go into a foote way not bled to be
troden of iust men. Wherethronghe
they haue brought their land into an
euertlastinge wilderness and scozne.
• So that whosoener traueleth ther-
by, shalbe abashed, and wagge their
heades. With an East wind will I
scatter them befoze their enemy. And
when their destruction commeth, I
will turne my backe vpon theym,
but not my face. Then sayde they,
• come, let vs imagine something a-
gainst this Jeremy. For the priestes
shall not be destitute of the law, nei-
ther shall the wise menne bee desti-
tute of counsell, nor the prophetes de-
stitute of the worde of God: Come,
and let vs smite him with the tonge,
and let vs marke all his wordes.
Consider me, O Lorde, and heare the
voyce of mine enemyes, • shall they
recompence euill for good: for they
haue digged a pit for my soule. • Re-
member, howe that I stood befoze
thee, to speake good for them, and to
turne awaye thy wrath from theym.
• Therfore let their childe dye of fis-
ger, and let them be oppressed with
the sword. Let their wyues be robbed
of their childezen, & becom widowes:
let their hus bandes be slaine, let their
younge menne bee killed with the
swearde in the fiede. Let the noyle
be hearde oute of their houses, when
the murderer commeth sodenly vpon
them. • For they haue digged a
pitte to take me, and layed snares for
my fete: Yet Lorde, thou knowest all
their counsell, that they haue deuysed
to slaye me. Forgeue not their wic-
kednes, and let not their sinne be put
out of thy sight: but let them be iud-
ged befoze thee as the giltye. & his
shalt thou do vnto them in the time
of thy indignation.

Jer. 19 b

Jer. 11 b

Pla. 109

Jer. 10 b

Pla. 109

Ch. 3. l

Jer. 11 b

The .xix. Chapter.

Al. ij.

Chas

3 Re. 23c

Deu. 12. d

Pla. 109

Eze. 16. c

Jer. 7. d

Jer. 18. b

Eze. 4. b

Jer. 18. b

Deu. 28c

Jer. 18. a

THus sayde the Lord: So thy waie and bye thee an earthen pitcher, and bringe forth the Senators and chiefe priestes into the balley of the children of Menom, whiche lieth befoze the dooze that is made of brycke, and shewe them there the wordes, that I shall tell thee, and saye thus vnto them: Heare the word of the Lord ye kinges of Iuda, and ye citezens of Ierusalem. Thus saith the Lord of hostes the God of Israel. Behold, I will bring such a plague vpon this place that the eares of all that heare it shall glowe. And that because they haue forsaken mee, and vniolowed this place, and haue offered in it vnto straunge gods, who neither they, their fathers, nor the kinges of Iuda haue knowen. They haue filled this place also with the blond of innocentes, for they haue set vpon an altair vnto Baal to burne their children for a burnt offering vnto Baal, whiche I neyther commaunded nor charged them neyther thought once ther vpon. Behold therfoze, the time commeth (sayeth the Lord) that this place shall nomore be called Copheth: nor the balley of the children of Menom, but the balley of slaughter: For in this place will I slaye the Senators of Iuda and Ierusalem, and kill them downe with the sword in the sight of their enemies and of them that seeke their liues. And their dead carcasses will I geue to be meate for the foules of the ayre, and beastes of the fildes. And I will make their cite so desolate and despitied: that whoso goeth thereby, shall be abashed and leaue vpon her, because of all her plagues. I will fede them also with the flesh of their sonnes and their daughters. Yea, every one shall eate vp another in the besieginge and straighenes, wherewith their enemies (that seeke their liues) shall kepe them in. And the pitcher shalt thou bryke in the sight of the men that shall be with thee, & say vnto the. Thus saith the Lord of hostes: Euen so will I destroye this people and cite: as a man

breaketh an earthen vessel, that can not be made whole againe. In Copheth shall they be buried, for they shall haue none other place. Thus will I do vnto this place also, saith the Lord, and to them that dwell therein: yea, I wil do to this cite as vnto Copheth. (For the houses of Ierusalem and the houses of the kinges of Iuda shall be defiled, like as Copheth) because of all the houses in whose parlours they did sacrifice vnto al the host of heauen, and powred vynde offerings vnto straunge goddes. And so Ieremie came from Copheth, wher the Lord had sent him to prophesie, and stood in the court of the house of the Lord, and spake to all the people. Thus saith the Lord of hostes the God of Israel: Behold I will bring vpon this cite and vpon euery town about it: all the plagues that I haue deuised against them: for they haue bene obstinate, and would not obey my warninges.

The xx. Chapter.

Vhen Shalhur the priest the sonne of Emer, chiefe in the house of the Lord, hearde Ieremye preache so steadfastly: he smote Ieremye, and put him in the stocks, that are by the bye gate of Ben Iamin, in the house of the Lord. The next day folowing Shalhur brought Ieremye oute of the stocks againe. Then sayde Ieremye vnto him: The Lord shall cal thee no more Shalhur, (that is excellent and encreasing) but Shagoz (that is fearefull and afraid) euen wher. For thus saith the Lord: beholde, I will make thee afraid, euen thy self, and al that sawe thee, which shall perishe with the sword of their enemies, euen befoze thy face, and I wil geue whole Iuda vnder the power of the king of Babylon, which shall carie some vnto Babylon prisoners, and slay some with the sword. Whoeuer all the substance of this lande, all their precious and goodly woorthes, all costliness, and al the trea-

sure of the kinges of Iuda, will I
 geue into the handes of their enemies
 whiche shall spoyle them, and cary the
 vnto Babylon. But as for thee (O
 Iphthar) thou shalt be caried vnto
 Babilon, with all thine household,
 and to Babilon shalt thou come,
 where thou shalt dye, and be buried,
 thou and all thy fauourers, to whom
 thou hast preached lyes. O Lord, yf
 I am disceaued, then haste thou dis-
 ceaued me: thou hast dealt strongly,
 and haste perswaded, and makest me
 stronge agaync. • All the daye longe
 am I despised, and laughed to scozne
 of euery man: because I haue nowe
 preached longe agaynst malicious ti-
 ramny, and shewed them of destruc-
 tion. • For the which cause they caste
 the woorde of the Lord in my teeth,
 and take me euer to the worst. Where-
 fore, I thought from thenceforth, not
 to speake of him, nor to praye any
 more in his name. But the woorde of
 the Lord was a very burning fyre
 in my heart and in my bones, whiche
 when I wold haue stopped, I might
 not. For why? I heard so many de-
 rilious and blasphemies on euery
 syde of me: complayne vpon him, say
 they, and we will tell his tale, yea
 euen of mine owne companions, and
 suche as were conuersant with me,
 wente about to murder me, saying:
 vpon him, we shall one way or other
 begyle him and perswade agaynst him,
 and be auenged of him. But the Lord
 stood by me, lyke a mightie gyaunte,
 therefore my persecutours feil, and
 coulde do nothing. They shalbe soze
 confounded, for they haue done vn-
 wisely, they shall haue an everlasting
 shame. • And nowe, O Lord of hoo-
 ses, thou righteous searcher (whiche
 knowest the reynes and the verye
 heartes:) let me see them punished,
 for vnto thee I committe my cause.
 Hence vnto the Lord, and prayse
 him, for he hath deliuered the soule of
 the oppressed, from the hande of the
 violent. • Cursed be the day, wherein
 I was borne, unhappy be the daye
 wherein my mother brought me forth,

Cursed be the man, that brought my
 father the tidinges to make him glad,
 saying: thou hast gotten a sonne. Let
 it happen vnto that man, as to the ci-
 tizens. whiche the Lord turned vpside
 downe. Let him heare crying in the
 morning, and at none daye lamenta-
 ble howling. Why sleepest thou not
 me, as sone as I came out of my mo-
 thers wombe? • That my mother
 had bene my greue her selfe, that the
 birth might not haue come out, but
 remayned still in her. • Wherefore
 came I forth of my mothers wombe?
 To haue experience of laboure and
 sorowe? and to leade my life with
 shame?

Gen. 17c

Job. 10c

The .xxi. Chapter.

These are the wordes that the
 Lord spake vnto Ieremie, •
 What time as king Zedekiah
 sent vnto him, Iphthar the sonne of
 Melchias, and Sophonias the sonne
 of Maasias the priest, saying. • Aske
 counsell at the Lord (we pray thee) of
 our behalfe, for Nabuchodonosor the
 king of Babylon besetgeth vs, yf the
 Lord (peradventure) will deale with
 vs, according to his maruiculous po-
 wer, and take him from vs. Then
 spake Ieremie: Geue Zedekias this
 answer. Thus sayth the Lord God
 of Israel: Beholde, I will tourne
 backe the weapons that ye haue in
 your handes, wherewith ye fighte a-
 gaynst the kinge of Babylon and the
 Caldees, whiche besiege you rounde
 about the walles, and I will bringe
 theym together into the middell of
 this citie, and I my selfe will fight
 agaynst you, with an out stretched
 hande, and with a mightie arme, in
 great displeasure and terrible wrath,
 and will smyte theym, that dwell in
 this citie: yea, both men and cattell
 shall dye of a great pestilence. • And
 after this (sayth the Lord) I shall de-
 liuer Zedekias the king of Iuda, and
 his seruantes, his people (and suche
 as are escaped in the citie, from the
 pestilence, swearde and hunger) into
 the power of Nabuchodonosor king
 of

3 Re. 23b

Jer. 39b

of Babilon: yea, into the handes of their enemies, into the handes of those that folowe vpon their liues, whiche shall smite theym with the sword, they shall not pittie them, they shall not spare them, they shall haue no mercy vpon them. And vnto this people thou shalt saye: Thus sayeth the Lord: beholde, I laye before you the way of life and death. • Who so abydeth in this citie, shall perishe, eyther with the sword, with hunger, or with pestilence. But who so goeth out to holde on the Caldees parte, that besiege it, he shall saue his lyfe, & shall win his soule for a praye. • For I haue set my face agaynst this citie, (sayth the Lord) to plague it, and to do it no good. It muste be geuen into the hande of the king of Babilon, and be burnt with fire. And vnto the house of the king of Iuda, say thus: Heare the word of the Lord (O thou house of Dauid) for thus sayeth the Lord.

Jer. 27 a
Jer. 22 a

• Whinister righteousnesse, and that soone, deliuer the oppressed from violent power: or euer my terrible wrath I breake out lyke a fyre, and burne, so that no man maye quenche it, because of the wickednes of your ymaginations. • Beholde (sayth the Lord) I will come vpon you, that dwell in the balleges, rockes, and feldest, and saye. • Cull, who wil make vs afraid: or who wil come into our houses: for I will visite you (sayth the Lord) because of the wickednes of your inuentions, and will kinde such a fyre in your wood, as shall consume all that is about you.

Esay. 2. c
Jer. 20 a

Jer. 4 a
Jer. 41 a

Jer. 41 a
Jer. 29. c

Jer. 5. b
Jer. 5. b

Jer. 5. b
Jer. 5. b

Jer. 5. b
Jer. 5. b

Jer. 5. b
Jer. 5. b

Jer. 5. b
Jer. 5. b

Jer. 5. b
Jer. 5. b

lent, doe not griene nor oppresse the stranger, the fatherlesse, nor the widow, & shed no innocent blood in this place. And yf ye keepe these thynges saythfully, then shall there come in at the doore of this house, kinges to sit vpon Dauids seate: they shall be tried in charettes, and ryde vpon horses, both they and their seruantes, and their people. But yf ye will not be obedient vnto these commandmentes, • I sweare by myne owne selfe (sayth the Lord) this house shall be waste. For thus hath the Lord spoken vnto the kinges house of Iuda. Thou Gilead arte vnto me the heade of Libanus. Shall I not make thee so wast (and thy cities also) that no man shall dwell therein? I will prepare a destroyer with his weapons for thee, to hew down the special Cedre trees, and to cast them in the fyre. And all the people that go by this citie, shall speake one to another. • Wherefore hath the Lord done thus vnto this noble citie? • Then shall it be answered: • because they haue broken the couenant of the Lord their God, and haue worshipped & serued strange goddesses. • Mourne not ouer the dead, and be not woe for theym, but be saye for him that departeth away: for he commeth not agayne, and seeth his native countrey no more. For thus sayth the Lord, as touchinge • Beliaim the son of Josias king of Iuda, whiche reigned after his father, and is caried out of this place, he shall neuer come hither agayne, for he shall dye in the place, whereto he is led captiue, and shall see this lande no more. • Wo worth him, that buildeth his house with vnrighteousnes, and his parlours with the good, that he hath gotten by violence, which neuer recompenseth his neighbour's labour, nor payeth him his hyre. He thinketh in him selfe, I will build me a wide house, and gygionous parlours. He causeth windowes to be between therein, & the selinges and ioyntes maketh he of Cedre, & payeth them with Sinauer. • Thinketh he to reggne, now that thou promost

me to wrathe with the Cedar trees: Did not thy father cate & drinke, and prosper well, as long as he dealt with equitie & righteousness? Yea, when he helped the oppressed and poze to their right, then prospered he well. From whence came this, but onely because he had me before his eyes, sayeth the Lord: Nevertheless, as for thine eyes and thine heart, they loke vpon conu^{er}sionnesse, to shedde innocent blood, to doo wrong and violence. And therefore thus sayeth the Lord Against Je^{re}mias, the sonne of Josias king of Juda. They shal not mourne for him as they vse to doo. Alas brother, Alas sister. Ne^{it}her shall they say vnto him. Alas sir, alas for that noble prince. But as an Asse shall he bee buried, corrupte and be caste without the gates of Ierusalem. Climbe vp the hill of Libanus, (O thou daughter of Sion) lise vp thy voyce vpon Balsam, crye from all partes: for all thy towers are destroyed, I gaue thee warning, while thou wast yet in prosperitie. But thou saydest: I wil not heare. And this maner haste thou vnto from thy youth, that thou wouldest neuer heare my voyce. All thy hardemen shall be diuinen with the wind, and thy dearlinges shalbe carried away into captiuitie. Then shalt thou be brought to shame and confusion, because of all thy wickednesse. Thou that dwellest vpon Libanus, & makest thy neaste in the Cedar trees: Elu. 13 b • O howe little shalt thou be regarded whenne thy sorowes and panges come vpon thee, as a woman traung^{ing} with childe. • As true lye as I lye (sayth the Lord.) Though Conanias, the sonne of Jehoakim kinge of Juda were the signet of my right hande, yet will I plucke him off. And I will geue thee into the power of them, that serke to slea thee, and into the power of them that thou fearest: into the power of Nabuchodonosor, the king of Babilon, and into the power of the Calders. Moreover, I will send thee, and the mother that bare thee into a straunge land, where

ye were not bozne, and there shall ye dye. But as for the land that ye will desire to retourne vnto, ye shall neuer come at it agayne. This manne Conanias shalbe like an ymage robbed and tozne in pieces, which pleaseth no manne for all his apparayle. Wherefore both he and his seede shalbe sent away, & cast out into a lande that they know not. O thou earth, earthe, earthe: Heare the word of the Lord. Thus saith the Lord: Write this man among the outlawes, for no prosperitie shall this manne haue all his life long. Ne^{it}her shall anye of his seede be so happy, as to sitte vpon the seate of Dauid, and to beare rule in Juda.

The xxij. Chapter.

Vo be vnto the shepherdes that destroye, and scatter my flocke, sayeth the Lord. Wherefore this is the commande^{ment} of the Lord God of Israel, vnto the shepherdes that fed my people: Ye scatter & thrust out my flocke, and looke not vpon them. Therefore now will I visite the wickednesse, of youre ymaginations (sayeth the Lord. And will gather together the remnant of my flocke, from all landes that I hadde diuinen theym vnto, and will bynge theym agayne to their pastures that they may growe and increafe, I will set shepherdes also ouer theym, whiche shall feede them. They shall no moze feare and dyede, for there shall none of them be losse, sayeth the Lord. • Beholde, the time commeth, sayth the Lord, that I will raise vp the righteous br^{an}che of Dauid, which kinge shall beare rule, and he shall prosper with wisdom, and shall sette vp equitie and righteousnesse againe in the earth. In this time shall Juda be saued, and Israel shal dwell without feare. And this is the name that they shall call him: • cuen the Lord our righteousnesse. And therefore behold, the time commeth, sayeth the Lord, that it shall no moze be sayde: Al. 119. the

Eze. 34. 8

Jer. 33. 6

Esa. 11. 8

Deu. 33. 6

1 Cor. 1. 6

the Lord lieth, which brought the children of Israel out of the lande of Egypt: But the Lord lieth, which brought forth, and led the seede of the house of Israel, out of the North land: and from all countres where I had scatred them, and they shall dwell in their owne lande agayne. My hearte breaketh in my bodye because of the false prophetes, all my bones shake: I am become like a drunken manne, (that by the reason of wine can take no rest) for very feare of the Lord, and of his holy wordes. Because the lande is full of aduouters, and thou-

Ier. 14. a

Crough swearing it mourneth, and the pleasant pastures of the deserte are dyed by. Yea, the way that men take, is wicked, and their gouernance is nothing like the holy worde of the Lord. For the Prophets & the priests them selues are polluted ypocrites, and their wickednes haue I founde in my house, sayth the Lord. Wherefore, their way shalbe slippery in the darknes, wherein they may sticke and fall. For I will bring a plague upon them, euen the peare of their visitation, sayth the Lord. I haue scene follie among the Prophets of Samaria, that they preached for Baal, and disceined my people of Israel. I haue scene also among the Prophets of Ierusalem foule aduoutry, and presumptuous lyes. They take the most shamefull men by the hande, flattering them, so that they can not retourne from their wickednes. All these with their citizens are vnto me as Sodome, and as the inhabitours of Gomorra. Therefore thus saith the Lord of hostes concerning the Prophets. Beholde, I will feede them with wormewood, and make them drinke the water of gall. For from the prophetes of Ierusalem is ypocrisie come into all the land. And there-

Ier. 9. b

Ier. 27. b

fore the Lord of hostes geueth you this warning. Heare not the wordes of the prophetes, that preach vnto you, and disceine you: surely they teach you vanitie, for they speake the meaninge of their owne hearte, and

not oute of the month of the Lord. They saye vnto them that despise me. The Lord hath spoken it: Cull ye shall prosper right well. And vnto all them, that walke after the luste of their owne hearte, they saye: Cull, there shall no misfortune happen you, for who hath sitten in the councill of the Lord, that he hath hearde and vnderstande what he is about to doe: Whoe hath marked his deuise, and heard it? Beholde, the storme waith of the Lord (that is his indignation) shall go forth, and a violent whirlwind shall fall downe vpon the heade of the vngodlye. And the wrath of the Lord shall not turne agayne, vntill he persourne and fulfill the thoughte of his hearte. And in the latter dayes ye shall knowe his meaning. I haue not sente these prophetes (sayth the Lord) and yet they ranne. I haue not spoken to them, and yet they preached. But if they had continued in my councill, they had opened to my people my wordes, and they had toured my people fro their euill waies and wicked imaginati- ons. Am I then God that seeth but the thinge, which is nye at hande, and not that is farre off? sayth the Lord. May any man hide him selfe so, that I shall not see him? sayth the Lord. Do not I fulfill heauen and earth? sayth the Lord. I haue hearde well enough, what the prophetes say that preache lyes in my name, sayinge: I haue dreamed, I haue dreamed. How longe will this continue in the prophetes heart to tell lyes, and to preach the craftie subtilty of their own herte: whose purpose is (with the dreamed that euery one tell) to make my people forgette my name, as their forefathers did, when Baal came by. The prophete that hath a dream, let him tell it: and he that vnderstandeth my word, let him shew it faithfully. For what hath chaffe and wheate to doe together sayth the Lord. Is not my word lyke a fire, sayth the Lord, and like an hammer, that breaketh the harde stones. Therefore thus

sayeth the LORD: Beholde I will vpon the prophets that steale my worde pryncipe from euery man: Behold, here am I (sayth the Lord) against the prophetes, that make tongues tender to speake, and saye: The Lord hath said it. Beholde, here am I (sayeth the Lord) against those prophetes, that dar prophesy lying dreames, & disceane my people with their vanities and miracles, whō I neuer sent nor commaunded them. They shal do this people great harme, sayth the Lord. Ye this people, epyther any prophet or priest as he thee & say: what is the burthen of the Lord? Thou shalt say vnto them, what burthen? Therfore will I cast you fro me, sayth the Lord, because ye your selues are (a burthen). And the prophet, priest, or people that blesch this tearme (the burthen of the Lord) him will I visite, and his house also. But thus shal ye say, euery one to another, and euery man to his brother. What aunswer hath the Lord geuen? or what is the Lordes commaundemente? And as for the burthen of the Lord, ye shall speake nomore of it: for euery mans owne worde is his burthen, because ye haue altered the wordes of the liuing God the Lord of hostes, our God. Thus shall euery man saye to the prophetes: what aunswer hath the Lord geuen thee? Or, what sayeth the Lord? And not once to name the burthen of the Lord. Therfore thus sayth the Lord. For so muche as ye haue bled this tearme (the burthen of the Lord) where as I notwithstanding sente vnto you, and forbad you to speake of the Lordes burthen. Beholde therefore, I will repute you as a burthen, and will caste you oute of my presence: yea, and the Citie also, that I gaue you, and your fathers: and will bring you to an euerlasting confusion, and into suche a shame, as shall neuer be forgotten.

The .xxiij. Chapter.

The Lord shewed me a vision: Behold, ther stood two maundes of figges befoze the temple.

of the LORD, after that. Nabuchodonosor king of Babylon had led away captiue Jechonias the son of Jehoakim king of Iuda, the mightie men also of Iuda, with the workmasters, and cunning men of Ierusalem, vnto Babilō. In the one maunde wer very good figges, euen like as those that be first ripe. In the other maund wer very naughty figs, which might not be eaten, they were so euil. Then said the Lord vnto me: what seest thou Ieremye? I sayde, figges, wherof some be verpe good, and some so euil, that no man maye cate them. Then came the word of the Lord vnto me, after this maner: Thus sayeth the Lord the God of Irael: like as thou knowest the good figges, so shal I knowe the menne led away, whom I haue sente out of this place into the land of the Caldees, for their profite: and I will set mine eyes vpon them for the best, for I will bringe them agayne into this lande: I will build them vp, and not breake theym downe: I will plante theim, and not roote theym oute. And I will geue them an heart to knowe howe that I am the Lord. They shalbe my people, and I wilbe their God, for they shall retourne vnto me with their whole heart. And like as thou knowest the naughty figges, whiche maye not be eaten, they are so euil: Euen so wil I (sayth the Lord) let Zedekias the king of Iuda yea and al his princes, and the residue of Ierusalem that remayne ouer in this lande, and them also that dwel in Egypt to be vexed and plagned in all kingedomes and landes. And will make them to be a reprove, a commō byword, a laughing stocke and shame, in all the places wherc I shal scater them. I wil send the sword, hunger and pestilence among them, vntil I haue cleane consumed them out of the lande, that I gaue vnto them and their fathers.

The .xxv. Chapter.

ASermon that was geuen vn to Ieremy, vpon all the people of Iuda, In the fourth

Dec. 9. b.

Deu. 29. a.
Jer. 30. b.

Jer. 29. a.

Deu. 29. a.

pere of Jehoakim the sonne of Jo-
 sias king of Iuda, that was in the
 first pere of Nabuchodonosor king of
 Babilon. which sermon, Jeremy the
 prophete made vnto all the people of
 Iuda, and to all the inhabitours of
 Ierusalem, on this maner. From the
 thirtene pere of Josias the sonne of
 Ammon king of Iuda, vnto this pre-
 sent day (that is euen. xliij. yeare) the
 word of the Lord hath bene commit-
 ted vnto me. . And so I haue spoken
 to you, I haue risen by early, I haue
 geuen you warning in season, but ye
 would not heare me. . Though the
 Lord hath sent his seruantes, all
 the prophetes vnto you in season. Yet
 would ye not obey, ye would not en-
 cline youre eares to heare. He sayde,
 4Re. 17c . turne agayne euery man from his
 euill way, and from your wicked y-
 maginations, and so shall ye dwell for
 euer in the land, that the Lord promi-
 sed you and your forefathers. And go
 not after straunge gods, serue theym
 not, worship them not, and anger me
 not with the workes of your hands:
 then will not I punish you. Neuer-
 thelesse ye would not heare me (sayth
 the Lord): but haue defiled me with
 the workes of your hands, to youre
 owne greate harme. Wherefore thus
 sayth the Lord of hostes. . Because
 ye haue not hearkened vnto my word,
 lo, I will send out, and call for all the
 people, that dwell in the North, saith
 the Lord, and will prepare Nabucho-
 donosor the king of . Babilon my ser-
 uant, and will bringe them vpon
 this lande, and vpon all that dwell
 therein, and vpon all the people that
 are about them, and will bitterly roote
 them out. I will make of them a wil-
 dernesse, a mockage, and a continuall
 Iere. 7. b desert. . Moreover, I will take from
 them the voyce of gladnes and solace,
 the voyce of the bridegrome, and the
 hyde, the voyce of the annoynted
 with the cressettes, and this whole
 lande shall become a wilder nesse, and
 2pa. 26. d these nations shall serue the kinge of
 1Esd. 1 a Babilon, threescore yeares and ten.
 Dan. 9. a . When the. lxx. yeares are expired, I

will visit also the wickednes of the
 kinge of Babilon, and his people
 saith the Lord: yea, and the land of the
 Caldees, & will make it a perpetuall
 wildernes, and will fulfill al my wo-
 des vpon that land, which I haue de-
 uised against it: yea, all that is writ-
 ten in this booke, which Jeremy hath
 propheted of all people: so that they
 also shalbe subdued vnto diuers na-
 tions and great kinges, . for I will
 recompence them accordinge to their
 dedes and workes of their own han-
 des. For thus hath the Lord God of
 Israell spoken vnto me: Take this
 . Wyne cuppe of indignation from my
 hande, that thou mayest cause all the
 people, to whom I sende thee, for to
 drinke of it: that when they haue
 dronken therof, they may be mad, and
 out of their wittes, when the sword
 commeth, that I will sende amonge
 them. Then toke I the cup from the
 Lordes hand, and made all people to
 drinke therof, vnto whom the Lord
 had sent me. But first the cite of Je-
 rusalem, and all the Cities of Iuda,
 their kinges and princes, to make
 them desolate, wast, despised, and his-
 sed at, and cursed, accordinge as it is
 come to passe this day. Yea, and Pha-
 rao the king of Egypt, his seruantes,
 his princes and his people all to-
 gether one with another, and all kin-
 ges of the land of Hus, all kinges of
 the Philistines land, I scalon, I yah,
 Accaron and the remnaunt of Iudod,
 the Edomites, the Moabites, and the
 Ammonites, all the kinges of E-
 rus and Sidon: the kinges of the
 Isles that are beyond the sea: Dedan,
 Thema, Buz, and al them that dwell
 in the bittermost partes of the world:
 all the kinges of Traby, and (gene-
 rally all the kinges that dwell in the
 desert: all the kinges of Samri, all the
 kinges of Eiam, all the kinges of the
 Medes, all the kinges toward the
 North, whet her they be furre or nye,
 euery one agaynst his neighbour:
 Yea, and all the kingdomes that are
 vpon the whole earthe. The king
 of Serach sayde he, shall visite

I with them also. Therefore sape thou
vnto them: This is the commande-
ment of the Lord of hostes the God
of Israel: Drink and be drunken,
sweare and fall, that ye neuer ryse, and
that thowse the swearde, whiche I
will sende among you. But yf they
will not receaue the cup of thy hande,
and drinke it, then tell them. Thus
doeth the Lord of hostes threaten
you: drinke it ye shall, and that shortly.
For so, I beginne to plague the
citie, that my name is geuen vnto:
thinke ye then that I will leaue you
unpunished? Ye shall not go quite, for
wyther I call for a swearde vpon all
the inhabitoures of the earth, sayeth
the Lord of hostes. Therefore tell
them all these wordes, and sape vnto
them. The Lord shall crye from a-
bout, and let his voyce be heard from
his holie habitation. With a greate
noyse shall he crye from his court re-
gall. He shall geue a greate voyce
(lyke the grape gatherers) and the
sounde thereof shalbe heard vnto the
ende of the worlde. For the Lord
hath a iudgemente to geue vpon all
people, and will holde his courte of
iustice with all fleshe, and punishe the
vngodly, sayeth the Lord. For thus
sayth the Lord of hostes: Behold,
a miserable plague shall goe from one
people to another, and a great stozing
water shall arsele from all the endes
of the earth. And the same daye shall
the Lord him selfe slaye them, from
one ende of the earth to another.
There shall no mone be made for any
of them, none gathered vp, none bu-
ried: but shall lye as donge vpon the
ground, shourne (O ye shepherdes)
and crye, sprinkle your selues with
ashes, O ye kams of the flocke: for
the time of your slaughter is fulfil-
led, that ye shall slaye one another, and
ye shalbe scattered, and ye shal fall like
beisels comynge made for pleasure.
The shepherdes shall haue no waye
to flee, and the rammes of the flocke
shall not escape. Then shall the shep-
herdes crye horrible, and the rammes
of the flocke shall mourne: for the

Lord hath consumed their pasture.
And their best fieldes lye dead, because
of the horrible wyathe of the Lord.
They haue forsaken their foldes like
as a Lyon: For their lande is waste
because of his furious cruelte, for his
fearfull indignation.

The xxvi. Chapter.

In the beginning of the reigne
of Jehonkin the sonne of Jo-
siah kinge of Iuda, came this
worde from the Lord, saying:
Thus sayth the Lord: Stand in the
court of the Lordes house and speake
vnto all them which (out of the Ci-
ties of Iuda) come to do worship in
the Lordes house, all the wordes that
I commaund thes to say. Like that
thou keepe not one woorde backe, yf
(peraduenture) they will herken, and
tourne euerye man from his wicked
way: that I may also repnt of the
plague, which I haue determined to
brynge vponn theym, because of their
wicked inuentions. And after this
maner shalte thou speake vnto them:
Thus sayth the Lord, yf ye will not
obey me, to walke in my lawes whi-
che I haue geuen you, and to heare
the wordes of my seruants the pro-
phetes, whom I sent vnto you, rising
vp timely, and still sending. Yf ye will
not folowe theym (I sape) then will
I do to this house, as I dyd vnto
Siloh, and will make this citie to
be abhoyred of all the people of the
earth. And the Priestes, the Prophe-
tes, and all the people heard Jeremie
preache these wordes in the house of
the Lord. Nowe when he had spo-
ken out all the wordes, that the Lord
commaunded him to preache vnto
the people, then the priestes, the pro-
phetes, & al the people toke hold vpon
him, & said, thou shalt die. Now darest
thou be so bolde, as to say in the name of
the Lord, it shal happen to this house
as it did vnto Siloh: & this citie shall
be so wast, y no man shal dwel therein.
And whē al the people wer gathered a-
bout Jeremie in the house of the Lord,
the princes of Iuda heard of this ramos, &
they came sone out of the kings palace
into

Jer. 7. a

Deu. 4. a

Jer. 18. a
Ioh. 3. b

Jer. 7. a

C

4. re. 15 a into the house of the Lord, and sette
 Ire. 36 g them downe before the . newe dooze
 of the Lord. Then spake the Priestes
 and the Prophetes vnto the Rulers,
 and to all the people, these woordes:

Joh. 19 a * This man is worthy to dye, for he
 Mat. 26. hath preached agaynst this citie, as ye
 your selues haue heard with your ea-

D res. Then sayd Jeremy vnto the ru-
 lers, and to all the people: The Lord
 hath sente me to preache agaynst this
 house, and agaynst this Citie, all the
 woordes that ye haue heard. Therfore
 amend your way & your aduilemēts,
 and be obedient vnto the voyce of the
 Lord your God: so shall the Lord re-
 pent of the plague, that he had deu-
 sed agaynst you. Nowe as for me, I
 am in your handes, do with me, as ye
 thinke expedient and good. But this
 shall ye knowe, yf ye put me to death,

Mat. 23. * ye shall make your selues, this citie,
 and all the inhabitants therof, guiltie of
 innocent blood. For this is of a truth
 that the Lord hath sente me vnto you,
 to speake all these woordes in your ea-

E res. Then said the rulers and the peo-
 ple vnto the Priestes and prophetes:
 This man may not be condemned vn-
 to death, for he hath preached vnto vs
 in the name of the Lord our G O D.
 The elders also of the lande stode by,
 and said thus vnto al the people: Mi-

Mich. 1 a cheas the Mozahtite, . which was a
 prophet vnder Ezekiah kinge of Ju-
 da, spake to all the people of Juda:

Mich. 3 c Thus saith the Lord of hostes: . Sy-
 on shalbe plowed like a field, Ierusa-
 lem shalbe an heape of stones, and the
 hill of the Lordes house shal be tour-
 ned to an hie wood. Did Ezekiah the
 king of Juda, & all the people of Ju-
 da put him to death for this. No be-

Jon. 3, b rily, . but rather feared the Lord, and
 made their prayer vnto him. For the
 whiche cause also, the Lord repen-
 ted of his plague, that he had deuised
 agaynst them. Shold we then do such
 a shamefull deede agaynst our soules.
 There was a prophete also that prea-
 ched stiffly in the name of the Lord,
 called Uriah, the sonne of Semeliah,
 of Mariathiarim: this man preached

also agaynst this city, and agaynst this
 land, according to al as Jeremy sayth. &
 Nowe . when Jehoakim the kinge
 with all the estate and princes hadde
 heard his woordes, the king went a-
 boute to slea him. . When Uriah per-
 ceuyed that, he was afraide and fled,
 and departed into Egypt. Then Je-
 hoakim the king sent seruantes into
 the lande of Egypt: Namely Elna-
 than, the sonne of Ichbor, and certaine
 men with him into Egypt, which let-
 ched Uriah out of Egypt, & brought
 him vnto king Jehoakim, that slewe
 him with the sweerde, and caste his
 dead bodie into the common peoples
 graue. But Shitham, the sonne of
 Saphan, healded Jeremie, that he
 came not into the handes of the peo-
 ple to be slayne.

The .xxvij. Chapter.

In the beginning of the reigne
 of Jehoakim the sonne of Jo-
 siah kinge of Iuda, came this
 worde vnto Jeremie, from the
 Lord, whiche spake thus vnto me:
 Make thee bondes and chapnes, and
 put them about thy necke, and sende
 theym to the kinge of Edom, to the
 kinge of Moab, to the kinge of Am-
 mon, to the kinge of Cyprus, and to
 the king of Sydone: and that by the
 messengers, which shall come to Je-
 rusalem vnto Zedekiah the kinge of
 Iuda, and byd theym saye vnto their
 maisters: Thus saith the Lord of
 hostes, the God of Israel: Speake
 thus vnto your maisters: . I am he
 that made the earth, the men, and the
 cattell that are vpon the ground, with
 my great power & outstretched arme,
 and haue giuen it vnto whome it
 pleased me. . And nowe will I de-
 liuer all these Landes into the po-
 wer of Nabuchodonosor the kinge of
 Babylon, . my seruant. The bes-
 kes also of the fieldes, shall I geue
 him, to do him seruice. And all the
 people shall serue him, and his sonne
 and his childers childen, vntill the
 time of the same lande be come a-
 ye: Yea, many people and great kinges
 shall serue him.

Moreover, that people and kingdome which will not serue Nabuchodonosor, and that will not put their necks vnder the yoke of the king of Babilon: the same people will I visite with the sword, with hunger, with pestilence, vntill I haue consumed them in his handes, saith the Lord.

And therefore soloow not your Prophets, Soothsayers, expounders of Dreames, Charmers, and witches, which say vnto you: Ye shal not serue the king of Babilon. For they preach you lies, to bring you farre from your lande, and that I might cast you out, and destroy you. But the people that put their necks vnder the yoke of the king of Babilon, & serue him: those will I let remayne still in their owne lande, sayth the Lord, and they shal occupie it, and dwell therein.

All these thinges tolde I Zedekiah, the king of Iuda, and sayde: Putte your neckes vnder the yoke of the king of Babilon, and serue him and his people, that ye may liue. Whye wilt thou and thy people perishe with the sword, with hunger, with pestilence: like as the Lord hath deuised for al people that will not serue the king of Babilon? Therefore geue

noare vnto those prophets (that tell you: Ye shall not serue the kinge of Babilon) for they preache you lies, neither haue I sente them (sayeth the Lord: Howbeit they are bolde falsely to prophetic in my name, that I might the sooner dyne you oute, and that ye might perishe with your preachers. I spake to the priestes also, and to all the people. Thus sayeth the Lord: Heare not the wordes of those prophets, that preache vnto you, and say: Beholde, the vessels of the Lordes house shall shortly be broughte hither againe from Babilon. For they prophetic lies vnto you. Heare them not, but serue the kinge of Babilon, that ye may liue. And

for I will make this Citie to be destroyed. But if they be true prophets, I will sende the word of the Lord vnto them, then

let them pray to the Lord of hostes, that the remnant of the ornaments (which are in the house of the Lord, and remayne yet in the house of the king of Iuda and at Ierusalem) be not caried to Babilon also: for thus hath the Lord of hostes spoken concerning the pillars, the lauer, the seat, and the residue of the ornaments that yet remayn in this Citie, which Nabuchodonosor the king of Babilon tooke not. When he caried away Je-
4. reg. 14
contiah the sonne of Jehoahim, king of Iuda, with all the power of Iuda and Ierusalem, from Ierusalem, vnto Babilon, captiue. Yea, thus hath the Lord of hostes, the God of Israel spoke, as touching the residue of the ordinaunces of the Lordes house, of the king of Iudaes house, and of Ierusalem. They shal be caried vnto Babilon, and ther they shal remaine, vntill I visite them, sayeth the Lord. Then will I bring them
4. re. 25
1. Esd. 1.
hither agayne. And this was done in the same yere, even in the beginning of the reigne of Zedekia king of Iuda.

The xxviij. Chapter.

BUt in the fourthe yere of the reigne of Zedekiah, kinge of Iuda, in the fifth Moneth, it hapned that Ihananiah, the sonne of Issur the prophete of Gibeon spake to me in the house of the Lord, in the presence of the Priestes, and of al the people, and said: Thus saith the Lord of hostes, the God of Israel: I haue broken the yoke of the king of Babilon: and after two yere will I bring againe into this place, al the ornaments of the Lordes house, that Nabuchodonosor king of Babilon, caried away from this place vnto Babilon: yea, I will bring agayne Je-
Jer. 17. 2
chomiah, the sonne of Jehoahim the king of Iuda him selfe, with all the prisoners of Iuda (that are caried vnto Babilon) euen into this place, saith the Lord: for I will breake the yoke of the kinge of Babilon.

Then the prophet Ieremie came on-

Wher vnto the prophete Hananiah be-
foze the priests, and befoze al the peo-
ple that were presente in the house of
the Lord. And the Prophet Jeremy
sayde: Amen, the Lord doo that, and
graunt the thing which thou haste
prophecied: that he may bring againe
al the ornaments of the Lordes house,
and ressoze al the prisoners from Ba-
bilon into this place. Neuerthelesse,
herke thou also: what I wil say that
thou and all the people may heare.

The Prophetes that were befoze vs
in time past, which prophecied of war
or trouble, or pestilence, either of peace,
vpon many nations and great king-
domes, were proued by this (yf God
had sent them in very dede). When
the thinge came to passe, whiche the
prophete told befoze. And Hananiah
the prophet tooke the chaine from the
prophete Jeremies necke, and brake
it, and with that sayd Hananiah, that
all the people mighte heare: Thus
hath the Lord spoken: Euen so will
I breake the yoke of Nabuchodonosor
king of Babilon, from the necke
of all nations: yea, and that within
this two yere. And so the Prophete
Jeremye went his waye.

Howe af-
ter that Hananiah the prophet had ta-
ken the chapne from the prophet Je-
remies necke, and broken it: The
word of the Lord came vnto the Pro-
phet Jeremy, saying: Go, and tel Ha-
naniah these wordes: Thus saith the
Lord: Thou hast broken the chain of
wood: but in fiede of wood thou shalt
make chaynes of yron. For thus saith
the Lord of hostes, the God of Is-
rael: I will put a yoke of yron vpon
the necke of all this people, that they
may serue Nabuchodonosor the king
of Babilon: yea, and so shall they doo.
And I will geue him the bestes in
the fiede. Then sayde the Prophete
Jeremy vnto the prophete Hananiah:

Jer. 29
heare, my Hananiah: The Lord hath
not sent thee, but thou bringest this
people into a false belefe. And there-
fore thus sayeth the Lord: beholde: I
will send thee out of that lande, and
within a yere thou shalt dye, because

thou hast e falsly spoken against the
Lord. So Hananiah the Prophet dy-
ed the same yere in the seventh moeth.

The xxix. Chapter.

These are the wordes of the
booke, that Jeremy the Pro-
phete sent from Jerusalem vnto
the prisoners, the senators, prie-
stes, prophets, and al the people, whi
Nabuchodonosor had led from Je-
rusalem vnto Babilon, after the tyme
that king Iechoniah and his queene,
his chamberlains, the princes of Ju-
da and Jerusalem, the wyke-masters
of Jerusalem were departed thither,
which boke Eliaha the sonne of He-
phan, and Gamariah the son of Net-
aniah did beare, whome Zedekiah the
king of Iuda sent vnto Babilon to
Nabuchodonosor the king of Babi-
lon: these were the wordes of Jer-
emies booke. Thus hath the Lord of
hostes, the God of Israel spoken
vnto all the prisoners, that were led
from Jerusalem vnto Babilon, build
you houses to dwel therein: plant you
gardens, that ye maye enioy the frui-
tes thereof. Take you wiues, to be-
are you sonnes and daughters, ge-
uide wiues for your sonnes, and ha-
bandes for your daughters, that they
may get sonnes and daughters, and
that ye may multiply there. Labour
not to be feir but seke after peace and
prosperitie of the cite, wherein ye be
prisoners, and praye vnto the Lord
for it. For in the peace thereof, shall
your peace be. For thus saith the
Lord of hostes the God of Israel:
Let not these prophetes and sooth-
sayers that be amonge you discom-
fort you, and beleue not your owe
wordes. For why? they preache vnto
you in my name, and I haue not sent them.
Thus sayth the Lord. But thus saith the
Lord: When ye haue dwelled there
seco yeres at Babilon, I will bring
you home, and of mine own good will
I will carpe you thither againe into
this place. For I knowe what I
haue deuyled for you, sayth the Lord.
My thoughtes are to geue you peace

and not trouble, whiche I geue you
 already, and that ye might haue hope
 agayne. Ye shall crye vnto me, ye
 shall go and call vpon me, and I will
 heare you. Ye shall see me and spede
 me. Yea, so be that ye see me with
 your whole heart, I will be found of
 you, sayth the Lorde, and will deliuer
 you out of prison, and gather you to-
 gether agayne out of al places, wher-
 in I haue scattered you, sayeth the
 Lorde: and will bring you agayne to
 the same place, from whence I caused
 you to be caried awaye captiue. But
 where as ye saye, that God hath ray-
 sed you vnto prophetes at Babilon:
 Thus hath the Lorde spoken to the
 king that sitteth in the thron of Da-
 uid, and to all the people that dwell in
 this Citie, your brethren, that are
 not gone with you into captiuitie.
 Thus (I saye) speaketh the Lorde of
 hostes: Beholde, I will sende a
 sword, hunger, and pestilence vpon
 them: and will make them lyke vn-
 timely sygges, that may not be eaten
 for bitterness. And I will persecute
 them with the sword, with hunger, &
 pestilence. I will deliuer them vp to
 be heard of all kingdomes, to be cur-
 sed, abhoyred, laughted to scozne, and
 put to confusion of all the people, a-
 monge whom I haue scattered them:
 and that because they haue not beene
 obedient vnto my commandements,
 sayth the Lorde, whiche I sente vnto
 them by my seruants, the prophetes.
 I spake by early, and sent vnto them:
 but they woulde not heare, sayth the
 Lorde. Here therfore the worde of the
 Lorde, all ye prisoners, whom I sente
 from Ierusalem vnto Babilon. Thus
 hath the Lorde of hostes the God of
 Israel spoken of Ihab the sonne of
 Colaiab, and of Zedekiah the sonne
 of Maasiah, whiche prophesye I ges
 vnto you in my name. Beholde, I
 will deliuer them into the hands of
 Nabuchodonosor the king of Babilon,
 that he maye slaye them before
 your eyes. And all the prisoners of
 Ierusalem in Babilon shall take
 this worde of cursinge, and

say: Howe God do vnto thee, as he
 did vnto Zedekiah and Ihab, whom
 the kinge of Babilon rolled in the
 fyre, because they synned shamefully
 in Israel. For they haue not onely
 despyed their neighbours wyues, but
 also preached lyinge wordes in my name,
 whiche I haue not commaunded them.
 Thus I testifie and assure, sayth the
 Lorde. But as for Semciash the Ne-
 helamite, thou shalt speake vnto him.
 Thus sayth the Lorde of hostes the
 God of Israel: Because thou hast
 sealed letters vnder thy name vnto
 all the people that is at Ierusalem,
 and to Sophoniah the sonne of Ma-
 asiah the priest: yea, and sent them to
 all the Priestes, wherein thou writest
 thus vnto him: The Lorde hath ordi-
 ned thee to be priest in the steade of
 Jehoiada the priest, that thou shouldest
 be the chiefe in the house of the
 Lorde, aboue all prophetes, and pre-
 chers, and that thou mightest set them
 vpon the pylerie, or in the stocks.
 Howe happeneth it then, that thou
 haste not repproued Jeremie of Ana-
 thoah, which neuer leaueth of his pro-
 phesying. And beside all this, he hath
 sente vs worde vnto Babilon, and
 tolde vs playnely, that our captiuitie
 shall longe endure: that we shoulde
 build vs houses to dwell therein, and
 to plant vs gardens, that we maye en-
 tope the frutes therof. Whiche letter
 Sophoniah the priest red, and let Je-
 remy the prophet heare it. Then came
 the worde of the Lorde vnto Jeremy,
 saying: Send worde to all them that
 be in captiuitie, on this maner: Thus
 hath the Lorde spoken concerninge
 Semciash the Nehelamite: Because
 that Semciash hath prophesied vnto
 you without my Commission, and
 brought you into a false hope, there-
 fore thus the Lorde doeth certifie you:
 Beholde, I will visite Semciash, the
 Nehelamite, & his seide: so that none
 of his shall remayde amonge this peo-
 ple, and none of them that see the good,
 that I will do for this people, sayth
 the Lorde. For he hath preached falsly
 of the Lorde.

4. reg. 21

Jer. 29

The xxx. Chapter.

These are the wordes, that the
 Lord sheweth vnto Jeremie,
 saying. Thus sayth the Lord
 Jer. 30. God of Israel: write by diligently
 all the wordes, that I haue spoken
 vnto thee in a booke. For so, the time
 cometh, sayth the Lord, that I will
 bringe agayne the prisoners of my
 people of Israel and Iuda, saith the
 Lord. For I will restore them vnto
 the land, that I gaue to their fathers,
 and they shall haue it in possession.
 Agayne, these wordes spake the Lord,
 concerning Israel and Iuda. Thus
 sayth the Lord: we haue heard a ter-
 rible crye, feare and disquietnes. For
 what eyles doeth this signifie, that
 I see? Namely that all stronge men
 fignity, every man his hande vpon his
 Jer. 13 b lognes: as a woman in the payne of
 her travell. Who euer sawe a man tra-
 uell with childe? Enquire thereafter,
 and see. Yea all their faces are marue-
 lous pale. Alas for this day, which is
 so dreaddfull that none may be like-
 ned vnto it: and alas for the time of
 Jacobs trouble, from the whiche he
 shall yet be deliuered. For in that day
 sayeth the Lord of hostes, I will
 take his yoke from of thy necke, and
 breake thy bondes. And straungers
 shall no more serue him: but they shall
 do seruice vnto God their Lord, and
 Ezr. 34 b to David their kinge; whom I
 will raise vp vnto them. And as
 for thee, O my seruauit Jacob, feare
 not, sayth the Lord, and be not afraide,
 O Israel. For so, I will helpe thee
 also from farre, and thy seede from the
 lande of their captiuitie. And Jacob
 shall turne agayne, he shall be in rest,
 and haue a prosperous life, and no man
 shall make him asrayde. For I am
 with thee, to help thee, sayth the Lord.
 And though I shall destroye all the
 people, among whom I haue scattred
 thee, yet will I not destroy thee, but
 correct thee, and that with discretion.
 For I knowe that thou arte in no
 Exo. 44 a wife without fault. Therefore thus
 sayth the Lord: Thy broodings are

perclous, and thy woundes ready to
 cast thee into sickness. There is no
 man to medle with thy cause, or to lay
 plaster vpon thee, or to bynde by thy
 woundes, there may no man help thee.
 Altho thy louers haue forgotten thee, and
 care nothing for thee. For I haue ge-
 uen thee a cruell stroke, and chastened
 thee roughly: and that for the multi-
 tude of thy misdeedes, for thy sinnes
 haue had the ouerhande. Why maist
 thou more for thy harme? in dede, thou
 arte soze wounded and in teopardie:
 but for the multitude of thy misde-
 des and sinnes, I haue done this vnto
 thee. And therefore al they that be-
 noure thee, shall be denoured: and all thy
 thynne enemies shall be led into captiui-
 tie. All they that make thee wast, shall
 be wasted them selues, and all those
 that rob thee, will I make also to be
 robbed. For I will geue thee thy hych
 again, and make thy woundes whole,
 sayth the Lord, because they rent
 thee, as one cast away and despised.
 Sion (sayd they) is the whom none
 regardeth. For thus sayth the Lord:
 Beholde, I will bringe agayne the
 captiuitie of Jacobs tentes, and de-
 fende his dwellinge place. The Citie
 shall be buylded in her olde estate,
 and the houses shall haue their righte
 foundation. And out of them shall go
 thankesgiving, and the voyce of ioye.
 I will multiplie them, and they shall
 not be fewe. I shall endue them with
 honour, and no man shall subdue them.
 Their children shall be as afore time,
 and their congregation shall continue
 in my sighte. And all those that dese-
 ise them will I visite. I will saye al-
 so shall come of them; and a Prince
 shall sprynge out from the midst of
 theym: him will I chalenge to my
 selfe, and he shall come vnto me. For
 what is he that getteth ouer his heart
 to come vnto me? sayth the Lord.
 Ye shall be my people also, and I will
 be your God. Beholde, on the other
 syde shall the wrath of the Lord be
 out, as a storme water, as a mightie
 whirlewind, and shall fall vpon the
 heades of the vngodly. The

displeasure of the Lord shall not leaue of, until he haue done, and perfourmed the intent of his hearte, whiche in the latter daies ye shall vnderstand. At the same time saith the Lord, shall I be the God of all the generations of Israel, and they shall be my people.

¶ The xxxi. Chapter.

Ihus sayth the Lord: • The people of Israel, whiche escaped in the wilderness from the sword, found grace to come into their rest. Euen so shall the Lord be no more also appeare vnto me from far, and saye: • I loue thee with an euersingling loue, therefore, by my mercy I haue drawen thee to me. I will repayre thee agayne, O thou daughter of Israel, that thou maist be fast and sure. Thou shalt take thy tabretes agayne, and go forth with them, that leade the daunce. Thou shalt plant vines again vpon the hilles of Samaria, and the grape gatherers shall plant, and commonly eate of it. For the dayes shall come when the watchmen vpon the mount of Ephraim shall crye, • aryse, let vs go by vnto Sion to our Lord God, for thus saith the Lord: Reioyce with gladnes because of Jacob, crye vnto the head of the Gentiles: speake out, sing & saie, O Lord save thy people, the remnant of Israel, and make them whole. Beholde I will bringe them agayne from out of the North land, and gather them fro the endes of the world, with the blind & lame that are among them, with the womē that be great with childe, and such as be also deliuered, and the company of them that come agayne shall be great. They shall come weeping, and with merciful pitie will I bringe them hither agayne. I will leade them to the riuers of water in a streight way, wher they shall not stumble. • For I am Israels saymer, and Ephraim is my first borne. Hear the word of the Lord, O ye Gentiles, preache in the ples that I ye farre of, & say: he that hath scattered Israel, shall gather him together agayne, and

shall kepe him as a shepherde doth his flocke. For the Lord hath redeemed Jacob, and ridde him from the hand of the violence, and they shall come, and reioyce vpon the hill of Sion, and shall haue plenteousnes of goodes, which the Lord shall geue the: Hamely wheate, wyne, oyle, yonge sheepe and calves. And their conscience shall be as a well watered garden, for they shall no more be hungrie. Then shall the maide reioyce in the daunce: yea, both younge and olde folkes. For I will turne their sorow into gladnesse, and wil comfort them from their sorowes & make them ioyefull. I will power plenteousnes vpon the heartes of the priestes, and my people shall be satisfied with my goodnes sayth the Lord. Thus sayth the Lord: • The voyce of heauines, weeping and lamentation was heard on hye: cuen of Rachell mourning for her childe, and would not be comforted, because they were away. But now sayth the Lord, leaue of from weeping and crying, withholde thine eyes from teares, for thy labour shall be rewarded: sayeth the Lord. And they shall come agayne out of the lande of their enemies: Yea, euen thy posteritie shall haue consolation in this, sayth the Lord, that thy childe shall come agayne into their owne land. Moreover, I herd Ephraim, that was ledd away captiue, commaundment on this maner. • O Lord, thou hast corrected me, and thy chastening haue I receaued, as an vntamed calfe. • Conuert thou me, and I shall be conuerted, for thou art my Lord God: Yea, as lone as thou turnest me, I shall reforme my selfe, and when I vnderstande, I shall smyte vpon my thigh, for verely I haue committed shamefull thinges. For I haue bozne the reproofe & confusion of my youth. Vpon this complaynte, I thought thus by my selfe: • Is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all my mirth and pastime? For sence the time that I firste communed with him, I haue him euer in remembraunce: there-

¶

Math 21

Eze. 208

Jach. 1.1

Gen. 48

foze my verpe heart directh me vnto him, gladlye and willingly I will haue mercy vpon him, saith the Lord. Get thee watchmen, prouide teachers for thee, set thine heart vpon the right waye, that thou shouldest walke, and turne agayne, O thou daughter of Israell, turne agayne to the cities of thyne. Howe longe wilt thou go astraye, O thou shrinkinge daughter?

E For the Lord will worke a newe thinge vpon earth. I woman shall compasse a man. For thus sayth the Lord of hostes the God of Israell: It will come therto, that when I haue brought Iuda out of captiuitie, these wordes shall be heard in the lande, and in his cities. The Lord

Esa. 42. a whiche is the saye • bridegrome of righteousness, make thee fruitefull, O thou holpe hill. And there shall dwell Iuda, and all her cities, the shepheardes and husbandmen. For

Mat. 5. a
and. 11. c I shall feede the hungrie soule, and refreshe all faynte heartes. When I heard this, I came agayne to my selfe, I mused, lyke as I hadde bene washed out of a swete sleepe: Beholde, sayth the Lord, the daies come that I will sowe the house of Israell, and the house of Iuda, with men and with cattell. • Yea, it shall come therto, that lyke as I haue gone about in times past to roote them out, to scatter them, to bzeake them downe, to destroy them, and chasten them: Euen so will I also go diligentely about to build them by agayne, and to plaht them, sayth the Lord. • Then shall it

Jer. 28. g

Zach. 8. c

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

Eze. 18. a

Heb. 8. b

no more be saide: the fathers haue eaten a sowze grape, and the chyldrens teeth are set on edge: for euery one shall dye for his owne misdoede, soo that who so eateth a sowze grape, his teeth shall be set on edge. • Beholde, the daies come, saith the Lord, that I will make a newe couenaunte with the house of Israell, and with the house of Iuda: not after the couenaunt that I made with their fathers, whiche I tooke them by the hande and ledde them out of the lande of Egypte: whiche couenaunte they bzeake; yea,

euen when I as an husband had rule ouer them sayth the Lord: • But this shall be the couenaunte that I will make with the house of Israell after those dayes sayth the Lord. • I will plante my lawe in the inward partes of them, and write it in their hertes, • and will be theyr God, and they shall be my people. And from thence forth, shall no man teache his neighbour of his brother, and saye: knowe the Lord. But they shall all knowe mee from the lowest vnto the hiest, sayth the Lord. For I will forgive their misdoedes, and will neuer remember their synnes any more. Thus sayeth the Lord, whiche gaue the sunne to be a lighte for the daye, and the moone and starres to shine in the night: which moueth the sea, so that the floudes thereof waxe scarce: his name is the Lord of hostes. Like as this ordinaunce shall neuer be taken out of my sight, saith the Lord: So shall the seede of Israell neuer cease, but alwaye be a people before me. Whereouer thus sayth the Lord: like as the heauen above can not be measured, and as the foundations of the earth beneath may not be sought out: • Soo will I also not caste oute the whole seede of Israell, for that they haue committed, sayth the Lord. Beholde, the daies come, saith the Lord, that the citie of the Lord shall be enlarged from the tower of Hananeel, vnto the gate of the corner wall. From thence shall the ryght measure be taken befoze her, vnto the hill toppe of • Garb, and shall come aboute Gaath, and the whole valley of the deade carkasses, and of the ashes, and all the hyeldes vnto the brooke of Cedron: and vnto the corner of the hogegate towarde the east, where as the sanctuarie of the Lord also shall be set. And when it is nowe buylded, and set by of this fashion, it shall neuer be broken nor cast downe any more.

These wordes spake the Lorde vnto Jeremy, in the tenth pere of Zedekiah kinge of Iuda: which was the .xviij. pere of Nabuchodonosor, what time as the kinge of Babylons house layde siege vnto Ierusalem: But Jeremy the prophet lay in hande in the courte of the prison, which was in the kinge of Iudacs house: where Zedekiah the kinge of Iuda caused him to be layde, because he hadde prophesied of this maner: Thus sayth the Lorde: Beholde, I will deliuer this Citie into the hands of the kinge of Babilon, which shall take it. As for Zedekiah the kinge of Iuda, he shal not be able to escape the Caldees, but surely he shall come into the hands of the kinge of Babilon, which shall speake with him mouth to mouth: and one of them shall looke another in the face. And Zedekiah shalbe carped vnto Babilon, and ther shall be he, vntill the time that I visite him, sayth the Lorde. But if thou takest in hande to fight agaynste the Caldees, thou shalt not prosper. And Jeremy said: thus hath the Lord spoken vnto me: Behold, Hananeel the sonne of Helium thyne vncles sonne shall come vnto thee, and require thee to redeeme the land that lieth in Anathoth vnto thy selfe: for by reason of this kinred it is thy right to redeeme it, and to bye it out. And Hananeel mine vncles sonne came to me in the courte of the prison, according to the woorde of the Lord, and sayd vnto me: Bye my land, I praye thee, that lyeth in Anathoth in the countie of Benjamin: for by heritage thou hast right to lose it out for thy selfe, therefore redeeme it. Then I perceined that this was the commandement of the Lorde, and so I bought the land from Hananeel of Anathoth, mine vncles sonne, and weyed him there the money: euen seuen sicles and ten silver pence. I caused him also to make me a writinge and to seale it: and called record there by, and weyed him there the money vpon the weightes. So I tooke the euidence with the cōpy when it was

orderly sealed & red ouer, and I gave the euidence vnto Baruch the son of Neriah, the sonne of Maasiah in the sight of Hananeel my cosin, and in the presence of the witnesses, that be named in the euidence: and befoze all the Iewes that wer therby in the court of the prison. I charged Baruch also befoze them, sayinge: The Lorde of hostes the god of Israel commaundeth thee, to take this sealed euidence with the cōpy, and to laye it in an earthen vessel, that it may long continue. For the Lord of hostes the God of Israel, hath determined that houses, fieldes, and vineyardes shall be possessed agayne in this lande. Nowe when I had deliuered the euidence vnto Baruch the sonne of Neriah, I besought the Lorde saying: O Lorde God, it is thou that hast made heauen and earth with thy great power and hye arme, and ther is nothing hid from thee. Thou shewest mercy vpon thousandes, thou recompensst the wickednes of the fathers, into the bosome of the children that come after theym. Thou arte the greates and mighty God, whose name is the Lord of Hostes: great in counsel, and excellent in worke. Thine eyes loke vpon all the wayes of mens children, to rewarde euerye one after his waye: and according to the fruites of his inuentions. Thou hast done great tokens and wonders in the lande of Egypt, as we see this daye, vpon the people of Israel, and vpon those men to make thy name great, as it is come to passe this day. Thou hast brought thy people of Israel out of the lande of Egypt with tokens, with wonders, with a mightye hande, with a stretched out arme, & with gret terriblenes: and hast geuen them this land like as thou haddest promised vnto their fathers. Namelye, that thou wouldest geue them a lande that floweth with milke and honny. Nowe when they came therin, and possessed it, they folowed not thy voyce, and walked not in thy lawe, but all that thou commaundest them to doo,

Gen. 1. a

Exo. 34 a

D

Rom. 2 a

Exod. 7. vnto the 15. chapter.

Jud. 2. 3 4. 6. 8.

Heb. 5. b

Amos. 5.

that

that haue they not done, and therfore come all these plagcs vpon them. Behold, there are bulwokes made nowe againste the Citie, to take it, and it shalbe won of the Caldees that besiege it, with sword, with hunger and death, and looke what thou haste spoken that same shall come vpon them.

For loe, all these thinges are present vnto thee: Yet (sayest thou vnto me, O Lord God) and commaundest me that I shall loose a peece of lande vnto my selfe, and take witnessers thereto: and yet in the meane season the citie is deliuered into the power of the Caldees. Then came the woorde of the Lord vnto me saying: Behold I am the Lord God of all flesh, is there any thing then to hard for me? Therfore thus sayth the Lord: Beholde,

Jer. 25. b

I shall deliuer this Citie into the power of the Caldees, and into the power of Nabuchodonosor the king of Babilon, they shall take it. For the Caldees shall come, and winne this citie, and set fire vpon it, and burne it: with the gorgeous houses in whose parlours they haue made sacrifice vnto Baal, and powred drinkeofferings vnto straunge goddes, to prouoke me vnto wrath. For seeing the children of Israel, and the children of Iuda haue wrought wickednes before me euer from their youthe vp, what haue they els done, but prouoked me with the workes of their owne handes: sayth the Lord. Or what hath this Citie bene elles but a prouokinge of my wrath, euer since the day that they builded it, vnto this houre, wherein I caste it out of my sighte, because of the great blasphemies of the children of Israel and Iuda, which they haue to prouoke me: yea, they, their kinges, their princes, their priestes, their prophets, the men of Iuda, and the citizens of Ierusalem. When I stood early, and taught the, and instructed them, they turned their backs to me, and not their faces. They woulde not heare, to bee reformed and correct: but set their Idols in the house

Jer. 2. d.

that is halowed vnto my name to de-

file it. They haue builded hye places for Baal in the valley of the children of Henuom, to bowe their sonnes and daughters vnto Moloch, whiche I neuer commaunded them, neither came it euer in my thoughte, to make Iuda sinne with such abomination. And nowe therfore, thus hath the Lord God of Israel spoken concerninge this Citie, which (as ye your selues cōfesse) shalbe deliuered into the hand of the kinges of Babilon, when it is wonne with the swearde, with hunger and with pestilence. Beholde, I will gather them together from all landes, wherein I haue scatered them in my wrath, in my feareful and great displicare: and will bring them again vnto this place, where they shal dwell safely. And they shalbe my people, and I will be their God. And I will geue them one hearte and one waye, that they may feare me all the dayes of their life, that they and their children after them may prosper. And I will set vp an euertlasting conenant with them. Namely, that I will neuer cease to do them good, and that I will put my feare in their heartes, so that they shall not runne awaye from me. Yea, I wil haue a lust and pleasure to do them good, and faithfully to plante them in this lande with my whole heart, and with all my soule. For thus sayeth the Lord: like as I haue brought al this gret plague vpon this people, euen so will I also bring vpon them all the good, that I haue promised them. And men shall haue their possessions in this lande. wherof ye say nowe, that it shall neuer be inhabited of people, nor of cattell: but be deliuered into the handes of the Caldees. Yea, the lande shalbe bought for mony, and euidences made therevpon, and sealed before witnessers in the countrey of Ben Iamin, & rounde about Ierusalem, in the cities of Iuda, in the Cities that are vpon the mountaines, and in them that lye beneth: yea, and in the cities that are in the South. For I wil bring their prisoners hither againe saith the Lord.

Jer. 8. d

The xxxij. Chapter.

Moreouer, the worde of the Lord came vnto Ieremy on this maner, . When he was yet bound in the court of the prison. Thus sayth the Lord, whiche fulfil-
Jm. 20 leth the thinge that he speaketh: the Lord whiche perfourmeth the thing that he taketh in hand, euen he whose name is the Lord: . crye vnto me, and
Em. 140 I will answer, and shewe thee great
1. 103. 7 D and hye thinges, which were unknown vnto thee. Thus (I saye) spake the Lord God of Israel, concerning the houses of this citie, and the houses of the kinges of Iuda, that they are broken thowowe the ordinaunce and the sword. Because the inhabitours of this citie haue com to fight against the Caldees: and they are filled with the dead carkasses of men, whom I haue slayne in my wrath and displeasure: when I tourned my face from this citie, because of all her wickednes. Wherefore, saith the Lord, I will repaire and heale their woundes, and make them whole: I will open them the large treasures of peace & trueth. And I will returne the captiuitie of Iuda and Israel, and will set them by agayne, as they were afore. . From all misdoes, wherein they haue offended agaynst me, I will clesse them. And all their blasphemies whiche they haue done against me, when they regarded me not, I wil forgiue them.
44 And this shall get me a name, a prayse and honoure amonge all the people of the earth, whiche shall heare all the good, that I will shewe vnto them: yea, they shall be afraide, and astonied at all the good deedes and benefites that I will do for them. Moreouer,
27 D thus sayth the Lord: . In this place wherof ye say, that it shall be a wilderness: wherin neyther people nor cattell shall dwell: in like maner in the cities of Iuda, and without Ierusalem (whiche also shall be so voyde, that neyther people nor cattell shall dwell there) shall the voyce of gladnes be heard agayne, the voyce of the byde-

grome and of the byde, the voyce of them that shall singe: . Praise the pla. 1180
 Lord of hooftes, for he is louing, and his mercye endureth for euer, and the voyce of them that shall offer by giftes in the house of the Lords, For I will restore the captiuitie of this land, as it was afore, sayth the Lord. Thus saith the Lord of hooftes: It shall come yet thirto, that in this land which is voyde from men and cattell, and in all the cities of the lande, there shall be set by shepherdes cotages, in the cities vpon the mountaynes, and in the cities that lie vpon the playne, and in the cities of the South. In the lande of Ben iamin, in the fieldes of Ierusalem, and in the cities of Iuda, shall the sheepe be numbred againe, vnder the hand of him that telleth them, sayeth the Lord. . We-
Jer. 23. 8 holde, the time cometh, sayeth the Lord: that I will perfourme that good thing, whiche I haue promised vnto the house of Israel, and to the house of Iuda. In those dayes, and at the same time, I will bringe forth the vnto Dauid, the brannche of righteousness, and he shall doo quitte and righteousness in the lande. In those dayes shall Iuda be helped, . and Je-
Esa. 32. 8 rusalem shall dwell safe, and he that shall call her, is euen God our righteousness. For thus the Lord promyseth: . Dauid shall neuer wante
2 R. 2. 7 one to sit vpon the throne of the house of Israel, . neither shall the priestes
1 R. 2. 9 and Leuites want one to offer alway before me burnt offerings, to kyndle the meate offerings, and to prepare the sacrifice. And the worde of the Lord came vnto Ieremie after this maner. Thus sayth the Lord: Make the conenant . whiche I haue made with daye and night be broken, that there should not be daye and night in due season: Then may my conenant also be broken, whiche I made with Dauid my seruaunt, and so he not to haue a sonne to reigne in his throne, . so shall also the priestes and Leuites
1. pet. 2. 8 neuer fayle, but serue me. . For lyke
Ge. 1. 5 as the starres of heauen maye not be
 D m m. iii. num=

numbred, neyther the sande of the sea measured: so wil I multiply the seede of Dauid my seruauant, and the Leuites my ministers. Moreover, & woord of the Lord came to Ieremy, saying: Considrest thou not what this people speaketh? Two kynredes (saye they) had the Lord chosen, and those same two hath he caste awaye. For so they haue despised my people, and they repented them as though they were no people. Therefore thus saith the Lord: If I haue made no conuenaunt with daye and nighte, and geuen no statute vnto heauen and earth: then will I also cast awaye the seede of Jacob and Dauid my seruante, so that I will take no prince out of his seede to rule the posteritie of Abraham, Isaac and Jacob. But yet I will turne agayne their captiuitie, and be mercifull vnto them.

The xxxiij. Chapter.

Ier. 39. **T**hese are the wordes which the Lord spake vnto Ieremye, what time as Nabuchodonosor the kinge of Babilon, and all his hostes (out of all the kingdomes that were vnder his power) and all his people soughte agaynst Ierusalem, and all the cities thereof. Thus sayth the Lord God of Israel: Go, speake to Zedekiah the kinge of Iuda, and tel him: The Lord sendeth thee this worde. Behold, I will deliuer this citie into the hands of the kinge of Babilon, he shal burne it, & thou shalt not escape his hands, but shalt be led awaye prisoner, & deliuered into his power. Thou shalt loke the kinge of Babilon in the face, and he shal speke with thee mouth to mouth, and then shalt thou go to Babilon. Yet heare the worde of the Lord, O Zedekiah thou kinge of Iuda: Thus saith the Lord vnto thee. Thou shalt not be slayne with the swerde, but shalt dye in peace. As thy forefathers the kinges, thy progenitours were brent, so shalt thou be brent also, and in thy mourning they shall say: Oh Lord. For thus haue I determined, sayeth the Lord, When

spake Ieremie the prophete all the wordes vnto Zedekiah kinge of Iuda in Ierusalem, what time as the kinge of Babilons hoste besieged Ierusalem, and the remnant of the Cities. Namely, Lachis and Ierach, whiche yet remayned of the stronge defended cities of Iuda. These are the wordes that the Lord spake vnto Ieremy the prophete, when Zedekiah was agreed with all his people at Ierusalem, that there should be proclaimed a libertie: so that euery man shoulde let his seruante and handmayde go free: Hebrue and Hebruelle, and no Iewe to holde his brother as a bondman. Asowe as they had consented, all the princes and all the people whiche had gathered vnto this agreement, that euery man shoulde set at libertie his bondseruant and bondwomen, and no longer to holde them bounde: euen so they were obedient and let them go free. But afterwarde they repented and tooke agayne the seruantes and handmaydens, whom they hadde let go free, and so made them bond again. For the which cause the worde of the Lord came vnto Ieremye from the Lord him selfe, saying: Thus sayth the Lord God of Israel: I made a couenant with your fathers, when I brought theym out of Egypt, (that they shoulde no more be bondmen) saying: When seven yeres are out, euery man shall let his bought seruante and Hebrue go free, if he haue serued him syxe yeres. But your fathers obeyed me not, and hearkened not vnto me. As for you, ye were nowise turned and did right before me, in that ye proclaimed, euery man to let his neighbour go free, and in that ye made a couenant before me in the temple that bereth my name. But yet ye haue turned your selues agayne, and blasphemed my name. In this that euery man hath required his seruante and handmayden agayne, sohowe ye had lette go quite and free, and compelled them to serue you agayne, and to be your bondmen, and bondwomen. And therefore thus sayeth the Lord:

ye haue not obeyed me, euerye manne
to proclaime freedome vnto his bro-
ther and neighbour: wherfore, I will
call you vnto a freedome, sayeth the
Lorde: euen vnto the swerde, to the
pestilence, and to hunger, and will
make you to be plagued in al the king-
domes of the earth. Yea, those men that
haue broken my couenaunt, and not
kepte the wordes of the appointment
Ch. 15. b
whiche they made before mee: when
they heved the calfe in two, and whē
there went through the two halues
therof: The princes of Iuda, the prin-
ces of Ierusalem, the heided men, the
priests and al the people of the land,
whiche went through the two spydes
of the calfe. Those menne wil I geue
into the power of their enemyes, and
into the handes of them that solo we
vpon their lines. And their deade
bodies shalbe meate for the foules of
the ayre, and beastes of the fielde. As
for Jedekiah the kinge of Iuda, and
his princes, I will deliuer them into
the power of their enemyes, and of
them that desyre to slaye them, and in-
to the hand of the king of Babylons
hoft, which nowē is departed from
you: But throughte my commaunde-
ment (sayth the Lorde) they shal come
agayne before this Citie, they shall
fight against it, winne it, and burne
it. Moreover, I will laye the Citie
of Iuda so waste, that no manne shall
dwel therein.

The xxx. Chapter.

The wordes which the Lorde
spake vnto Jeremy, in the rey-
gne of Iehoaikim the sonne of
Josiah king of Iuda are these: Goe
Ch. 10
vnto the house of the Rechabites and
call them out, and bryng them to the
house of the Lorde into some commo-
nious place, and geue theym wyne to
drynke. Then tooke I Iazaniah the
sonne of Jeremye the sonne of Iaba-
giah, and his brethren, and all his
sonnes, and the whole household of the
Rechabites, and brought theym into
the house of the Lorde into the closette
of the chyldren of Hanan the sonne of

Jedekiah the man of God, whiche
was by the closet of the princes, that
is about the closette of Maasiah the
sonne of Helum, whiche is the trea-
surer. And before the sons of the kin-
red of the Rechabites, I sette pottes
full of wyne, and cuppes, and said vn-
to theym: Drynke wyne. But they
sayde: wee will drynke no wyne, for
Jonadab the sonne of Rechab oure
father commaunded vs, saying: ye and
your sonnes shal neuer drynke wyne,
• build no houses, sowe no seede, plant
• no vynes: yea, ye shall haue no vyne-
yardes: but for all your tyme, ye shall
dwel in tentes, that ye may liue longe
in the lande wherein ye be strangers.
Thus haue we obeyed the commaun-
dement of Jonadab the sonne of Re-
chab oure father, in all that hee hath
charged vs, and so we drynke no wyne
all our life longe: we, nor our wyues
our sonnes, and our daughters. Net-
ther builde wee anye house to dwell
therein, we haue also among vs, ney-
ther vyneyardes, nor coyne lande to
sow: but we dwell in tentes, we obey
and do accordyng vnto all that Jona-
dab our father commaunded vs. But
nowe that Nabuchodonosor the king
of Babilon came vp into the lande,
we said: come, let vs go to Ierusalem
that we maye escape the hooft of the
Chaldees and the Assirians: and so
we dwel nowē at Ierusalem. Then
came the word of the Lorde vnto Je-
remy, sayinge: Thus saith the Lorde
of hostes the God of Israel: Go and
tell the men of Iuda and the inhabi-
tours of Ierusalem. Will ye not be
reformed, to obey my wordes, sayeth
the Lorde: The wordes which Jona-
dab the sonne of Rechab commaun-
ded his sonnes that they should drynke
no wyne, are fast and surely kepte: for
vnto this day they drynke no wyne,
but obeye their fathers commaunde-
ment. What as for me, • I haue stande
by early, I haue spokē vnto you, and
geuen you earnest warninge: and yet
haue ye not ben obediēt vnto me. Yea
I haue sente my seruantes, all the
Prophetes vnto you, I rose vp early,
Am. 119, and

Act. 29 b

Act. 13 a

and sent you word, saying: O tourne you, now every man from his wicked waye, amende your lyes, and go not after straunge gods to worship them: that ye may continue in the land, whiche I haue geuen vnto you, and your fathers, but ye would neyther heare me, nor folowe me. The children of Jonadab Rechabs son haue stedfastly kept their fathers commaundement, that he gaue them, but this people is not obediēte vnto me. And therefore thus sayeth the Lord of hostes, the God of Israel: Behold, I wil bring vpon Iuda, and vpon every one that dwelleth in Ierusalem, all the trouble that I haue deuised against them.

Pro. 1. c. • For I haue spoken vnto them, but they would not folowe: I haue called
Esa. 65 b
Ier. 7. b. vnto them, neuertheless they would geue me no answer. Ieremye also spake vnto the household of the Rechabites: Thus sayeth the Lord of hostes the God of Israel. For so much as ye haue obeyed the commaundement of Jonadab your father, and kept al his preceptes, and done according vnto al that he hath bidden you: Therefore thus sayeth the Lord of hostes, the God of Israel: • Jonadab the sonne of Rechab shall not sayle, but haue one out of his stock, to stand alway before me.

The xxxvi. Chapter.

In the fourth yere of Jehoakim the sonne of Josiah, the kinge of Iuda, came the word of the Lord vnto Ieremye, saying: • Take a booke and write therein all the wordes that I haue spoken to thee against Israel, against Iuda, & against all the people from y^e time that I began for to speke vnto thee (in the reigne of Josiah) vnto this day. That when the house of Iuda heareth of the plague, which I haue deuised for them, they may peraduenture • turne every man from his wicked way: that I may forgue their offences and sinnes. Then did Ieremie cal Baruch the son of Neriah, • and Baruch wrote in the booke at the mouth of Ieremis, all the wordes of the Lord, which he had spoken

vnto him. And Ieremie commaunded Baruch, saying: I am in prison, so that I may not come into the house of the Lord: therefore go thou thyself, and rede the booke that thou hast written at my mouth: Namely, the wordes of the Lord: and reade them in the Lodes house vpon the fastinge daye, that the people, whole Iuda, and all they that come out of the Cities may heare. Peraduenture, they will praye meekely before the face of the Lord, and turne every one from his wicked way. For great is the wrath and displeasure, that the Lord hath taken against this people. So Baruch the sonne of Neriah did according vnto all that Ieremie the Prophete commaunded him, reading the wordes of the Lord out of the booke in the Lodes house. And this was done in the fiftie yere of Jehoakim, the sonne of Josiah king of Iuda, in the ix. Moneth, • when it was commaunded, that al the people of Ierusalem shuld faste before the Lord, and they also that were come from the cities of Iuda vnto Ierusalem. Then read Baruch the wordes of Ieremie out of the booke within the house of the Lord out of the treasure of Gamariah, the sonne of Saphan the scribe, which was beside the hyer loft of the • newe doore of the Lodes house, that al the people might heare. Nowe when Michiah the sonne of Gamariah, the sonne of Saphan had heard all the wordes of the Lord out of the booke, he went downe to the kinges palace into the Scribes chambers, for there all the Princes were set. Elisama the scribe Dalatah, the sonne of Hemei, Elnah than the sonne of Achob, Gamariah the sonne of Saphan, Jechiah, the sonne of Hananiah, with all the princes. And Michiah tolde them all the wordes, that he heard Baruch reade out of the booke before the people. The all the Princes sent Jehudi, the son of Pathaniah, the sonne of Selemiah, the sonne of Chafi vnto Baruch, sayinge: • Take in thine hande the booke, whereout thou hast red before

all the people, and come. So Baruch the ſonne of ſeriah toke the boke in his hand, and came vnto them. And they ſayd vnto him: Sit downe, and reade the boke, that we may heare alſo. So Baruch read that they might heare. Nowe when they had hearde all the wordes, they were abaſhed one vpon another, and ſaid vnto Baruch: We will certifie the king of all theſe wordes. And they examined Baruch, ſaying: Tell vs, howe did deſt thou write all theſe wordes oute of his mouth. Then Baruch answered them: He ſpake all theſe wordes vnto me with his mouth, and I wrote them in the boke. Then ſaid the princes vnto Baruch: Go thy way, & hide thee with Jeremie, ſo that no manne know where ye be, and they went in to the kinge to the courte: But they kept the boke in the chamber of Eliſama the ſcribe, and told the king all the wordes, that he might heare. So the kinge ſent Jehudi to fet him the booke whiche he brought out of Eliſama the ſcribes chaumber: And Jehudi read in it that the king and al the princes which wer about him might heare. Nowe, the king ſat in the winter houſe, for it was in the .ix. moneth and ther was a fire beſore him. And whē Jehudi had red thre or four leaues therof, he cut the boke in peces wth a penknife, and caſte it into the fire vpon the hearth, vntill the booke was all bzent in the fire vppon the hearthe. Yet no man was abaſhed threof, or rent his clothes: neyther the kinge him ſelfe, nor his ſeruauntes, though they heard all theſe wordes. Neuertheleſſe Elnathan, Delaiah, and Gamariah beſought the kinge, that he would not burne the boke, norwithſtanding the king woulde not heare them, but commaunded Ierahmeel, the ſonne of Amiech: Saratah the ſonne of Eziel, and Helamiah the ſonne of Abdiel, to laye handes vpon Baruch the ſcribe, and vpon Jeremie the prophete: but the Lord kept them out of ſight. After nowe that the king had bzent the boke, and the ſermons whi-

che Baruch wrote at the mouth of Jeremie. The wordes of the Lord came vnto Jeremie, ſaying: Take an other boke, and write in it al the ſorſayde ſermons, that were written in the firſt booke, which Jehoaſchim the king of Iuda hath bzent. And tel Jehoaſchim the king of Iuda: thus ſayth the Lord: thou haſt bzent the booke, and thoughteſt within thy ſelfe: why haſt thou writte therein, that the king of Babilon ſhall come, and make this lande waſte: ſo that he ſhal make both people and cattel to be out of it: Ther ſorſe thus the Lord ſayth of Jehoaſchim the king of Iuda. There ſhall none of his generation ſitte vpon the throne of Dauid. His dead carſe ſhall be caſte out, that the heate of the day, and the froſt of the night maye come vppon him. And I will viſite the wickednes of him, of his ſeede, and of his ſeruauntes. Moreover, all the euill that I haue promiſed them, (though they heard me not) will I bring vpon them, vpo the inhabitants of Ieruſalem, and vppon all Iuda. Then toke Jeremie another boke, and gaue it Baruch the ſcribe, the ſonne of ſeriah, whiche wrote therein out of the mouth of Jeremie, all the ſermons that wer in the firſt boke, whiche Jehoaſchim the king of Iuda did burne. And there were added vnto the many mo ſermons then beſore.

4. re. 24b
Jer. 22 c

The .xxxvij. Chapter.

Zedechiah, the ſon of Joſiah, which was made king throug Nabuchodonosor king of Babilon, reigned in the land of Iuda, in the ſeade of Cononiah, the ſon of Jehoaſchim. But neyther he, nor his ſervants, nor the people in the land, wold obey the wordes of the Lord, whiche he ſpake by the prophete Jeremie. Neuertheleſſe, Zedekiah the king ſent Jehucall, the ſonne of Semeliah, and Sophoniah the ſonne of Maaliah the priette, to the prophete Jeremie, ſaying: A pray thou vnto the Lord our God for vs. Nowe Jeremie walked free amonge
Amn, v. the.

Jer. 31 a

Eze. 17^d the people of that time, and was not putte in prison as yet. • Pharaos hoste also was come out of Egypt: whiche when the Caldees that besieged Ierusalem perceiued, they departed from thence. Then came the worde of the Lord vnto the Prophet Jeremy, saying: Thus sayth the Lord God of Israel, this answer shall

Jer. 46^a ye geue to the king of Iuda, that sent you vnto me for counsaile: • Behold, Pharaos host which is come forth to helpe you, shall returne to Egypt into his owne lande: but the Chaldees shall come agayne, and fight agaynst this Citie, winne it, and set fyre vpon it. For thus sayth the Lord: Deceiue not your owne mindes, thinking on this maner. Cush, the Chaldees go now their way from vs, so thei shal not go their way. For though ye had slayne the whole hoste of the Chaldees, that besiege you, and euery one of the slayne lay in his tente, yet should they stande by, and set fire vpon this Citie. Now when the hoste of the Chaldees was broken by from Ierusalem, for feare of the Egyptians army: Jeremy went out of Ierusalem, toward the land of Ben Iamin, to get him from amonge the people. And when he came vnder Ben Iamins porte, there was a porter called

Jer. 18^b **E** Jeriah, the sonne of Shaiamiah, the sonne of • Hananiah, which fell vpon him, and toke him, saying: thy minde is to run to the Caldees. Then sayde Jeremy: It is not so, I go not to the Chaldees.ouertheless Jeriah wold not beleue him, but brought Jeremy bound before the Princes. wherfore the princes were angry with Jeremy & smote him, and layd him in prison, in the house of Ionathas the scribe. For he was the ruler of the prison. Thus was Jeremy put into a dongeon and prison, and so laye there a long time.

Jer. 28^c **D** Then Zedechiah the king sent for him and called him, and asked him quietly in his own house, saying: • Thinkest thou this business (that is in hand) commeth of the Lord? Jeremy answered: Yea that it doth: and

thou (sayd he) shalt be deliuered into the king of Babylons power. **Moze: D** ouer, Jeremy sayde vnto king Zedechiah. What haue I offended agaynst thee, agaynst thy seruantes, or agaynst this people, that ye haue put me in prison? Where are your prophetes which haue prophesied vnto you, and sayde: that the king of Babylon should not come agaynst you and this lande? And therefore heare now, O Lord the king, let my prayer be accepted before thee, and sende me no moze into the house of Ionathas the scribe, that I dye not there. • Then Zedechiah the king commaunded to put Jeremy in the fore entry of the prison, and dayly to be geuen him a cake of bread out of the bakers strete, vntil al the bread in the Citie was eaten by. Thus Jeremy remained in the fore entrie of the prison.

The xxxviij. Chapter. **S** Aphatiah, the sonne of Nathan, **3** Soboliah, the sonne of Phashur, Iucall, the sonne of Semeliah and Phashur, the sonne of Melchiah perceiued the wordes, that Jeremy had spoken vnto all the people, namely on this maner: Thus saith the Lord • who so remaineth in this Citie, shall perishe, epyther with the sword, with hunger, or with the pestilence. But who so falleth vnto the Chaldees, shall escape winning his soule for a praye, and shall liue. • For thus sayth the Lord: This citie (no doubt) muste be deliuered into the power of the kinge of Babylon, and hee also shall winne it. • Then saide the princes vnto the kinge: Sir, we beseeche you, lette this man be put to death. For thus he discourageth the handes of the Souldiours that be in this Citie, and the handes of all the people, when he speaketh such wordes, vnto them. • This man verily laboureth not for peace of the people, but mischief. Zedekiah the king answered and sayde: • Loe, he is in youre handes for the king may denye you nothing. Then tooke they Jeremy, and caue him into the donges of Melchiah the sonne

sonne of Hamelch, & dwelt in the for-
entry of the prison. And they let down
Jeremy with cordes into a dongeon,
where there was no water, but myre.
So Jeremy sticke faste in the myre.
Now when Zedmelech & Moxian,
being a chamberlayne in the kinges
courte, vnderstode that they had caste
Jeremy into the dongeon: he went
out of the kinges house, and spake to
the king, (whiche then sat vnder the
port of Benjamin) these wordes: my
lord the king, wheras these men med-
dle with Jeremy the prophet, they do
him wrong: Namely, in that they haue
put him in prison, there to dye of hun-
ger, for ther is no more bread in the ci-
tie. Then the king commaunded Z-
edmelech the Moxian, & sayd: Take
from hence .xxx. men whō thou wilt,
and draw vp Jeremy the prophet out
of the dongeon before he dye. So Z-
edmelech toke the men with him, and
went to the house of the king, & there
vnder the treasure he gate olde rags
and woone cloutes, and let the do wne
by a corde, into the dongeon to Jere-
my. And Zedmelech the Moxian
sayd vnto the prophet Jeremy: I put
these rags & cloutes vnder thine arme
holes, betwexte thee and the coardes:
and Jeremy did so. So they drew vp
Jeremy with cordes, & toke him out
of the dongeon, and he remayned in
the fore entry of the prison. Then
Zedekiah the king sent, and caused Jere-
mie the prophete to be called vnto him
into the third entry that is in the house
of the Lord. And the kinge saide vnto
Jeremy: I will aske thee somewhat,
but hide nothing from me. Then Jere-
my answered Zedekiah: Yf I be plain
vnto thee, thou wilt cause me, to suffer
death. Yf I geue thee counsell, thou
wilt not folow me. So the king sware
an othe secretly vnto Jeremy, saying:
As truly as the Lord liueth that made
vs these soules, I will not lay thee,
nor geue thee into the handes of them
that seeke after thy life. Then said Je-
remy vnto Zedekiah. Thus saith the
Lord of hostes the God of Israel: Yf
cark be, that thou wilt go forth vnto

the kinge of Babylons princes, thou
shalt saue thy lyfe, and this citie shall
not be bzente: yea, both thou and thy
household shal escape with your liues.
But yf thou wilt not go forth to the
king of Babylons princes, then shall
this citie be deliuered into the handes
of the Chaldees, whiche shall set fyre
vpon it, and thou shalt not be able to
escape them. And Zedekiah saide vnto
Jeremy. I am afrayd for the Iewes,
that are fled vnto the Chaldees, leaste
I come in their handes, and so they to
haue me in derision. But Jeremy an-
swered: No, they shal not betray thee:
O herken vnto the voyce of the Lord
(I beseech thee) which I speake vnto
thee, so shalt thou be wel, and saue thy
life. But yf thou wilt not go forth,
the Lord hath tolde me this playnely:
Behold, all the women that are left in
the kinge of Judas house, shal be led
forth to the kinge of Babylons prin-
ces. And they shal say, that thou art dis-
ceiued, and that the men in whō thou
diddest put thy trust, haue gotten thee
vnder, and set thy face fast in the myre,
and gone their way from thee. There-
fore all thy wiues with their children
shall they leade forth vnto the Chal-
dees, and thou shalt not escape the
handes, but shalt be the king of Ba-
bylons prisoner, and this citie shalt
thou cause to be bzent. Then sayde Ze-
dekiah vnto Jeremy: loke that no bo-
dy knowe of these wordes, and thou
shalt not dye. But yf the princes per-
ceyue, that I haue talked with thee, &
come vnto thee, saying: O speke, what
said the king to thee: hide it not from
vs (we pray thee) what said the king
to thee: See thou gene them this an-
swere: I haue humbly besought the
kinge, that he will let me lye nomore
in Jehonathans house, that I die not
there. Then came all the princes vnto
Jeremy, and asked him. And he tolde
them after the maner as the king bad
him. Then they helde their peace, and
let him alone, for they perceyued no-
thing. So Jeremy abode still in the
fore entry of the prison, vntill the day
that Jerusalem was won.

Jer. 17. 3

C. C.

Ier. 42. a
4. Re. 25

Ier. 34. a

E 4. re. 25 D
Ier. 22 D

The xxxix. Chapter
Nowe. When the cite of Jerusalem was taken (for in the ix. yere of Zedekiah kinge of Iuda, in the tenth moneth, came Nabuchodonosor the king of Babilon, and all his hoste, and besieged Jerusalem and foughte agaynst it. And in the. xi. yere of Zedekiah in the fourthe moneth, the. ix. day of the month he brake into the citie.) Then all the Princes of the king of Babilon, came in, and sat them downe vnder the pozt: Meregell, Sarezzer, Samgarnebo, Sarsachin, Rabaris, Meregell, Sarezzer, Rabmage, with all the other princes of the king of Babilon. And when Zedekiah the king of Iuda, with his souldiours sawe theym, they fled, and departed out of the citie by night thorough the kings garden, and thzough the pozte that is betweene the two walles, and so they wente towarde the wilderness: But the Chaldees hoste folowed laste after theym, and tooke Zedekiah in the fieelde of Jericho, and broughte him prysoner to Nabuchodonosor kinge of Babilon, vnto Reblath, that lieth in the land of Hemath, where he gaue iudgemente vnto him. So the kinge of Babilon caused the children of Zedekiah, and all the nobles of Iuda to be slaine, before his face at Reblath. And made Zedekias eyes to be putte out, and bound him with two chaynes, and sent him to Babilon. Moreover, the Chaldees bzent bp the kinges palace with the other houses of the people, and brake downe the walles of Ierusalem. As for the remnaunt of the people that were in the Citie, and suche as were come to helpe theym (whatsoeuer was left to the common sort, Nabuzaradan the chiefe captayne caried them to Babilon. But Nabuzaradan the chiefe captayne let the rascall people (and those that had nothing) dwell still in the land of Iuda, and gaue them vineyardes, and cozne fieldes at the same time. Nabuchodonosor also the king of Babilon gaue Nabuzaradan the chiefe captayne a charge, concern-

ning Jeremy, saying: take and cherishe him, and make much of him, see thou doo him no harme, but intreate him after his owne desyre. So Nabuzaradan the chiefe captaine, Nabuzabban, Rablars, Mergall, Sarezzer, Rabmage, and all the kinge of Babilons lordes sente for Jeremie, and caused him to be set out of the pozt: entree of the prison, and so committed him vnto Godoliah the sonne of Ahicam, the sonne of Saphan, that he should carpe him home: and so he dwelte among the people. Nowe while Jeremy laye yet bound in the pozt entree of the prison, the woide of the Lord came vnto him, saying: Goe and tell Ahimelech the Moztan: Thus sayth the Lord of hostes the God of Israel: behold, the cruell and sharpe plage that I haue deuised for this Citie, will I bzing vpon them, that thou shalt see it: but I will deliuer thee (sayth the Lord) and thou shalt not come in the handes of those men wth whom thou fearest. For doubtlesse, I will saue thee, so that thou shalt not perishe with the sword: but thy lyfe shall be saued, & that because thou hast put thy trust in me, sayth the Lord.

The. xl. Chapter.
This is the woide that the Lord spake vnto Jeremy. When Nabuzaradan the chiefe captayne had lette him go free from Ramath whither he had led him bound among all the prysoners that were caried from Jerusalem and Iuda vnto Babilon. The chiefe captayne called for Jeremie, and sayde vnto him: The Lord thy God spake mightie lyfe befoze, of the miserie vpon this place. Nowe the Lord hath sente it, and performed it as he hath promised. For ye haue sinned agaynst the Lord, and haue not bene obedient vnto his voyce, therefore commeth this plague vpon you. Beholde, I loose the bandes from thy handes this day: yf thou wilt nowe goe with me vnto Babilon, yf then, for I will see to thee, and prouide for thee. But yf thou

Not go with me vnto Babilō, then re-
 ce. 13. d mayne here. • Behold, all the landes
 is at thy wil, looke where thou thin-
 kest conuenient and good for thee to
 abide, there dwell. For as yet he was
 not gone backe agayne to Godoliah,
 therfore he sayd to him: Go backe to
 Godoliah, the sonne of Ahicam, the
 sonne of Shaphan: whom the king of
 Babilon hath made gouernour ouer
 the Cities of Iuda, and dwelle with
 him among þ people, or remain wher
 soener it pleaseth thee. So the chiefe
 captain gaue him his expences with
 a reward, & let him go. • Then went
 Jeremie vnto Godoliah, the sonne of
 Ahicam, to Mizpa, and dwelte there
 with him among the people that wer
 left in the land. Now when the cap-
 tains of the host of Iuda, which with
 their felowes were scattered abroade
 on euery side in the lande, vnderstode
 þ the king of Babilon, had made Go-
 doliah, the sonne of Ahicam gouernor
 in the lande, and that man, wife, and
 child, yea & the poore men in the lande
 (þ were not led captiue to Babilon,
 shuld be vnder his iurisdiction. They
 camme to Godoliah vnto Mizpa:
 Namely, Ismael, the son of Natha-
 niah, Iohanan and Ionathan, the
 sons of Careah, Sarrah, the sonne of
 Chanhomech, the sonnes of Ophay,
 the Methophathite, Iesaniah, the son
 of Maachari with their companions
 And Godoliah, the sonne of Ahicam,
 the son of Shaphan sware vnto them
 and their felowes in this maner. • Be
 not afrayd to serue þ Caldees, dwell
 in the land, & do the king of Babilon
 seruite, so shall ye prosper. Behold, I
 dwell at Mizpa to be an officer in the
 Caldees behalfe, and to satisfie suche
 as come to vs. Therefore gather you
 wine, coyne, and oyle, and keepe them
 in your ware houses, and dwell in
 your cities that ye haue in keeping, yea
 al the Iewes also that dwelt in Mo-
 ab vnder the Ammonites, in Idu-
 mea and in al the countreys, whē they
 heard that the kinge of Babilon had
 made Godoliah the sonne of Ahicam
 the sonne of Shaphan, gouernour vpon

pon them that were left in Iuda. Al
 the Iewes (I saye) returned oute of
 all places where they were fled vnto,
 and camme into the lande of Iuda to
 Godoliah vnto Mizpa, and gathered
 wine and other fruites, and that very
 much. Moreover, Iohanan the sonne
 of Careah and all the captains of the
 hoste, that were scattered on euery syde
 in the land, came to Godoliah in Miz-
 pa, and sayd vnto him: Knowest thou
 not that Baal the king of the Ammo-
 nites hath sent Ismael the sonne of
 Nathaniah to slaye thee. But Godo-
 liah the sonne of Ahicam beleued the
 not. Then sayd Iohanan the sonne of
 Careah, vnto Godoliah in Mizpa,
 these woordes secretiue. Let me go, I
 praye thee, and I will slaye Ismael
 the son of Nathaniah, so that no bo-
 dy shall knowe it. Wherefore will he
 kill thee, that al the Iewes which re-
 sozte vnto thee, might be scattered, and
 the remnaunt in Iuda perishe? And
 Godoliah the sonne of Ahicam sayde
 to Iohanan the son of Careah. Thou
 shalt not dooe it, for they are but Iyes,
 that thou sayest of Ismael.

The.xli. Chapter.

But in the seuenth moneth it
 happened. that Ismael the son
 of Nathaniah the sonne of Es-
 lisama (one of the kinges blud) came
 with them that were greatestt aboute
 the king, and tenne menne that were
 swozne with him: vnto Godoliah
 the sonne of Ahicam to Mizpa, and
 they did eate together. And Ismael
 the sonne of Nathaniah with those
 tenne men that were swozne to him
 start vp, & smote Godoliah the son of
 Ahicam the son of Shaphan, with the
 sword: slew him, whom the kinge of
 Babilon had made gouernour of the
 lande. Ismael also slew al the Iewes
 that were with Godoliah at Mizpa,
 and all the Caldees, and he found ther
 wayting vpon him, that those that
 were able to fight he slew with him.
 The next day after that he had slayne
 Godoliah (the matter was yet vn-
 knowne) and ther came certaine men
 from Sichem, from Siloh, and Sa-
 maria,

maria, to the number of .lxxx. whiche had shaven their bearded, rente their clothes, and were all heauye, byning meate offerings and incense in their handes, to offer it in the house of the Lorde. And Ismael the sonne of Nathanah went forth to Mizpa. Weeping, to meete them. Nowe, when he met them, he saide: So your waye to Godoliah the sonne of Ahicam. And when they came in the middell of the cite, Ismael the sonne of Nathanah (with them that were sworne vnto him) slewe them, euen at the middell of the pitte. Amonge these foure scope men, there were ten, that sayde vnto Ismael: Oh slave vs not, for we haue yet a greate treasure in the fildes of wheate, barley, oyle and honye. So he spared them, and slew them not with their byethzen. Now the pit wherewith Ismael did cast the dead bodyes of the men (whom hee slewe because of Godoliah) had king Isa caused to be made for feare of Baasa the kinge of Israell, and the same pit did Ismael fill with slayne men. As for the remnant of the people, the kings daughters, and all the people that were yet leste at Mizpa, vpon whom Nabuzaradan the chiefe captayne had made Godoliah the sonne of Ahicam gouernoure: Ismaell the sonne of Nathanah caried them away prisoners toward the Ammonites. But when Iohanan the sonne of Careah, and all they which had bene captaynes ouer the kinges hoste with him, hearde of all the wickednes that Ismaell the sonne of Nathanah had done: they tooke their companions, and wente out for to fight with Ismaell the son of Nathanah, and founde him by the greate waters that are in Gibeon. Nowe when all the people, whome Ismaell led captiue, sawe Iohanan the sonne of Careah, and all the other captaynes of the host, they were glad. So al the people that Ismael had caried away from Mizpa, wer brought again. And when they returned, they came to Iohanan the son of Careah. But Ismael the sonne of Natha-

nah fled from Iohanan with eght of his sworne companions, and went to the Ammonites. Then Iohanan the sonne of Careah, and all the captaynes of the hoste that were with him, toke al the remnant of the people, whom Ismael the sonne of Nathanah had led away. (When he had slayn Godoliah the sonne of Ahicam) whom they also had rescued from him: fightinge men, women, and children, and gelded men, whome they brought againe from Gibeon, and went from thence, and sat them down at Gerath Canaan, whiche lyeth beside Bethlehem: that they might go into Egypt for feare of the Caldees: of whom they were afraide, because that Ismael the sonne of Nathanah had slaine Godoliah Ahicams sonne. Whom the kinge of Babilon hadde made gouernour in the lande.

The xliij. Chapter.

So al the captains, and Iohanan the sonne of Careah, Jezaniah the sonne of Osai, came with all the people from the least vnto the moste, and sayde vnto Jeremie the Prophet. We heare our petition, that thou mayest praye for vs, vnto the Lorde thy God, namelye, for all the remnaunte, whereof there be very fewe of vs leste of manye, as thou seest vs: that the Lorde thy God maye shewe vs a waye to go in, and tell vs what we shoulde do. Then Jeremie the Prophet sayd vnto them, I haue heard you. Behold, I will pray vnto God your Lorde as ye haue required me: and looke what answer the Lorde geueth you: I shall certifie you thereof, and kepe nothing backe from you. And they sayde vnto Jeremie. Of the Lorde of truth and faithfulness be our record, that we will do al that the Lorde thy God commaundeth vs whether it be good or euil. We wil hearken vnto the voyce of the Lorde God, whom we sende thee, that we may prosper, when we haue folowed the voyce of the Lorde our God. And after tenne dayes came the voyce of the Lorde vnto Jeremie. Then calling

Eccl. 12. c
B

3. Re. 25

4. Re. 25 c

Eccl. 13. c
1 Re. 30 b

Johanan the sonne of Kareah, and all the captaynes of the people that were with him: yea, and al the people from the least to the mooste, and sayde vnto them: Thus sayeth the Lord God of Israel vnto whom ye sent me, to say forth your prayers before him: . Ye will dwell in this lande, I shall bryde you bype, and not breake you downe, I shall plante you, and nor roote you out, for I repent, as concerning the trouble that I haue doone to you. Feare not the king of Babilon, of whom ye stande in awe, O be not afrayde of him, sayeth the Lord, for I will be with you, to helpe you, and deliuer you from his hand, I will pardon you, I will haue mercy vpon you, and cause him to pitie you, and bryng you agayne into your owne lande. Nevertheless, yf ye purpose not to dwell in this lande, nor to follow the voyce of the Lord your God, but will saye thus, we wil not dwell here, but go into Egypte, where we shall neyther see war, heare the noyse of the trumpet, nor suffer hunger, ther will we dwell. Wherefore heare now the word of the Lord, O ye remnant of Juda. Thus sayeth the Lord of hostes the God of Israel: Yf ye be wholly purposed to go into Egypte, and to be ther as strangers, the sword that ye feared, shall overtake you in Egypt, and the hunger wherof ye be here afrayd, shall hanze vpon you, and folow you into Egypt, and there ye shall dye. And all they that of set purpose undertake to go into Egypte, to sojourne there, shall perishe with the sword, with hunger and pestilence: not one of them shall remaine, ther shall none escape the plague, that I will bring vpon them. For thus saith the Lord of hostes the God of Israel: like as my wrath and indignation is moued agaynst the inhabitoures of Ierusalem, so shall my displeasure be kindled agaynst you also, yf ye go into Egypt: and there ye shall be reuiled, abhorred, brought to shame and confusion: and as for this place, ye shall neyther see it more. The Lord forbiddeth

you (O ye remnant of Juda) that ye shal not go into Egypt. And forget not that I haue warned you earnestly this daye, for ye haue dissembled with me. For ye sent me vnto the Lord your God, and said: O pray thou the Lord our God for vs, and loke what answer the Lord our God geueth thee, that bring vs agayne, and we shall do ther after. Now haue I shewed and declared vnto you, but ye haue not obeyed the voice of the Lord your God, for the which cause he hath sente me to you. Nowe therefore, . yf ye will not followe it, be sure y ye shall perishe with the sword, with hunger and pestilence, euen in the same place, where your lust is to go, and dwell.

The xliij. Chapter.

NOWE when Jeremie hadde ended all the wordes of the Lord his God vnto the people, whiche to declare the Lord their God had sente him to them, (euen all these wordes I say) Azariah the sonne of Azariah, and Johanan the sonne of Kareah with all stubberne persons, sayd vnto Jeremie: . Thou liest, the Lord our God hath not sente thee to speake vnto vs, that we shoulde not go into Egypt, and dwell there. But Baruch the sonne of Neriah prouoketh thee agaynst vs, that he might bring vs into captiuitie of the Chaldees, that they might slea vs, and carie vs away prisoners vnto Babilon. So Johanan the son of Kareah, and all the captaynes of the host, and all the people folowed not the commandement of the Lord: Namely, to dwell in the land of Juda. But Johanan son of Kareah, and al the captains of the host, caried away al the remnant in Juda, y were come together agayne fro al the hethē (among whō they had bene scattred) to dwell in the lande of Juda. When women, childre, the kinges daughters, al those that Nabuzardan the chiefe captaine had left with Godoliah the sonne of Ahicam, the sonne of Shaphan. They caried away also the prophet Jeremie, Baruch the son of Neriah, and so came into Egypte

Jer. 42. 8

Deu. 28. 6

Jer. 42. 9

for

for they were not obedient vnto the
 commandement of God. Thus came
 they to Caphnis. And in Caphnis
 the worde of the Lord happened vnto
 Jeremey, saying: take greate stones
 in thyne hande, and hide them in the
 bricke wall, vnder the dooze of Pha-
 raos house in Caphnis, that all the
 men of Iuda may see, and sape vnto
 them. Thus sayth the Lord of hostes
 the God of Israel: Behold, I will
 sende and call for Nabuchodonosor
 the kinge of Babilon my seruante,
 and will sette his seate vppon these
 stones that I haue hidde, and he shall
 spread his tent ouer them. And when
 he cometh, he shall smite the land of
 Egypte, some with slaughter, some
 with prisonment, and some with the
 swerde. He shall sette fyre vpon the
 temples of the Egyptians gods, and
 burne them by, and take them selues
 prisoners. Moreover, he shall arape
 him selfe with the land of Egypt, like
 as a shepheard putteth on his coate,
 and shall depart his way from thence
 in peace. The pillars also of the tem-
 ple of the Sunne, that is in Egypte,
 shall he breake in peces, and burne the
 temples of the Egyptians gods.

Jer. 39. c

D

The .xliij. Chapter.

This is the worde that was
 shewed to Jeremey, concerning
 all the Jewes, which dwelt in
 Egypte, at Migdall, at Caphnis, at
 Noph, and in the lande of Patures.
 Thus sayth the Lord of hostes, the
 God of Israel: Ye haue seene all the
 miserie, that I haue broughte vppon
 Ierusalem, and vppon the cities of
 Iuda, so that this daye they are de-
 solate, and no manne dwelling there-
 in: and that because of the greate
 blasphemies whiche they commit-
 ted, to prouoke me vnto anger. In
 that they went backe to do sacrifice,
 and worshippe vnto straunge god-
 des: whom neyther ye nor your fa-
 thers haue knowen. Howbeit, I
 sent vnto them my seruantes all the
 prophetes. I rose by early, I sente
 vnto them, and gaue them warning,

Jer. 25. a

I do not suche abhominable thinges,
 and thinges that I hate. But they
 woulde not folowe nor hearken, to
 turne from their wickednes, and to
 doo no more sacrifices vnto straunge
 gods. Wherefore mine indignation, &
 wrath was kindled, and it was by
 the cities of Iuda, the fields with the
 streetes of Ierusalem, so that they
 were made waste and desolate, as it is
 come to passe this daye. Nowe ther-
 fore, thus sayeth the Lord of hostes,
 the God of Israel: Howe hapneth it,
 that ye doo so greate euill vnto your
 owne soules, thus to destroy the men
 and women, children & babes of Ju-
 da: so that none of you is left, because
 ye prouoke me vnto wrath with the
 workes of your owne handes, when
 ye offer vnto straunge goddesses in the
 lande of Egypte, where as ye be gone
 to dwell. That ye might bitterly per-
 rythe, and that ye mighte be crueld,
 and shamefully intreated of all nati-
 ons. Ye haue ye nowe forgotten the
 wickednesse of your forefathers, the
 wickednesse of the kinges of Ju-
 da, and theyr wyues, the wicked-
 nes that ye your selues and your wi-
 ues haue done in the land of Iuda, in
 the citie, and in the streets of Ierusalem.
 Yet are ye not sorry vnto this day,
 ye feare not, neyther walke ye in my
 law, & in my commandements that I
 haue geue vnto you & your forefathers.
 Therefore thus sayth the Lord of ho-
 stes, the God of Israel: I am sick-
 faste aduised and determined to pun-
 nysh you, and to roote out all Iuda.
 As for the remnant of Iuda, that pur-
 posely went into Egypt, ther to dwell,
 I will take them, and they shall all
 be destroyed. In the lande of Egypte
 shall they perrythe, beinge consumed
 with the swerde, and with hunger.
 For from the least vnto the most, they
 shall perrythe with the swerde & with
 hunger. Moreover, they shall be con-
 demned, abhoyred, shamed, and confounded
 for I will visite them that dwell in
 Egypte, as I haue visited Ierusalem,
 with the swerde, with hunger,
 and with pestilence. So that none of

the remnant of Iuda, whiche are gone to dwell in Egypt, shall be left to come agayne into the lande of Iuda, although they thinke to come thither agayne, and to dwell there. For none shal come agayne, but such as are fled awaye. Then all the men which knew that they swines had offered vnto strange gods, and a greatesoyte of swines that stode there, yea, and all the people that dwelte there in Egypt in the cite of Patures, answered Jeremie, and saide: As for the wordes that thou hast spoken vnto vs, in the name of the Lord, we will in no wise heare them: but what former goth out of our owne mouth, that we will doe. We will doo sacrifice and offer oblations vnto the queene of heauen, like as we and our forefathers, our kinges, and our heades haue done in the Cities of Iuda, and in the streetes and feldes of Ierusalem. For then had we plenteuousnes of vittayles, then were we in prosperitie, and no misfortune came vpon vs. But sens we left to burne incense, and to do sacrifice vnto the queene of heauen, we haue had scarcenes of all thinges, and peryshe with the swerde and hunger. Last of all, when we women did sacrifice & offered vnto the queene of heauen, did we make her cakes and ypure vnto her drinkeofferings, euen to that ymage did we sacrifice and seruice, without our husbandes willes? Then sayde Jeremy vnto all the people, to the me, to the women, and to all the folke which had generhim that aunswere: Did not the Lord remember the sacrifices that ye, your forefathers, your kinges and rulers, with all the people, haue offered in the cities of Iuda, in the stretes and land of Ierusalem? and hath he not considered this in his minde? In somuche that the Lord might no longer suffer the wickednes of your inventions, and the abhominable thinges which ye did: Is not your land desolate and boyde: yea aboyred and accursed, so that no man dwelleth therein anye moze, as it is com to passe this daye? Did not all

this happē vnto you, because ye made such sacrifices to ydoles, and sinned agaynst the Lord? Ye haue not sowed his boyce, to walke in his lawe, in his ordinaunces and statutes. Yea, this is the cause, that all misfortune happened vnto you, as it is come to passe this daye. Moreover, Jeremie spake vnto all the people, and to all the women. Heare the worde of the Lord all Iuda, ye that be in the lande of Egypt. Thus sayth the Lord of hostes the God of Israel: Ye and your wives haue spoken with your owne mouth, that thing that ye haue fulfilled in deede. Yea, thus haue ye saide: We will not sayle, but perfourme the bowes that we haue bowed, we will do sacrifice, and powze out drinkeofferings to the queene of heauen. Purposely will ye set by your owne meanings and perfourme your bowes. And therefore heare the wordes of the Lord, all Iuda, ye that dwell in the lande of Egypte. Beholde, I haue swozne by my great name, sayeth the Lord, that my name shall not be rehearsed through any mans mouth of Iuda, in all the land of Egypt, to say, The Lord God liueth: for I will swatche to plague them, and not for their wealth. And al the men of Iuda that be in the lande of Egypt shall peryshe with the swerde, and with hunger, vntil they be bitterly destroyed. Nevertheless, those that fled awaye for the swerde, shall come agayne into the lande of Iuda, but there shalbe verpe fewe of them. And all the remnant of Iuda, that are gone into Egypt, there to dwell, shal know whose wordes shalbe founde true, theirs or mine. Take this for a token that I will visite you in this place sayth the Lord: and that ye may knowe that I (without doubt) will perfourme my purpose vpon you to punish you. Beholde, sayth the Lord, I will deliuer Pharaos Pophrea king of Egypt into the handes of his enemies that seeke after his life: euen as I gaue Zedekiah the kinge of Iuda, into the handes of Nabuchodonosor, kinge of Babilon.

Bar. 3.8

Jer. 44.6

Ge. 22.8

Jer. 42.8

4. re. 25.8

of

of Babylon his enemy which sought after his life.

Che. xlii. Chapter.

I These are the wordes that Jerempe the prophete spake vnto Baruch the sonne of Neriah: **Ier. 33. a** After that he hadde wzitten these sermons in a booke at the mouth of Jerempe. In the fourthe yere of Jehoakim the sonne of Josias kinge of Juda, saying: Thus sayth the Lord God of Israel vnto thee, O Baruch: In so muche as thou thoughtest thus when thou wast wziting: Wo is me, the Lord hath geuen me sorowe vpon sorowe. I haue meried my selfe with sighing, and haue found no rest. Therefore tell him (O Jerempe) that the Lord sayeth thus: beholde, the thing that I haue buylded, will I breake downe agayne, and rote out the thing that I haue planted. Yea, this whole land. And seekst thou yet promotion? Loke not for it, and despye it not. For I will bring a miserable plague vpon all fleshe, sayeth the Lord. **Ier. 21 b** But thy life will I geue thee for a pray in all places, wher soeuer thou goest.

Che. xlii. Chapter.

I Here folow the wordes of the Lord to the prophete Jerempe which he spake agaynst all the Gentyles. These wordes folowing preached he to: the Egyptians concerning the hoost of Pharaos Necho kinge of Egypte: When he was in Charcainis, besyde the water of Euphrates: what time as Nabuchodonosor the kinge of Babylon slew him, in the fourth yere of Jehoakim the son of Josias king of Juda: Make ready buckler and shield, and go forth to fyght, harness your horses, and sette your selues vpon them, sette your salettes fast on, bynge footth speares, scoure your swordes, and put on your best plates. But alas, howe happeneth it, that I see you so afrayde: why thinke ye backe? They woorthies are slayne, yea, they runne so faste away, that none of them loketh behind him. Fearfulness is fallen vpon eue-

richone of them, sayth the Lord. The lyghtest of foote shall not see swyre, and the woorthies shall not escape. Toward the North by the water of Euphrates, they did stumble and fall. But what is he this that sweileth vp, as it were a flood, roaring and raging lyke the streames of water? It is Egypte that ryseth vpe lyke the floodde, and casteth oute the waters with so greute nospe. And he sayd: I will go vp, and will couer the earth, I will destroye the Citie with them that are therein. Get ye vp ye horses, roll forth ye charets, come forth ye woorthies: ye Moxtians, ye Libians with your bucklers, ye Libeons with your bowes. This daye of the Lord God of hoostes, is a daye of vengeance that he maye avenge him of his enemies. The swerde shall denoure, it shall be satisfied, and bathed in theyr blud. For the Lord God of hostes shall haue a slayne offeringe toward the North, by the water of Euphrates. Go vp, O Gilead, and bynne treacle vnto the daughter of Egypte, but in bayne shalt thou go to surgery: for thy wounde shall not be stopped. The heathen haue heard of thy shame, and the lande is full of thy confusion, as one stronge man did stumble vpon another, and they are fallen both together. These are the wordes that the Lord spake to the prophete Jerempe, concerning the comming of Nabuchodonosor the kinge of Babylon, whiche was sent to destroye the lande of Egypte. Preache out through the lande of Egypte, and cause it to be proclaymed at Migdal, Haph, and Caphnis, and saye: Stande still, make thee ready, for the swerde shall consume thee rounde aboute. Howe happeneth it, that thy mightie woorthies are fallen? why goodde they not fall? Euen because the Lord thurst them downe. The slaughter was great, for one fell euer still vpon another. One cried vpon another: Alas, let us go agayne to our owne people, and to our owne naturall countrey from the cruel sword. They did crye euen then

Egypt king of Egypt, thou trou-
blous king, the time will bring sedi-
tion. As truly as I live, sayeth the
king, whose name is the Lord of
hostes, it shall come as the mount of
Shabar, and as Libanus, if it flood
in the sea. O thou daughter of Egypt
make ready thy gear to sitte. For
Noph shall be voyde & desolate, so that
no man shall dwell therein. The land
of Egypt is like a goodly, fayre calfe,
but destruction shall come out of the
North, I say it commeth. Her wa-
ged souldiours that be with her, are
like fat calves. They also shall slee a-
way together, and not abide: For the
day of their slaughter, and the time of
their visitation shall come upon them.

The crye of them, shall make a noyse
as the blast of a trompette. For they
shall enter in with their hostes, and
come with axes, as it were hewers
downe of wood. And they shall cut
downe her wodde, sayeth the Lord.
They shall be innumerable: for they
shall be more in number then the grasshoppers,
so that no man shall be able to tell
them. The daughter of Egypt is con-
founded, and delitered into the hands
of the people of the North. Thus
sayth the Lord of hostes, the God of
Israel: Beholde, I will visite that
restlesse people of Alexandria, Pha-
rao, and Egypt: yea, both they: gods
and their kinges: euen Pharao,
and all they that put their trust in
him. Yea, I will deliuer them into
the handes of those that seeke after
their liues. Namely into the power
of Nabuchodonosor the king of Ba-
bilon, and into the power of his ser-
uantes. And after all these things it
shall be inhabited, as afore time sayth
the Lord. But be not thou asrayde
(O my seruant Jacob) fear not thou
O Israel. For lo, I will helpe thee
from farre, and thy seede from the land
of their captiuitie. Jacob also shall
come agayne, and be in reste: he shall
prosper, and no man shall doo him
harme. Feare thou not (O Jacob,
my seruant) sayth the Lord, for I am
with thee: and will destroye all nati-

ons amonge whom I haue scattered
thee. Neuerthelesse I will not con-
sume thee, but chasten and correct thee
yea and that with discretion: neither
will I spare thee, as one that were
faultlesse.

The .xliij. Chapter.

These are the wordes, that the
Lord spake vnto Jeremy the
Prophet agaynst the Philisti-
nes, before that Pharao smote the ci-
tie of Azah. Thus saith the Lord: Be-
holde, there shall waters arise oute of
the north, and shall growe to a great
flood, running ouer, and coueringe
the land, the cities, & them that dwell
in the land, shall mourne at the noyse
and stamping of their stronge barbed
hostes, at the shaking of their charet-
tes, and at the rombling of the whee-
les. The fathers shall not loke to their
children, so feeble and weary shall their
handes be: at the same time when he
shall be there, to destroy the whole land
of the Philistines: he shall make wast
bothe Cyprus, Sidon, and all other
that are sworne vnto them. For the
Lord will destroy the Philistines, the
remnant of the ple of Chaptor. Wail-
nes is come vpon Azah, Ascalon with
her other bailleys shall kepe her peace.
Howe longe wilt thou slaye, O thou
sword of the Lord: when wilt thou
ceasse? Turne agayne into thy sweete
reste, and leaue it off. But howe can it
ceasse: when the Lord him selfe hath
geuen him a charge against Ascalon,
and rayed it vp against the Cities of
the sea coast.

The .xliij. Chapter.

Thus sayth the Lord of
hostes, the God of Israel,
agaynst Moab: Wo be to the
Citie of Hebo, for it is layde waste
brought to confusion: and Cariath-
iaram taken, Misgab is brought to
shame and asrayde, Moab can boast
no more of Hesebon: for they haue de-
uised against it. Come, shall they say,
let vs roote them out, that they maye
be nomore among the number of the
nations.

Esa. 15. a
Eze. 25. b
Sop. 2. b

Gentiles, and that the Madmen may no more be thought vpon, and the swearde shall persecute thee. A voyce shall crye from Hozonaim: with great waiking and destruction is Moab made desolate. Children could tell of the cry thereof. For at the going vp into Luith, he arose with lamentation and mourninge, and downe towarde Hozonaim, they heard a cruell and dreadly cry. Get you awayne, saue your liues, and be like vnto the heath in the wilderness. For because thou hast trusted in thine owne woozkes and treasure, thou shalt be taken. Chamos, with his priesles and Princes shall go aaway into captiuitie. The destroyer shall come vpon all cities, none shall escape. The valleys shall be destroyed, and the fieldes shall be laide waste, like as the Lord hath spoken. Geue winges vnto Moab, that shee gette her aaway speedely: for her cities shall be made so desolate, & no man shall dwell therein. Cursed be he that doeth the worke of the Lord negligently, & cursed bee he that keepeth backe his sweard from shedding of bloude. Moab hath euer bene riche and carelesse from her youth vp, she hath sitten and taken her ease with her treasure. Shee was neuer yet put out of one besell into an other (for is) she neuer went aaway into captiuitie, therefore her tast remaineth, and her sauour is not yet changed. But lo, the time cometh, saith the Lord, that I shall sende her trussers to trusse her vp, whiche shall remoue her from her dwelling: and to empye her vessels, and breake her wine pottes. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherein she put her trust. Wherefore do ye thinke thus: We are mighty and stronge men of warre: Moab is destroyed, and her cities bzent vp, her chosen younge men be slaine, saith the king, whose name is the Lord of hostes. The destruction of Moab cometh on a pace, and her fall is at hand. All her neighbours shall mourne for her, and all they that knowe her name shall saye, O

howe hapneth it, that the stronge hath and the goodly rodde is thus broken? And thou daughter Dibon, come downe from thy gloze: and sitte in thyll. For he that destroyeth Moab shall come vp to thee also, and breake downe thy stronge holden. And thou that dwellest in Aroer, get thee to the strete, and loke about thee: aske them that are fled & escaped, and saye: What thing is hapned? Oh Moab is confounded and overcome. Mourne and cry, tel it out at Arnon, that Moab is destroyed. For indignement shall come vpon the playne lande: Namely, vpon Holon, and Jahazah, vpon Mephath and Dibon, vpon Mabo, and the house of Deblathaim, vpon Ceriath iarim, and vpon the house of Gamul, vpon the house Maon, & Carioth, vpon Bozrah, & all the cities in the lande of Moab whether they lye far or nere. The horne of Moab is smitten downe and her arme broken, sayth the Lord. Make her drunken, for she magnified her selfe about the Lord: that men may clappe their handes at her vomite, and that she also may be laughed to scorn. O Israel, thou shalt not laugh him to scorn, when he is taken amongst thienes. Yea, because of thy wordes that thou hast spoken against him, thou shalt be driuen away. Ye Moabites shall leane the cities, and dwell in rockes of stone, and become lyke doues that make their nests in holes. As for Moabs pryde, we haue heard of it: she is verie hyge minded. I knowe her stoutnesse, her boasting, her arrogancie, and the pryde of her stomacke, sayth the Lord. I knowe (sayth the Lord) her indignation, she doeth not right, her wordes are lyes, and they haue not dealt truly. Therefore shall there mourning be made for Moab, and euery man shall crye for Moabs sake: A lamentation shall be made to the men that stande vpon the wall. So shall I mourne for thee also, O Jazer, and for thee, O thou vineyarde of Sabanah. Thy wyne branches shall come ouer the sea, and the branches of Jazer, but vnto the

Esa. 2. b

Jer. 17 b

Eze. 29 a

B

Jer. 47 b

3. re. 12 a

sen, the destroyer shall breake into thy
barnell and grape gatl, ering: myrrh
and chere shall be taken away from the
symbel syde, and from the whole
land of Moab. Ther shall be no swete
wyne in the pisse, the treader shall
haue no stomacke to crye, yea, there
shall be none to crye vnto him: which
sometyme were hearde from Hese-
bon to Eleale and Jahaz, whiche lye-
ted vpp thez voyce from Zoar vnto
Hozonaim, that bullocke of thzee yere
olde shall goe mourninge. The wa-
ters also of Memrim shall be dyed
f by. Moreover I will make Moab
crosse, sayeth the Lord, from the offe-
sprynges and censpryng that shee hath
made vnto her goddes in hye places.
Wherefoze my hearte mourneth for
Moab, lyke a crowde playing an hea-
ue songe, and for the mennes sake of
the bakke wall, my hearte mourneth
also: euen as a pipe that pipeth a dole-
full songe, for they shall be verpe fewe,
and destroyed. All heades shall be sha-
ren, and al beards clipped of, all han-
des bounde, and loynes girded about
with sackcloth. Upon all the house
toppes and strettes of Moab, there
shall be lamentable mourning: for I
will breake Moab lyke an vnprofy-
table vessel, sayeth the Lord. Howe
is she destroyed? Howe mourneth
she? Howe doeth Moab hange
downe her heade, and she ashamed?
Thus shall Moab bee a laughinge
stocke, and hadde in derision of all
them that be rounde aboute her. For
thus sayeth the Lord: Beholde, the
ennemye shall come slepyng as an Ea-
gle, and spreade his wynges vpon
Moab. They shall clymbe ouer the
walles, and win strong holdes. Then
the mightie mens heartes in Moab
shall be like the heart of a woman tra-
uayling with childe. And Moab shall
be made so desolate, that she shall no-
more be a people, because she hath set
by her selfe agaynst the Lord. Feare,
pynne and snare shall come vpon thee,
Moab, sayeth the Lord. Who so
climbeth the steepe, shall fall in the pyt:
and he that getteth out of the pit, shall

be taken in the snare. For I will
brynge a yere of visitation vpon Mo-
ab, sayth the Lord. They that are able
to flee, shall stande vnder the shadowe
of Hesebon. For there shall go a fyze
out of Hesebon, and a flame from Si-
on, and shall burne vpon that proud peo-
ple of Moab, and the toppe of those
sedicious chylidren. Woe be vnto thee,
Moab, for thou people of Chamos
shall perishe. Yea, thy sons and daugh-
ters shall be ledde awaye captiue. Yet
at the laste will I brynge Moab out
of captiuitie agayne, sayth the Lord.
Thus farre is of the plage of Moab.

The xlix. Chapter.

Concerning the Ammoni-
tes, thus the Lord sayth: Hath
Israel no chylidren, or is he
wout an heyre? Why hath your kinge
then taken Gad in? Wherefoze doeth
his people dwel in his cities. Behold
therefoze, the time commeth, sayth the
Lord, that I will brynge a noyle of
warre into Rabah of the Ammoni-
tes: and it shall be layde on a desolate
heape, and her cities bzent vpon, and the
Israelites shall be lordes ouer those
that had them in possession afore, say-
eth the Lord. Hesebon shall mourne,
for he shall be rooted out of the ground,
sayeth the Lord. The Cities
of Rabah shall crye out, and gyze
theym selues with sackcloth: they
shall mourne, and runne aboute the
walles, for their kinge shall be ledde
awaye prysoner, yea, his Princes
and Princes with him. Wherefoze
trustest thou in the valley: thy valley
hath flowed awaye, thou feare
daughter, and thinkest thou that
thou arte so safe, by reason of thy tre-
soure, that no man shall come to thee?
Beholde, I will brynge a feare vpon
thee, sayeth the Lord. I will
brynge the Ammonites
also

Act. 27
Amo. 1, 2

Ammonites

The Prophecie

Esa. 21 b also out of captiuitie agayne. • **Apou**
Eze. 25 b the Edomites hath the Lord of hostes

spoken on this maner: Is there no
moze wisdom in Cheman? Is there
no moze good counsell among his peo-
ple? Is their wisdom then turned
clene to naught? Get you hence, turne
your backs, cresse downe into the
depe, O ye citezens of Dedan. For I
will bring destruction vpon Esau:
yea, and the daye of his visitation. If
the grape gatherers came vpon thee,
shoud they not leaue some grapes. If
the night robbers came vpon thee, shold
they not take so much as they thought
wer ynough? But I wil make Esau
bare, and discover his secretes, so that
he shall not be able to hide them. His
sede shall be wasted away: yea, his bre-
thren and his neighbours, and he him
selfe shall not be left behinde. Thou
shalt leaue thy fatherlesse children be-
hinde thee, and I will kepe them, and
thy widdowes shall take their com-
forte in me. For thus hath the Lord

Ier. 25 b spoken: • Beholde, they that men
Eze. 9. b thought were drunke to drinke of the
1. pet. 4. c cup, haue druncken with the first, and
thinkest thou then to be free? No, no,
thou shalt nether be quite nor free: but
thou must drinke also. For why? I
haue swozne by my selfe, saith the Lord,
that Borsah shall become a wilder-
nes, an open shame, a laughing stocke
and cursinge, and all her citie shall be a

D continuall desert. For I am perfectly
informed of the Lord that he hath sent
a message already vnto the heathen.
Gather you together and goo forthe
agaynst them, make you ready to the
battayle: for lo, I will make thee but

Abdi. 1. a small among the heathen, and litle re-

Esa. 41 b garded among men. • Thy hye sto-
macke and the pride of thy heart haue
disceaued thee, because thou wilt dwel
in the holes of stonke rockes, and haue
the mountaynes in possession. Ne-
uertheles, though thy nest were as
hye as the Eagles, yet will I cast thee
downe, saith the Lord. Moreover,

Ier. 18 b Idumea shall be a wilderness: whoso
Gen. 19 c goeth by it shall be abashed, and won-
der at all her miserable plagues, • Like

as Sodome, Gomorra, and the citie
that laye thereabout were turned by
spede downe, saith the Lord: so shall no
body dwell in Idumea, and no man
shall haue his habitation there. Be-
holde, like as the Lion, so shall a de-
stroyer come vppon from the pleasant
medowes of Jordan vnto the stronge
dwelling place: and when I haue
made him quiet, I will make him to
flee from her, and all chosen men will
I set in aray agaynst her: who is like
vnto me? What is he that will strue
with me? What shepheard may stande
in my handes? • Therefore, heare the
councell of the Lord that he had ta-
ken vpon Idumea, and his purpose
that he hath deuised vpon the cite-
zens of Cheman. The leaue of the
flocke shall teare them in peeces: and
loke what saye thing they haue, they
shall make it waste, and them selues
also. At the noyse of theyr fall, the
earth shall quake, the crye of theyr
voyce shall be heard vnto the red sea.
Beholde, the enemye shall come and
flee by hither, like as it were an Eagle,
and spede his winges vpon Borsah.
Then shall the hertes of the worship-
ers of Edom be as the heart of a woman
trauayling of child. • Vpon Damascus
Hamath and Arphad shall come con-
fusion, for they shall heare euill ty-
dings, they shall be tolled to and fro,
like the sea that cannot stand still. Da-
mascus shall be for a strayde, and shall
flee, trembling shall come vpon her.
Sorrowe and payne shall ouertake
her, as a woman trauayling of child.
But howe shold so worshipful & glo-
rious a citie be forsaken: heare there-
fore, her ponge men shall fall in the
streets, and all her men of warre shall
be taken away in that time, saith the
Lord of hostes. I will kindle a fyre
in the walles of Damascus, which
shall consume the palace of Benhadad.
• As for Cedar and the kingdome of
Hazor, whom Nabuchodonosor the
kinge of Babilon smote downe, the
Lord hath spoken thus vpon them:
Arise, and get you by vnto Cedar, &
destroy the people towards the East.

Their tentes and their flockes shall they take away: Yea, their hanginges and their vessels. Their camels also shall they carry away with the. They shall crye to them. Feare is on euerye syde. Flee, get you soone away, creepe into caues, that ye may dwell there, O ye inhabitants of Hazor, sayth the Lord: For Nabuchodonosor the king of Babylon hath holden a counsell concerning you, and concluded his devise against you. Arise & get you vp against yonder rich and carelesse people (saith the Lord) which haue neyther gates nor doze bars, but dwell alone. Their camels shalbe stolen, and the droues of their cattell diuinen away. Moreover, those wil I scatter toward al the windes, and bring them to destruction: yea, and that throughe their own families, sayth the Lord. Hazor also shalbe a dwelling for dragons, & an euell lasting wilderness, so that no bodye shall dwell there, and no man shall haue there his habitation. These are the wordes that the Lord spake to the prophete Jeremy, concerning Elam in the beginning of the reigne of Zedekiah king of Iuda. Thus saith the Lord of hostes: Behold, I wil breake the bowe of Elam, and take awaye their strength: and vpon Elam I wil bring the foure windes from the four quarters of heuen, and wil scatter the against the same four windes. And there shalbe no people, but some of Elam shall flee vnto them. For I wil cause Elam to be afraide of their enemies, and of the that seke their liues, and wil bring vpon them the indignation of my wrath, sayth the Lord. And I wil persecute them with the sword, so longe till I haue brought them to naught: I will set my throne in Elam. I will destroye bothe the kinge and the princes from thence, sayth the Lord. But in proces of time I wil bring Elam out of captiuitie againe, sayth the Lord.

The .i. Chapter.

The wordes that the Lord spake vnto the prophete Jeremy, concerning Babylon, and the lande of the Chaldees: Preach amonge the Gentiles, let your voyce be heard, make a token, crye out, kepe no silence but saie: Babylon is wonne. • Wel is confounded, and Herodach is overcome. • Yea, their gods be brought to shame, and their images burst in peeces. For out of the North there doth come a people agaynst her, which make her land so waste, that no bodye dwell therein, neyther man nor beast: for they flee and departe from thence. • In those dayes and at that tyme, sayth the Lord, the children of Israel shall come, they & the children of Iuda, weping and making halt, and shal seke the Lord their God. They shal aske the way to Syon, thither shall they turne theyr faces, sayinge: Come and we will cleane to the Lord, in a couenaunt that neuer shalbe broken. My people hath bene a lost flocke, my shepherdes haue discaued them, and haue made them go astraye vpon the hilles. They haue gone from the mountaynes to the litle hill, and gotten their folde. All they that came vpon them, haue deuoured them, and theyr enemies sayde: We haue made no defaulte agaynst theym, for they haue displeased the Lord: yea, euen the Lord, which is the bewtife of their rightousnesse, and that defended their fathers. Yet shall ye flee from Babylon, and departe oute of the lande of the Chaldees, and be ye as the rammes that goo before the flocke. • For loo, I will wake vpon hoste of people from the North: then lande, and bringe them vpon Babylon: these shall laye siege to it, and winne it. Their arrows shall not misse, lyke as a cunninge archer shooteth not wronge. And the Chaldees shall bee spoyled, and all they that spoyle them, shall bee satisfied, sayeth the Lord. • although ye were so cheerefull and gladd, to treade downe myne herbage, and fulfilled youre pleasures,

Esa. 15. 8

Jer. 25. 5

Esa. 46

Dan. 4. 8

I Esa. 11

Jer. 23. 8

Eze. 36. 8

B

Jer. 50. 8

Esa. 47. 8

as the calves in the grasse, and triumphed over them like the bulles, when he had gotten the victorie. Your mothers shall be sore confounded, and they that bare you, shall come to shame. She shall be the least set by amonge the nations, boyde, waisted, and dyed by. No man shall be able to dwell ther, for the feare of the Lord, but she shall be whole desolate. • All they that go by Babylon, shall stande still, and be abashed, and shall wonder at all her plagues. So forth in your arraye agaynst Babylon rounde about, all ye that can handle bowes: shoote at her, spare no arrowes, for she hath sinned agaynst the Lord. Crye out vpon her, vpon her, agaynst her rounde about: she shall yeld her selfe, her foundations shall fall, and her walles shall come downe: for it shall be the vengeance of the Lord. • Yea, vengeance shall be taken of her, and as she hath done, so deale ye with her. Rote out the tower from Babylon, and him that handleth the sickle in Barueste. For feare of the sword of the enemy, euery man shall get him to his owne people: and euery man shall flee to his owne lande. • Israel is a scattered flocke, the lions haue dispersed them.

4.re.17.e • Firste the king of the Assyrians deuoured them, • laste of all this Nabuchodonosor king of Babylon hath brooked all their boones. Therefore thus sayeth the Lord of hostes the God of Israel: Beholde, I will visite the kinge of Babylon and his kingedome, as • I haue visited the kinge of the Assyrians, and wil bringe Israel agayne to his pleasaunt pasture, that he may fede vpon Carmell and Basan, and be satisfied vpon the mount of Ephraim and Galiaad. In those dayes and at the same time, sayeth the Lord, yf the offence of Israel be soughte for, there shall none be founde. If men enquire for the sinne of Iuda, there shall be none: for I will be mercifull vnto them, whom I suffer to remayne ouer. So downe, O thou auenger, into the enemyes lande, and visite them that dwell

therin: do wne with them, and smite them vpon the backes, sayth the Lord, do according to all that I haue commaunded thee. • There is gone about the lande a crye of a slaughter, and greate murther, nameiye on this manner. • Howe happeneth it, that the hammer of the whole worlde is thus broken and brooked in sunder? Howe chaunceth it that Babylon is become a wilderness among the heathen on this maner? • I my selfe haue layd wayt for thee, and thou art taken, vswares arte thou trapped and snared: for whye? thou hast prouoked the Lord vnto anger. The Lord hath opened his house of ordinance, & brought forth the weapons of his wrath, for the thing that is done in the lande of the Chaldees, it is the Lord of hostes worke. Come agaynst her, for this is her ende, breake by her chestes, thyrt her as ye thyshe coyns, destroe her, that nothinge shall be left. • Slaye all their mightye souldiers, and putte them to deathe. Wo be vnto them, for the daye and time of their visitation is at hande. • We thinke I haue already a crye, of them that be fled and escaped out of the lande of Babylon, which shew in Sion the vengeance of the Lord our God, the vengeance of his temple: yea, a voyce of them, that crye agaynst Babylon. Call by all the archers agaynst Babylon, pitche your tentes round aboute her, that none escape. • Recompence her as she hath deserued, and accordinge as she hath doone, so deale with her agayne, for she hath • set by her selfe agaynst the Lord, agaynst the holie one of Israel. • Therefore shall her yonge men fall downe in the streets, and all her men of warre shall be roted out in that daye, sayth the Lord. Beholde, I speake vnto thee, O thou proud, sayth the Lord God of hostes, for thy day shall come, euen the time of thy visitation. And the proud shall stumble and fall, and no man shall helpe him by. I will burne by his cities with fire, and it shall consume all that is rounde about him. • Thus sayth the Lord

Lorde of hostes: the children of Israel and Iuda suffer violence together. All they that haue them in captivity, kepe them faste, and will not let them goo, but their auenger and redeemer is mightye, whose name is the Lord of hostes, he shall maintaine their cause, he shall make theyr lande shake, and iudge them that dwell therein, one with another. The swerde shall come vpon the Caldees, sayeth the Lord, vpon them that dwell in Babylon, vpon their princes, and vpon their wise men. The swerd vpon their southsayers, as for those they shall become fooles. The swerd vpon their worthyes, so that they shall stand in feare. The swerd vpon their hoysmen and charettes, and vpon all the common people that dwell vnder them, so that they shall all become like women. The swerde vpon theyr treasure, so that it shall be stolen away. I brought vpon their waters, so that they shall be dryed vp. For the lande worshippeth ymages, and delireth in strange wonderfull thinges. Herfor shall wild beasts, Lamia, and cat of mountaynes, and estriches dwell therein, for there shall neuer man dwell there, neyther shall any man haue his habitation there for euermore. Like as God destroyed Sodome and Gomorre, with the cities that laye there about, sayeth the Lord: So shall no man dwell there also, neyther shall any man haue there his habitation. Wherefore, there shall come a people from the north with a great bonde of men, and many kinges shall stand vp from the endes of the earthe. They beare bowes and bucklers, cruell are they and vnnmercifull. Their voyce roareth like the raging sea, they ryde vpon horses, and come weaponed to fight agaynst thee, O Babylon. As soon as the king of Babylon heareth tell of them, his handes shall waxe feeble. Sorow and heauynesse shall come vpon him, as a woman traoueling with childe. Beholde, like as thou comest vp from the plaines vnder the shadow of Iordana vnto the

grene pastures of Echan, so will I driue them forth, and make them run agaynst her. But whom shall I chose oute: and ordeyne to suche a thinge? For who is like mee, or who will strine with me? or what shewe I maye stande agaynst me? Therefore, heare the counsell that the Lord hath geuen vpon Babylon, and the denise that he hath taken vpon the lande of the Chaldees. The least amonge the people shall teare them in peeces, and loke what pleasant thing they haue they shall laye it waste. The noyse at the winning of Babylon shall moue the earth, and the crye shall be heard amonge the Gentiles.

The .lii. Chapter.

Thus hath the Lord sayde: beholde, I will raise vp a perilous winde agaynst Babylon and her citizens, that beare euill will agaynst me. I wil send also into Babylon fanners, to fanne her out, and to destroye her lande: for in the day of her trouble they shall be about her on euery side. Moreover, the Lord hath sayd vnto the bowmen, and to them that clime ouer the walles in by the places. Ye shall not spare her younge men, kill downe all her hoste. Thus the slayne shall fall downe in the lande of the Caldees, and the wounded in the stretes. As for Israel and Iuda they shall not be forsaken of theyr god, of the Lord of hostes, for the help one of Israels sake: no, though they haue filled all their land full of sinne. Slee aswape from Babylon, euery man saue his life, that ye be not roated out with her wickednes, for the time of the Lordes vengeance is come: yea, he will reward her agayne. Babylon hath berne in the Lordes hande, a golden cuppe that maketh all landes dronken. Of her wyne haue all people dronken: therefore, are they out of their wittes. But suddenly is Babylon fallen, & destroyed. Mourne for her, bringe plasters for her woundes, if she maye peraduenture be healed agayne. We would haue made Babylon whole, say they.

Iob. 41

Ier. 25. b

Ier. 50. b

Esa. 48. b

Ier. 25. e

Esa. 21. b

Ipo. 18. a

Rum. b.

has.

But shee is not reuoluted. Therefore wil we let her alone, and go euery mā into his own countrey. For her iudgement is come into heauen, and is gone vp to the cloudes. The Lord hath brought forth our righteousness. And therefore come on, we wil shew Shon the worke of þe Lord our God. Make sharpe the arrowes, and multiply your
Jud. 2. c. shieldes: for the Lord shall rayle vp
3 Re. 11 c the spirit of the king of the Medes, which hath already a desyre to destroy Babylon. This shalbe the vengeance of the Lord, and the vengeance of his temple. Set vp tokens vpon the walles of Babylon, make your watch strong, set your watchmē in aray: yea, holde priue watches, and yet for all that shall the Lord go forth with the deuice, which he hath take vpon them that dwell in Babylon. O thou that dwellest by the great waters. O thou that hast so great treasure and riches, thine ende is come, and the reueninge of thy winninges. The Lord of hostes hath sworn by him self, that he wil ouerwhelme the with men, like gresshoppers in number, whiche with a courage shall crye, alarum, alarum agaynst thee. Yea, euen
Jer. 35 b the Lord of hostes, that with his power made the earth, with his wisdom prepared the rounde world, and with his discretion spied out the heuens, as some as he letteth his voyce be heard, the waters in the ayre waxe scarce. He draweth vp the cloudes from the ende of the earth. He toucheth the lightnings to raine, he bringeth the windes out of their secrete places, if they be esteemed by their wisdom, all men are become fooles. O founded be all the caskers of ymagines: for the thinge that they make, is but disscate, and hath no bzeth. Mayne is it and an erroneous worke, and in the time of visitation it shall perish. Nevertheless, the portion of Jacob is none such, but he that made all things whose name is the Lord of hostes, he is the rod of his inheritance. Thou hast beene myne hammer and weapons for warre, for with thee haue I

broken the people in peeces, and with thee haue I destroyed kingdomes. Through thee I haue beaten to powder horse and horseman: yea, the charrettes and suche as sat vpon them. Through thee I haue broken manne and woman, olde and yonge, bachelor and mayden. Through thee, I haue destroyed the shepheardes and his flocke, the husbandman and his catel, the princes and their rulers. Therefore will I reward the Citie of Babylon and all her citizens, the Chaldees, with all the euill whiche they haue done vnto Shō, yea, that ye your selues shall see it, sayth the Lord: Behold, I come vpon thee, thou nailsome hill, sayth the Lord: thou that destroyest all landes, I will streche out my hande ouer thee, and calte thee downe from the stony rockes, and will make thee a bzent hill, so that nether corner stones nor pynacles, nor foundations of stones shalbe taken anpe more out of thee, but waste and desolate shalte thou lye for euermore, sayth the Lord. Set vp a token in the lande, blowe the trumpettes amonge the hearthen, prouoke the nations agaynst her, call the kingdomes of Ararat, Minni, and Ascanes agaynst her. Set the prince agaynst her, bzing as great a sorte of terrible horses agaynst her, as if they were gresshoppers. Prepare agaynst them the people of the Medes with their kinges, princes, and all their chiefe rulers: yea, and the whole lande that is vnder him. The land also shall shake and be asrayde when the deuice of the Lord shall come forth agaynst Babylon, to make the land of Babylon so waste, that no man shall dwell any more therein. The worthies of Babylon shal leaue the battayle, and kepe theym selues in stronge holdes, they strength hath fayled them, they shalbe like women. Their dwelling places shalbe bzent by, they barres shalbe broken. One pursuauant shall meete another, yea one poste shall come by another, to bzinge the Kinge of Babylon tydinges, that his citie is taken on euery syde, the soodes

the fennes brente vp, and the foulders foze aftrayde. For thus fayeth the Lord of hostes the God of Israel: the daughter of Babilon hath bene in her tyme, lyke as a thyrling flooze, but shortlye shall her haruett come. Nabuchodonosor the king of Babilon hath deuoured and destroyed me, he hath made me an emptie vessel. He swallowed me vp lyke a dragon, and fylled his belpe with my delicates, he hath caste me out, he hath taken my substance away, and the thinge that was left me hath he caried vnto Babilon, sayth the daughter that dwelleth in Sion: yea, and my bloud also vnto the Chaldees, sayth Jerusalem. Therefore thus sayth the Lord: Beholde, I will defende thy cause, and auenge thee: I will drinke vp her sea, and drye vp her water springes. Babilon shall become an heape of stones, a dwelling place for dragons, a fearfulnes and wondering, because no manne dwelleth there. They shall roare together lyke lions, and as the yonge lions when they be angrye, so shall they bend them selues. In their hate I shall geue them a dinner, and they shall be drunken for tope. Then shall they sleepe an euerlasting sleepe and neuer wake, sayth the Lord. I shall carrie theym downe to be slayne lyke sheepe, lyke wethers and goates, howe was Helach won? howe was the glorie of the whole land taken: howe happeneth it, that Babilon is so wondred at among the heathen: the sea is risen ouer Babilon, and hath couered her with his greate waues. Her Citie are layde waste, the lande lyeth vnbuyded and boyde, it is a lande where no man dwelleth, and wher no man traueileth throughe. Moreover, I wil visit Bel at Babilon, and the thing that he hath swallowed vnto, that same shall I plucke out of his mouth. The Gentiles also shall runne no moze vnto him, yea, and the walles of Babilon shall fall. My people, com out of Babilon, that every man may save his life, from the fawfull mouth of the Lord, Be not

faynt hearted, and feare not at euery rumoure that shalbe heard in the land, for euery yeare byngyth newe tydinges, and in the yeare folowing newe tydinges, and robbing in the lande, and Lord vppon Lord. And loe, the tyme cometh, that I will visite the ymages of Babilon, and the whole lande shalbe confounded: yea, and her slape shall lye in the middelt of her. Heauen and carthe with all that is therein, shall reioyce ouer Babilon, when the destroyers shall come vpon her from the North, sayth the Lord.

Like as Babilon hath beaten down Jer. 50. and slayne manye out of Israel, so shall there fall many, and be slayne in all her kingdome. Ye that haue escaped the sword, halt thou, stand not stil, remember the Lord a farre of, and thinke vpon Jerusalem, for we were ashamed to heare the blasphemies: our faces were couered with shame, because the strange aleantes came into the Sanctuary of the Lord. wherefore beholde (sayth the Lord) the time cometh that I will visite the ymages of Babilon, and throughe the whole land they shall mourne and fall.

Though Babilon clymed vp into Jer. 49. heauen, and kepte her power an hys, yet shall I sende her destroyers sayth the Lord. A pitious crye shalbe heard from Babilon, and a great misery fro the lande of the Chaldees, when the Lord destroyeth theym, and when he drieth out the proud stomacke and proude boasting, wherewith they haue bene as furios as the swanes of greate water floudes, and made greate crakes with theyr woozdes. For the destroyers shall come vppon her (euene vppon Babilon) whiche shall take their worthies, and breake theyr bowes: for God is disposed to auenge him selfe vpon them, and sufficientye, to recompence theym. Yea (sayeth the Lord) I will make their princes, their wyse men, their chiefs rulers, and all their worthies, drunken: soo that they shall sleepe an euerlasting sleepe, and neuer walke. Thus sayeth the kinge, whole

whose name is the Lord of Hostes. Moreover, thus saith the Lord of Hostes. The thicke wall of Babylon shall be broken, and her hye gates shall be brent by. And the thinge that the Gentiles, and the people haue wrought with greate trauayle and labour shall comme to naughte, and be consumed in the fyre. This is the charge that Ieremie gaue vnto Saraiah the sonne of Ieriah, the sonne of Maasiah, when he went towarde Babylon with Zedekiah the kinge of Iuda, in the fourth yere of his reygne. Now this Saraiah was a peaceable prince: Ieremie wrote in a booke all the misery that should come vpon Babylon, yea, and all these sermons that he wrotten agaynst Babylon, and gaue Saraiah his charge. When thou comest vnto Babylon, see that thou reade all these wordes, and say: O Lord thou arte determined to roote out this place, so that neither people nor cattell shal dwel there anye more, but to lye waste for euer, and when thou haste reade oute the booke, bynde a stone to it, and cast it in the midst of Euphrates, and say: Euen thus shall Babylon sincke, and be thrast downe with the burthen of trouble that I wil bring vpon her, so that she shal neuer come by again. Thus saue are the preachinges of Ieremy.

Ch. liij. Chapter.

Zedekiah was one & twentie yere olde, when he was made king, and he reygned euen yere in Ierusalem.

His mothers name was Hamutal, Ieremies daughter of Iibna. He lyued wickedly befoze the Lord, euen as Iehoaikim did. For the Lord was angrie at Ierusalem and Iuda, so longe till he had caste them out of his presence. And Zedekiah fell from the kinge of Babylon. But in the ninth yere of his reygne, in the tenth moneth, in the tenth day of the moneth it happened, that Nabuchodonosor the kinge of Babylon with all his hoste came befoze Ierusalem, and besieged it, and made them bulwarkes rounde

about it. And this besiering of the Citie endured vnto the eleventh yere of king Zedekiah. And in the fourth moneth, the ninth daye of the moneth, there was so great hunger in the Citie, that there were no more bytapes for the people of the lande. So all the souldiers brake away, and fled out of the citie by night through the way of the porte betweene the two wallen by the kinges garden. Nowe the Chaldees had compassed the citie round about, yet went these men their way towarde the wildernes. And so the Chaldees folowed vpon them, and toke Zedekiah the kinge in the felde of Iericho, when his host was run from him: So they caried the kinge a waye prisoner to Reblath, vnto the kinge of Babylon in the lande of Hamath, where he gaue iudgement vpon him. The kinge of Babylon also caused Zedekias sonnes to be slayne befoze his face, yea, and put al the princes of Iuda to deathe at Reblath. Moreover, he put out the eyes of Zedekia, & caused him to be bound with two cheynes, to be caried vnto Babylon, and let him lye in prison, till he dyed. Now the tenth day of the fifth moneth in the. xix. yere of Nabuchodonosor the kinge of Babylon, Nabuzardan the chiefe captayne and the kinge of Babylons seruantes came vnto Ierusalem, and byente vppon the house of the Lord. He byent by also the kinges palace, all the houses, and all the gorgeous buildinges in Ierusalem. And the whole host of the Chaldees that wer with the chiefe captayne brake downe all the wallen of Ierusalem rounde about. As for the poore people and such folke as yet was left in the citie, which also were fallen to the kinge of Babylon: yea, and what people as yet remayned, Nabuzardan the chiefe captayne caried them a waye prisoners. But the poore people of the countrey did Nabuzardan the chiefe captayne leaue in the lande, to occupy the vineyardes and felde. The Chaldees also brake & baden pillers that wer in the house of the Lord.

Jer. 39. a
4. Re. 25

3. Re. 24
2. par. 36

per, the seat and the brasen lauer that was in the house of the Lozde, and carried all the metall of them vnto Babilon. They toke away also the cauldrons, shouels, fleshehookes, sprinklers, spones, and all the brasen vessel that was occuppyed in the seruice: with the basens, colepane, sprinklers, pots, candlestickes, spones, and cups: wherof some were of golde, and some of silver. The chiefe captaine toke also the two pillers, the lauer, the. xij. brasen bullockes that stode vnder the seat: which king Salomon made in the house of the Lozde: and all the vessel conteyned so much metall, that it might not be swept. For every piler was eyghtene cubites hye: and the rope that went about it, was twelue cubites, and foure fingers thicke and rounde. Nowe vpon the rope were brasen knoppes, and every knop was five cubites hye: and vpon the knoppes were whopes, and pomgranates rounde about of cleane brasse. After this maner were bothe the pillers fashioned with the pomgranates, wherof there were an hundred and xlii. which hanged vpon the whopes round about. The chiefe captayn also toke Shariah the hye priest, and Sophoniah that was chiefe next him, and the thre keepers of the treasure. He toke out of the Citie a chamberlayne which was a captayne of the souldiers, and seuen men that were the kinges seruantes, which were founde in the Citie, and Sepher a captayne, that bled to muster the men of war, with threescore men of the countrey that were take in the citie. These Nabuzaradan the chiefe captaine toke, and carried them to the king of Babilon vnto Babel: and the king of Babilon caused them to be put to death at Babel in the land of Hemath. And thus Iuda was ledde away captiue, out of his owne lande. This is the summe of the people, whom Nabuchodonosor led away captiue. In the seventh yere of his reigne, he carried away of the Iewes, three thousande and thre and twenty. In the. xviij.

yere Nabuchodonosor caried awaye from Ierusalem eyght hundred thirtye and two personnes. In the. xxij. yere of Nabuchodonosor, Nabuzaradan the chiefe captayne, tooke awaye seuen hundred, sortie and five Iewes prisoners. The whole summe of all the prisoners, is foure thousande and sixe hundred. In the. xxxij. yere after that Jehoakim the king of Iuda was caried away in the. xxv. daye of the. xij. moneth, Evilmerodach kinge of Babilon (the same yere that he reigned) gaue Jehoakim the king of Iuda his pardon, and let him oute of prison, & spake louingly to him. And set his trone aboue the trones of the other kinges that were with him in Babilon. He chaunged also the clothes of his prison, yea, and he did eate with him al his life long. And he had a continuall iuiuing geuen him of the kinge of Babilon, every daye a certayne thing allowed him all the dayes of his life, vntill he dyed.

The end of the booke of the Prophet Jeremy.

The lamentations of Jeremy.

The first Chapter.

Alas, howe sitteth the Citie so desolate, that sometyme was full of people: Howe is shee become like a widow, which was the lady of all nations: Howe is she brought vnder tribute, that ruled all landes. She weepeth sore in the nighte, so that the teares runne downe her cheekes: for among all her louers, there is none that geth her any comforte: yea her nexte frendes transgresse agaynst her, and are become her enemyes. Iuda is taken prisoner, because she was defiled: and for seruinge so manye strange gods, she dwelleth nowe amonge the heathen. Shee findeth no rest, al

2. reg. 4 D

4. re. 25 b

Job. 6. 6.

they that persecuted her, tooke her in strait places where she coulde not escape. The streetes of Sion mourne, because no man commeth nomore to the solempne feastes. All her gates are desolate, her pickets make lamentation, her maydens are carefull, and she her selfe is in great heauynes. Her enemyes haue ben rulers ouer her, and her enemyes haue prospered: because the Lord hath chastened her for her great wickednes: her children are led away captiue befoze their enemy.

Jer. 52.2

All the bewtife of the daughter of Sion is away, her princes are become like hartes, that fynde no pasture. They are diuyn away befoze they enemy, so that they haue no more power. Nowe doth Jerusalem remember the time of her miserie and disobedience, yea, the ioye and pleasure that she hath had in times past, seeing her people is brought down throughe the power of their enemy, & there is no man for to helpe her: her enemyes stande lookinge at her, and laugh her. Shaboth dapes to scozne. Jerusalem hath sinned euery more and more, therefore is she come in decay. All they that had her in honour despise her, for they haue sene her filthynes. Yea, she spgheth, and is ashamed of her selfe. Her skirtes are defiled, she remembred not what wold soloow: therfore is her fall so wonderfull, and there is no man to comforte her.

D

The Lord consider my trouble, for mine enemy hath the vpper hand. The enemy hath put his hand to all the precious thinges that she had, yea, euery befoze her eyes came the heathen in and out of the Sanctuary: whō thou (neuertheless) haste forbidden to come within thy congregation. All her people seeke they bread with heauynes, and loke what precious thing euery man hath, that geueth he for meate, to saue his lyfe. Consider, O Lord, and see howe vile I am become. Haue ye no regarde. All ye that go foze by, behold and see, if there be any sorrowe lyke vnto mine, where with the Lord hath troubled me, in the day of his fearefull wrath,

Deu. 23.2

2. Re. 6.6

Eren. 2.6

From above hath he sente before a fire into my bones, and it burneth me cruelly: he hath layed a net for my feet, and thysowen me wyde open: he hath made me desolate, so that I must euer be mourning. The yoke of my transgression is come at the last, with my hand hath he taken it by, and put it about my necke. My strength is gone, the Lord hath deliuered me into the handes, wherout I can not quite my self. The Lord hath destroyed all the mighty men, that wer in me. He hath proclaymed a feast, to slaughter all my beske men. The Lord hath troden downe the daughter of Juda, like as it were in a wyne presse. Therefore do I wepe, and mine eyes gush out of water: for the comforte that shoud quicken me, is farre from me. My children are diuyn away, for wythe the enemy hath gotten the ouer hand. Sion casteth out her hands, and there is no man to comforte her. The Lord hath layed the enemyes rounde about Jacob, and Jerusalem is become abomination in the midst of them. The Lord is righteous, for I haue prouoked his countenance vnto anger. I take hede al ye my people, and consider my heauynesse. My maydens and my yong men are lead away into captiuitie. I called for my louers (but they beguiled me) for my priestes and counsailers, but they perished: euery while they soughte for meate, to saue their liues. Consider (O Lord) howe I am troubled, my wombe is disquieted, my heart turneth about in me, and I am full of heauynes, because I rebelled against thee. The swerde barbed me without, and within I am lyke vnto death. They heare my mourning, but there is none that will comforte me. All mine enemyes haue heard of my trouble, and are glad thereof, because thou haste doone it, and thou hast brought forth the time whiche thou calledst, when they also shall be like vnto me. From thee that com at the aduersitie, thou shalt plucke them away, as thou hast plucked me,

cause of al my wickednes. For my sorow is very greate, and my heart is heavy.

The .ij. Chapter.

Alas, howe hath the Lord darkened the daughter of Zion so sore in hys wrathe: As for the honour of Israel, he hath cast it downe from heauen vnto the earth. Howe happeneth it, that he remembred not his owne foote stole when he was angrie: The Lord hath cast downe all the habitations of Jacob without any fauoure, all the stronge places of the daughter of Iuda hath he broken in his wrathe, and throughten them downe to the ground: her kingdome & her princes hath he suspended. In the wrathe of his indignation he hath broken all the hope of Israel, he hath withdrawen his right hand fro the enemy: yea, a flame of fyre is kindled in Jacob, and hath consumed by al round about. He hath bent his bowe lyke an enemy, he hath fastened his righte hande, as an aduersarie: and every thing that was pleasant to se, he hath smitten it downe. He hath poured out his wraith lyke a fire into the tabernacle of the daughter of Zion. The Lord is become lyke as it were an enemy, he hath deuoured Israel and all his palaces: yea, all his strong holdes hath he destroyed, and fylled the daughters of Iuda with muche sorowe and heauyness. Her tabernacle (whiche was lyke a garden of pleasure) hath he destroyed: her hie solemne feastes hath he put downe. The Lord hath brought it so to passe, that the solemne feastes and Sabothes in Zion, are cleane forgotten. In his heauy displeasure hath he made the king and priestes to be despised. The Lord hath forsaken his owne altar, and hath abhorred his owne sanctuaries, and hath geuen the walles of their townes into the hands of the enemy. Their enemies made a noyse in the house of the Lord, as it had bene in a solemne feast day. The Lord thought he would breake downe the walles of the

daughter of Syon, he spied out his line, and drew not in his hand, till he had destroyed them: Therfore mourne the turrets and the broken walles together. Her gates are lonke downe to the grounde, her barres are broken and smitten in sunder. Her kinges and princes are caried away to the Gentils. They haue neither lawe nor Prophetes, nor yet anye vision from the Lord. The Senatours of the daughter Zion sit vpon the ground in silence: they haue strawed ashes vpon their heades, and girded them selues with sackcloth. The maydens of Ierusalem hange downe theyr heades to the ground. Mine eyes be- gin to fayle me throughte weeping, my body is disquieted, my lyuer is pained vpon the earthe, for the greates hurte of my people, seeing the childrenne and babes didde swoorne in the streetes of the citie. Euen when they spake to their mothers: where is meate and drinke: for while they soa sayde, they fell downe in the streetes of the Citie, lyke as they hadde bene wounded, and some dyed in their mothers bosome. What shall I saye of thee, O thou daughter Ierusalem, to whome shall I lycken thee: To whome shall I compare thee, O thou daughter of Syon, to comforte thee withall: Thy hurte is lyke a mayne sea, who maye heale thee: Thy prophetes haue locked out bayne and foolish things for thee, they haue not shewed thee of thy wickednesse, to kepe thee from captiuitie: but haue ouerladen thee, and throughte fashod scattered thee abroad. All they that gooe by thee, clappe their handes at thee, hyssinge and wagginge theyr heades vpon the daughter of Ierusalem, and saye: Is this the citie that men call so sayre: where in the whole lande reioyseth: All thine enemies gape vpon thee, whisperinge and byting theyr teeth, saying: let vs deuour, for the time that we loked for is come, we haue founde and scene it. The Lord hath fulfilled the thing that he was purposed to do:

Jer. 5: 2

Eren. 1

Jer. 5: b

14. b. 23 c

27. b. and

29. b

and

The Lamentation

Deu. 4.
and. 39.
Jer. 29.

and perfourmed that that he had deuised long ago: he hath destroyed, and not spared. He hath caused thine aduersarie to triumph ouer thee, and set by the horne of thine enemye. Let thine heart crye vnto the Lord, O thou citie of the daughter Sion, let thy teares runne downe lyke a ryuer daye and nighte, reste not, and let not the aple of thine eye leaue of. Stande by and make thy prayer in the firste watch of the nighte, poure out thine herte lyke water befoze the Lord, yf by thine handes, for the lyues of thy ponge children, that dye of hunger in the stretes. Behold, O Lord, and consider, why haste thou gathered me by so cleane? Shall the women then eate their owne fruite, euen children of a spanne longer? Shall the priestes and prophetes be slaine thus in the Sanctuarie of the Lord? Yonge and olde ye behynde the stretes vpon the ground, my maydens and pong men are slayne with the sworde: Whom thou in the daye of thy wrathfull indignation hast put to death, yea, euen thou hast put them to death, and not spared them. My neyghbours that ere round about me, haste thou called, as it were to a feast day: so that in the daye of the Lordes wrath none escaped, neyther was anye lefte behynde. Those that I haue broughte and noursyshed, hath myne enemye destroyed.

The. iij. Chapter.

In the man, that (throughe the rod of his wrath) haue experience of miserie. He droue me forth and led me, yea, into darkenes but not into light. I agaynst me only he turneth his hand, and layeth it euer vpon me. My fleshe and my skinne hath he made olde, and my bones hath he brused. He hath buyled round about me, and closed me in with gall and traueil. He hath set me in darkenes, as they that be deade for euer. He hath so hedged me in, that I can not get out, and hath layed heauie lynkes vpon me. Though I cry and call piteously, yet heareth he not my

prayer. He hath stopped by my sinnes with foure squared stones, and made my pathes croked. He layde wyte for me like a Beare, and as a Lion in a hole. He hath marred my wyse, and broken me in peces, he hath layde me waste altogether. He hath bent his bowe, and made me as it were a marche to shoooe at: The arrowes of his quinner hath he shot euen into my reines. I am laughed to scoone of all my people, they make songes vpon me all the daye longe. He hath fylled me with bytternesse, and greuen me woorme wood to drinke. He hath smitten my teeth in peces with stones, and rolled me in the dust. He hath put my soule out of rest, I forget all good thinges. I thought in my selfe, I am vndone, there is no hope for me in the Lord. I remember yet my mylde, and my trouble, the woorme wood and the gall. Yea, thou shalt remember them, for my soule melteth aways in me. While I consider these thinges in my hert, I get a hope agayne. Namely, it is of the Lordes mercies that we are not bitterly consumed. Truly his pitefull compassion hath not ceased. His mercies shall the Lord shew vpon thee carely, yea, in the daye spryng, (O Lord) great is thy saythfulness. The Lord is my portion sayth my soule, therefore will I hope in him. O howe good is the Lord vnto them, that put their trust in him, and to the soule that seeketh after him: The good man with patience, tarieth for the beauly of the Lord. O howe good is it for a man, to take the poke vpon him from his youth by. He styeth alone, he holdeth him still, and sheweth quiettye by him selfe. He layeth his face vpon the earth, yf (perchance) there happen to be any hope. He offereth his cheeke to the smyter, he will be content with repproues. For the Lord will not forsake for euer. but though he punish him: yet according to the multitude of his mercies, he returneth to grace agayne: For he hath not plaged, and cast out the children of men.

from his heart. To treade all the pri-
soners of the earth vnder his fete. To
moue the iudgement of man befoze the
moost highest. To condemne a man in
his cause. The Lord hath not pleasure
in fuche things. What is he then that
sayth: there should be something done
without the Lordes commaundement?
Out of the mouth of the moost highest
goeth not euill and good: wherefoze
then murmureth the liuing man: let
him murmure at his owne sinne. • Let
vs loke well vpon our owne wayes,
and remember our felices, and turne a-
gayne to the Lord. Let vs lyft by our
heartes with our hands vnto the lord
that is in heuen. We haue ben dissem-
blers, and haue offended, wilt thou not
be therfoze intreated? Thou hast coue-
red vs in thy wrath, & persecuted vs,
thou haste slayne vs without any fa-
uour. • Thou hast hidde thy selfe in a
cloude, that our prayer should not go
thowse. Thou haste made vs outca-
st, and to be despised amog the peo-
ple. • All our enemies gape vpon vs.
Feare and pitte is come vpon vs, yea,
deceit and destruction. • Whole riuers
of water gush out of mine eyes, for
the greate hurte of my people. Myne
eyes runne, and can not cease, for there
is no rest. O Lord, when wilt thou
looke downe from heauen, and consi-
der? Mine eyes bethyeth my heart, be-
cause of all the daughters of my citie.
Mine enemies hunted me out sharp-
ly, like a birde, yea, and that without
a cause. They haue put downe my life
into a pytte, and they haue cast stones
vpon me. They poured water vpon
my head, then thought I: nowe am I
vndoone. I called vpon thy name, O
Lord out of the depe pyt. Thou haste
heard my voyce, & hast not turned away
thine eares fro my sighing & crying.
Thou hast enclined thy selfe vnto me,
when I called vpon thee, and haste
sayd: feare not. Thou (O Lord) hast
maintained the cause of my soule, and
hast redeemed my lyfe. O Lord, thou
hast seene my blasphemers, take thou
my cause vpon thee. Thou hast well
considered, howe they go about to doo

me harme, and that all theyr counsels
are against me. Thou hast heard their
despitefull wordes (O Lord) yea, and
all their imaginations agaynst me.
The lips of mine enemies, and theyr
deuises that they take agaynst me, all
the daye longe. Thou seest also their
spitting downe, and theyr rising vp:
they make theie songes of nothings
but of me. Rewarde them (O Lord)
according to the woorkes of their han-
des. Geue them an obstinate hearte,
euen thy curse. Persecute them (O
Lord) with thyn indignation, and
roote them out from vnder the heuen.

The. iij. Chapter.

Howe is the golde become so
dimme? Howe is the goodly
coloure of it so foz changed?
and the stones of the sanctuarie thus
scattered in the corner of euery strete?
The children of Sion that were al-
waye in honour, and clothed with the
moost precious gold: howe ar they now
lyke the earthen vessels, whiche be
made with the potters hande? The
dragons geue their ponge ones sucke
with bare brestes: but the daughter
of my people is cruell, and dwelleth
in the wilderness, lyke the Estriches.
The tongues of the sucking children
cleaue to the roofe of their mouthes
for verie thirste. The ponge children
aske bzeade, but there is no man that
geueth it them. They that were wont
to fare delicately, peryshe in the stree-
tes: they that afore were brought vp
in purple, make much nowe of donge.
The sinne of the daughter of my peo-
ple, is become greater then • the wic-
kednes of Sodome, that sodenly was
destroyed, and not taken with hands.
Her abstepners (or Nazarens) were
whiter then the snowe of milke: their
coloure was freshe, red as Coral, their
beautie like the Sapphire. But now
their faces be very blacke. In somuch
that thou shouldest not knowe them
in the stretes. • Their skin cleaueth to
their bones. It is withered & become
like a drie stock. They be slayn with
the sword, are happier then fuche as
dye of hunger, and peryshe away, fa-
mishing

Gen. 19

Ps. 102

Israel

The Lamentation

den. 28.e • The women (whiche of nature are
4.reg.6.f pitifull) haue sodden their owne chil-
dren wth their handes, that they might
bee their meate in the miserable de-
struction of the daughter of my peple.

Eren. 2.a • The Lord hath perfourmed his he-
u^{er} wrath, he hath poured out the fu-
riousness of his displeasure. He hath
kindled a fyre in Sion, whiche hath
consumed the foundation therof. Prey
ther the kinges of the earth, noz all the
inhabiters of the world, would haue
belueed, that the enemy and aduersary
should haue come in at the gates of the

Gen. 9.a • The citie of Ierusalem. Which neuer the
lesse is come to passe for the syn of her
prophetes, & for the wickednes of her
priestes, that haue shed innocent
bloud within her. So that the blind
men went stumbling in the streetes,
and staped them selues with bloude.
They woulde in no wise touch their
garmentes. But they cried vnto eue-
ry man: Flee the staping, away, get
you hens, touche it not. Yea, they fled
and remoued fro them, yea, they haue
sayd among the heathen, they shal no
moze dwell in the citie. The counte-
naunce of the Lord hath banyshe
them, and shall neuer loke moze vpon
them. For they theym selues nether
regarded the Priestes, noz pitied their
elders. Wherfoze yet our eyes faile vs,
whyle we loke for dayne helpe, seing
we be euer waptigg vpo a people that

can do vs no good. They lay so sharpe
wayte for vs, that we can not go safe
vpon the streetes: for our ende is come
our daies are fulfilled, our end is here.

Jere. 4.a • Our persecuters are swifter then
Ibat. 1.a • Eagles of the ayre, they folowed vpon
vs ouer the mountaynes, and layed
wayte for vs in the wilderness. The

Gen. 2.b • very breath of our mouth, euen the
annoynted Lord him selfe was taken
in their net, of whom we say: Under
his shadowe we shall be preferred a-
mong the hethen. And thou (O dau-
ghter Edom) that dwellest in the lād
of Huze, be gladde, and reioyce, for the
cuppe shal come vnto thee also, which
when thou suspect of, thou shalt be

drunken. Thy sinnes be well puni-
shed (O thou daughter Syon) but
shall not suffer thee to be caried away
any moze. But thy wickednes (O
daughter Edom) shall be visite, and
for thy sinnes sake he shall leade thee
into captiuitie.

The .v. Chapter.

The prayer of Jeremy.
All to remembrance (O Lord) I
what we haue suffered, con-
sider, & see our confusion. Our
inheritance is turned to the stran-
ger, and our houses to the alehouses.
We are become carefull and fatherles,
and our mothers as the widowes.
We are fayne to drinke our owne wa-
ter for money, and our owne wodde
muske we bye with money. Our ne-
kes are vnder persecution, we are we-
rye, and haue no reste. Afoze time we
yelded our selues to the Egyptians,
nowe to the Assyrians, onely that we
might haue bread ynough. • Our la-
thers (whiche now we are gone) haue
synned, and we must beare their we-
knes. Seruauntes haue the rule of
vs, and no man deliuereth vs oute of
their handes. We must get our liuing
with the perill of our liues, becaus
of the drought of the wilderness. Our
skin is as it had ben bent in an oven,
for very soze hanger. The wines are
rauishe in Syon, and the maydens
in the Cities of Iuda. The princes
are hanged vp with the hande of the
enemies, they haue not spared the olde
sage men, they haue taken yong men
liues from them, and the boyes are
hanged vp bypon trees. The elders
syt no moze vnder the gates, and the
yong men be no moze playng of mu-
like. The ioy of our heart is gone, our
merpe quier is turned to mourning.
The garland of our head is faile: And
that ruer we sinned so soze. Therefore
our heart is full of heauines, and our
eyes dimme, becaus of the hill of Si-
on, that is destroyed. In so much
that the foxes runne bypon it: But
thou, O Lord, that remapest for
euermoze, and thy seate worde with-
out ende: wherfoze wilt thou sit

Ja. 31. forget vs, and forsake vs so long: • O
 Loyde turne thou vs vnto thee, and so
 shall we be turned. Bene so our days,
 as in old times: for thou haste banti-
 shed vs now long ynough, and haste
 bene soe displeased at vs.

The ende of the La- mentations of Jeremie.

The Booke of the Pro- phete Ezechiel

The first Chapter.



E chaced in the xxx.
 yeare, the fiftie daye
 of the fourth month
 that I was amonge
 the prisoners by the
 riuer of Eobar, wher
 the heauens opened
 and I saw a vision of God. Nowe
 the fiftie daye of the moneth made out
 of fiftie yere of king Jehoakims cap-
 titiuitie. At the same time came the
 worde of the Loyd vnto Ezechiel the
 son of Buzi the priest, in the lande of
 the Chaldees by the water of Eobar,
 where the hande of the Loyde came
 vpon him. And I looked, and beheld,
 a stormy winde came out of the north
 with a great cloude full of fyre, whi-
 che with his glister lightened all
 rounde aboute. And in the midst of
 the fyre, it was all cleere like the face
 of an angell, and as it were the like-
 nesse of the four beastes, and this was
 their likenes. They were fashioned
 like a man, sauinge, that euerye one
 had foure faces, and foure winges.
 Their legges were straight, but their
 feete were like bullockes feete, and
 they glistered, as it hadde bene sayre
 shouered mettall. Under theiꝝ win-
 ges vppon all the foure corners, they
 hadde mennes handes. Their faces
 and their winges were towarde the
 foure corners, yet were the winges
 so, that one ouer touched an other.

When they went, they turned theiꝝ
 not about, but echone went streight
 forwarde. Furthermoze, this was the
 similitude of their faces. • Vpon the
 right side of these foure, their faces
 were like the face of a manne, and the
 face of a Lion. But vpon the left syde
 they hadde the face of an Ox, and the
 face of an Eagle. Their faces also and
 their winges were spred out aboue,
 so that twoo winges of one touched
 euery twoo winges of an other, and
 with the other they couered their bo-
 dy. Euery one when it went, it went
 streight forwarde. Where as the spi-
 rite ledde theiꝝ, thither they went,
 and tourned not aboute in their go-
 inge. The fashion and countenance
 of the beastes, was like hotte coales
 of fyre, euen as thoughe burninge
 cressettes had bene amonge the beas-
 tes: (this was the vision) and the
 fyre gaue a glister, and out of the fyre
 there wente lightninge. When the
 beastes went forwarde and backward,
 one woulde haue thoughte it hadde
 lightened. Nowe when I hadde
 well considered the beastes, I sawe
 a worke of wherles vppon the earth
 with foure faces also nigh vnto the
 beastes. The fashion and worke of
 the wherles was like the Sea.
 The foure wherles were ioyned and
 made (to looke vpon) as it had bene
 one wheele in another. When one
 went forwarde, they wente all foure,
 and tourned them not aboute in their
 goinges. They were large, great, and
 horrible to looke vpon. Theyꝝ bee-
 kes were full of eyes rounde aboute
 theiꝝ all foure. When the beastes
 wente, the wherles wente also with
 theiꝝ. And when the beastes liste
 them selues vppe from the earth, the
 wherles were liste vp also. Whither
 soener the spirite went, thither went
 they also, and the wherles were lyfte
 vp, and folowed them: for the spirite
 of life was in the wherles. When the
 beastes wente forth, stode still, or
 liste them selues from the earth, then
 the wherles also went, stode still, and
 were list vppe, for the breathe of life
 was

was in the wheles. Above, ouer the heades of the beastes there was a firmament, whiche was fashioned as it had bene of the moste pure Chyall and that was spread out aboue vpon their heades: vnder the same firmament were their winges layde abode one towarde another, and two winges couered the bodye of euery beast.

And when they went forth, I hearde the noyse of their winges like the noyse of great waters, as it had bene the voyce of the great GOD, and a rushing together, as it were of an hoste of men. And when they stoode still, they let downe their winges. Nowe when they stoode still, and had letten downe theyr winges, it thondred in the firmamente that was aboue their heades. Above the firmamente that was ouer their heades, there was the fashion of a seate, as it

Ez. 8. d. had bene made of Saphir. Upon the seate there sat one like a manne. • I behelde him, and he was like an angel, as it had bene all of fyre within from his loines vppward. And beneth when I looked vpon him vnder the loynes, me thought he was like a shining fyre, that getteth light on euery side. Yea, the shine and glister that lightned rounde aboute, was like a raynebowe, which in a raynie daye appereth in the cloudes. Euen so was the similitude, wherein the glorie of the Lord appered. When I sawe it, I fel vpon my face, and hearkened vnto the voyce of him that spake.

The .ij. Chapter.

Ez. 3. d. **A**nd then sayde he vnto me: Stande vp vpon thy fete (O thou son of man) and I will talke with thee. • And as hee was communing with me, the spirit came into me and set me vp vpon my feete: so that I marked the thinge that hee sayde vnto me. And he sayde: Beholde thou sonne of man, I will sende thee to the chyldren of Israel, to those runnagates, and obstinate people, for they haue taken parte agaynst me, and are

runne away from me, • both they and their forefathers vnto this daye. Yea, I will sende thee vnto a people that haue rough visages and stiffe stomakes, vnto whome thou shalt saye in this maner: This is the Lord God him selfe hath spoken, that whether they be obedient or no (for it is a frowarde household) they may knowe yet that there hath bene a prophete amonge them. • Therefore thou sonne of man) feare them not, neyther be afrayde of their wordes, for prouokers and thornes ar with thee. Yea, thou dost dwell amonge scorpions, but feare not their wordes, be not abashed at their looks for it is a froward household. He that thou speake my wordes vnto them, whether they be obedient or not, for they are obstinate. Therefore thou son of man, obey thou all thinges that I saye vnto thee, and be not thou stiffnecked, lyke as they are a stiffnecked household. Open thy mouth, and eat that I geue thee. So as I was looking vp, behold, there was sente vnto me an hande, wherein was closed a booke, and the hande opened it before mee, and it was written within and without full of carefull mourninges, alas, and wo.

The .iij. Chapter.

After this, sayde he vnto me: I thou sonne of man, eat that, whatsoeuer it be: yea, • eat the booke, and go thy way, and speake vnto the chyldren of Israel. So I opened my mouth, and hee gaue mee the booke for to eate, and sayde vnto me: Thou sonne of man, thy bellye shall eat, and thy bowels shall be filled with the booke that I geue thee. Then did I eate the booke, and it was in my mouth sweeter the hony. And he sayd vnto me, thou son of manne, • get thee soone vnto the house of Israel, and shewe them the wordes, that I commaunded thee, for I send thee not to the people that hath a strange bewynnen, or hard speeche, but vnto the house of Israel, for to many nations

which haue diuers speeches and hard
 languages, whose wordes thou vn-
 derstandest not. • Neuertheles, yf I
 sent thee to those people, they woulde
 folowe thee. But the house of Israel
 will not folowe me: yea, al the house of Is-
 rael haue stiffe foreheads and harde
 hearts. • Behold therfore, I wil make
 thy face preuaple agaynst their faces,
 and harden thy forehead agaynst their
 foreheades, so that thy forehead shalbe
 harder then an • Adamante or flynte
 stone, that thou mayest feare them the
 lesse, and be lesse afrayde of them, for
 they are a froward household. He sayde
 moouer vnto me: thou son of man,
 take diligent heerde with thyne eares,
 to the wordes that I speake vnto thee,
 fasten them in thine hearte, and go to
 the prisoners of thy people, speake vn-
 to them, and say on this maner: Thus
 the Lord God hath spoken, whether
 ye heare or heare not. With that the
 spiete toke me vp. And I hearde the
 noyse of a greete rushing and remo-
 uing of the moost blessed gloype of the
 Lord out of his place. I hearde al-
 so the noyse of the wynges of the
 brayles, that rushed one agaynst ano-
 ther, yea, and the rattling of the whe-
 les that were by them, which rushing
 and noyse was very greate. • Howe
 when the spiete tooke me vp, and car-
 ried me away, I went with an hea-
 uye and sorrowfull mynde, but the
 hand of the Lord comforted me right
 soone. And so in the beginning of the
 moneth I did, I came to the prisoners
 • that dwelte by the water of Cobar,
 and remoued in that place, where
 they were. And so continued I a-
 mong them seven dayes, heeryng very
 sore. And when the seven dayes were
 expired, the Lord sayd vnto me: Thou
 sonne of manne, I haue made thee a
 watchman vnto the house of Israel:
 when I saye make good hede to the wordes
 at my mouth, and geue them warning
 at my commaundement. If I saye
 vnto thee, concerninge the vngodlye
 man, (that without doubte) he will
 dye, and thou sayest: He shall not war-

ninge, nor speakest vnto him, that he
 may turne from his euill way, and so
 to liue: Then shall the same vngodlye
 man die in his owne vnrightheousnes,
 but his bloud wil I require of thine
 hand. Neuertheles, yf thou geue war-
 ninge vnto the wicked, and he yet for-
 sake not his vngodlynelle: then shal
 he dye in his owne wickednesse, but
 thou hast discharged thy soule. Howe
 yf a righteous manne goo from • his
 righteousnes, and do the thinge that
 is euill: I will laye a stumblinge
 blocke before him, and he shal dye be-
 cause thou hast not genen him war-
 ninge: yea, dye shall he in his owne
 sinne, so that the vertue, which he did
 before shall not be thought vpon: but
 his bloude will I require of thyne
 hande. Neuerthelesse, yf thou exhor-
 test the righteous that he synne not,
 and so the righteous doo not synne:
 then shall he liue, because he hath re-
 ceaued thy warninge, and thou hast
 discharged thy soule. And there came
 the hande of the Lord vpon me, and
 he sayd vnto me: Stand vp, and go in-
 to the fild, that I maye there talke
 with thee. So when I had risen vp,
 and gone forth into the fild: Behold,
 the gloyp of the Lord stode there, • like
 as I sawe it afore, by the water of
 Cobar. • Then fel I downe vpon my
 face, & the spiete came into me, which
 set me vp vpon my ferte, and sayd thus
 vnto me: Go thy way, and shute thy
 selfe in thine house: Beholde (• thou
 sonne of man) there shall chaynes be
 brought for thee, to bind thee withal, so
 that thou shalt not escape out of them.
 And I will make thy tong cleue so to
 the sole of thy mouth, that thou shalt
 be dumb, and not be as a chyder with
 them; for it is an obstinate household.
 But when I speake vnto thee, then
 open thy mouth, and say: Thus sayth
 the Lord god: who so heareth, let him
 heare: who so will not, let him leaue,
 for it is an obstinate household.

• The .iiij. Chapter.

Thou sonne of man: take a little
 stone, and laye it before thee,
 and describe vpon it the cite

of Ierusalem, howe it is besyged, howe bulwarkes and stronge dyches are grauen on enery side of it: describe also tentes, and an host of men rounde about it, with engines of war. Whereouer, take an yron panne, and set it betwixt thee and the Citie, in steede of an yron wall. Then sette thy face towarde it, besyge it, and laye ordinance agaynst it, to win it. This shalbe a token vnto the house of Israel. But thou shalt sleepe vpon thy lefte syde, and laye the summe of the house of Israel vpon thee. Certaine daies appointed, thou shalt sleepe vpon that syde, and beare theyr synnes. • Neuertheless, I will appoynt thee a time (to putte of their synnes) and the number of the daies. Thye hundred & nintye daies, must thou beare the wickednes of the house of Israel. Whē thou hast fulfilled these daies, lie downe againe and sleepe vpon thy righte syde for tie daies, and beare the synnes of the house of Iuda. • 3 daies for a yere, a daye (I saye) for a yere, will I euer laye vpon thee. Therefore set now thy face agaynst that besieged Ierusalem, and discourte thine arme, that thou mapest prophecie agaynst it. Behold, I will lay chaynes vpon thee, that thou shalt not turne thee from one syde to another, till thou hast ended the dayes of this besieging. Wherefore, take vnto thee wyate, barley, beanes, growell seede, Whittum and fitches, and putte these together in a vessell, and make thee loaves of bread therof, according to the number of the dayes that thou muste lye vpon thy syde, that thou mapest haue bread to eate, for .ij. hundred and nintie daies. And the meate that thou eatest, shall haue a certayne weight appointed: namely, twentye sicles every daye. • This appointed meate shalt thou eate dayly from the beginning to the ende. Thou shalt drinke also a certayne measure of water: Namely the sixte part of an hyyn shalt thou drinke dayly from the beginning vnto the ende. Barley cakes shalt thou eate, yet shalt thou fyre tosse them at a fyre made with manys

donge, that they may see it. And with that sayde the Lord. Then thus shall the chyldren of Israel eate their besyled breade in the myddell of the Gentyles, amonge whom I will scatter them. Then sayde I: O Lord God, Behold my soule was yet neuer slayned, for fro my yowth vnto this houre, I did neuer eate of a dead carcasse, or of that whiche was slayne of wilde beastes, nether came there euer any vncleane fleshy in my mouth. Where vnto he answered me, and sayde: Well then, I will graunte thee to take cowes donge for the donge of a manne, and torosse the breade withall before them. And he sayde vnto me: Behold thou son of man, • I will minishe all the prouision of bread in Ierusalem, so that they shall wepe their bread, and eate it with scarcitie. But as for water, they shall haue a berpe little measure therof to drinke. And when they haue no more bread nor water, one shal be destroyed with another, and family away, for theyr wickednes.

The .v. Chapter.

When some of man, take thee then a sharpe knyfe, namely, a rasour. Take that, and shawe the heare of thy head and beard: Then take the scales and the weyghte, and denide the heare a sunder. And after thou hast accomplished the dayes of the siege, burne the thirde parte therof in the fyre, in the myddell of the citie, and cut the other thirde part in peeces, with a knyfe. • As for the third part that remaineth, caste it in the wynde, and I will drawe out the sword after them. Yet afterwarde, take a little of the same, and bind it in thy girdle. Then take a curtelle of it, and cast it in the myddell of the fyre, and burne it in the fyre. Out of the same fyre shall there go a flame, vpon the whol house of Israel. Whereouer thus sayth the Lord God: This same is Ierusalem, I set her in the myddell of the heathen and nations that are rounde aboute her, but shee hath despised my iudgements more then the Gentyles them

Dani. 9^a

D

Eu. 24^e

E

Eze. 4

Jer. 7

B

AND the woodde of the flozde
came vnto me, sayinge : Thou
somme of man, tourne thy face
to the mountaynes of Israell, that
thou mayest prophesy vnto them, and
saye: Heare the word of the Lord God
of ye mountaynes of Israell: Thus
hath the Lord God spoken to the mou-
taines, hilles, halleys, and dolcs. Be-
hold, I, I my selfe I say, will brynge
a swerde ouer you, and destrope your
aultares, and breake downe youre
hye places: I will caste downe youre
images. Your slayne men will I laye
besyde your gods, and the dead carka-
sses of the chyldren of Israell will I
caste besyde their ydoles, youre bo-
nes will I destrope rounde aboute
your aultares, and dwelling places.
The Cities shalbe desolate, the hill
chappelles layde waste, youre aultars
destrope and broken, youre Goddess
caste downe and taken awaye, youre
temples layde euen with the ground,
your owne woodkes cleane rooted
oute. Your slayne menne shall lye
amonge you, that ye maye learne to
knowe, howe that I am the Lord.
Those that be amonge you, and hane
escaped the swerde, will I leaue
amonge the Gentiles, for I will
scatter you amonge the Nations.
And they that escape of you, shal
thinke vpon me amonge the Heathen,
Do, 119, where

Ezec. 14.

Æ3cc.36.

23

where they shalbe in captiuitie. As
for that whoo:the and vnfaithfull
heart of theirs, wherewith they runne
away from mee, I will breake it: yea,
and put out those eyes of theirs, that
committe fornication with they: y-
dols. Then shall they be ashamed and
displeased with their selues, for the
wickednesses and abominations,
which they haue done: and shall lerne
to knowe, that I am the Lord, howe
that it is not in vayne, that I the Lord
spake, to bring suche miserie vpon
them. The Lord sayd moreover vnto
mee: Smite thine handes together,
and stampe with thy feete, & say: Woe
woozthe all the abominations and
wickednesses of the house of Israel,
for because of them, they shall perishe
with the swerde, with hunger, and
with pestilence: who so is farre off,
shall dye of the pestilence, hee that is
nye at hande, shall perishe with the
swerde, and the other that remaine
and that are besieged, shal dye of hun-
ger. Thus will I satisfy my wroth-
full displeasure vpon them. And so
shall ye learne to knowe, that I am
the Lord, when your slaine men lye a-
monge your ydols, and about your al-
tars, vpon all hye hilles and toppes
of mountaynes among al grene trees,
among al thicke okes, euen in the pla-
ces, where they did sacrifice vnto all
their ydols. I will stretch mine hand
oute vpon theym, and will make the
lande waste. So that it shall lye deso-
late and voyde, from the wilderness
of Deblothah forth, throught all there
habitations: to learne theym for to
knowe: that I am the Lord.

The viij. Chapter.

The woordes of the Lord came
vnto me on this maner. Thee
I call, O thou sonne of manne.
Thus sayth the Lord God vnto the
land of Israel: The end commeth v-
pon the land of Israel: yea hereby the
end commeth vpon all the four corners
of the lande. But now we shall the
end come vpon thee, for I will sende
my wroth vpon thee, and will punish

thee according to thy wayes, and re-
warde thee after all thine abhomin-
ations. Mine eye shall not ouersee thee,
neither will I spare thee, but rewarde
thee, according to thy wayes, & declare
thine abominations. Then shall ye
knowe that I am the Lord. Thus
sayeth the Lord God. Beholde, one
misery and plage shall come after an-
other: the ene is here, the ende I saye
is come, it watcheth for thee: beholde,
it is come alreadye, the destruction is
earlye come agaynst thee, that dwel-
lest in the lande. The time is at hand,
the day of sedition is harde by, and the
crye shall not be as the soundinge a-
gayne of the mountaynes. Therefore
I will shortly poure out my rage dis-
pleasure ouer thee, and fulfil my wroth
vpon thee, I will iudge thee after thy
wayes, & recompence thee al thy abho-
minations. Mine eye shal not ouer-
see thee, neither wil I spare thee, but
rewarde thee after thy wayes, and
thine abominations shall bee puni-
shed in the middes of thee, to learne
you for to knowe, howe that I am the
Lord that smiteth. Beholde, the daye
is here, the day is come, the houre is
runne out, the rodde flourisheth, pyde
watcheth greene, malicious violence is
growen by, and the bngodlye warren
to a staffe. None of them shal remaine
ouer, none of their riches, not one of
their seebe, and no lamentation shal
be made for them. The time commeth,
the day draweth nye: • whoso beth,
let him not reioyce, he that selleth, let
him not be so: for woe: • Trouble
shall come in the midst of them all:
so that the seller shal not come againe
to the thing he sold, although he there
lyfe be yet with the liuing. For wht
the prophecie was preached vnto all
the people, none returned from their
sin, and no man tooke strength to him
agaynst his wickednes, to save his
owne lyfe. The trumpetes shall be
blowen, and make you all ready, and
no man shal go to the battell, for I am
wroth with all the whole multitude.
The swerde shalbe swithoute, pesti-
lence & hunger within: so that whole

to in the fildes, shalbe slayne with the sword, and he that is in the city. shal perishe with hunger and pestilence. And such as escape and flee from amonge them, shalbe vpon the hilles, like as the domes in the fildes: euerye one shalbe afrayd because of his owne wickednes. All handes shall be lette downe, and all knees shalbe weake as the water, they shall girde them selues with sackcloth, feare shal fall vpon them. Their faces shalbe confounded, and their heades balde: their siluer shall they cast forth in the streetes, and their golde shalbe despised. Yea their siluer and golde may not deliuer them, in the day of the fearefull wrath of the lord. They shal not satisfie their hungry soules, neither fill their empty bellies therewith: for it is become their owne decay through their wickednes, and their brotherly costely ornament that God had ordeyned to be their great gloype, in it they haue set by abominations vnto their ydols. For this cause will I make them and it to be abhorred. Moreover, I will geue it into the handes of the strangers to be spoyled: and to the wicked, for to be robbed, and they shal destroye it. My face will I turne fro them, my treasure shalbe despised, for the thennes shal go into it, and suspend it. Make a chaine, for the land is wholy despyled with vnrightheous iudgement of innocent blood, and the cite is full of violent oppression. Wherefore, I will bringe the most cruell tyrantes from amonge the heathen, to take their houses in possession. I will make the pompe of the proud to cease, and their sanctuary shal be despyled. When this trouble cometh, they shall seeke peace, but they shall haue none. One mischief and sorowe shall folowe another, and one rumour shall come after another. Then shall they beke bitions in bayne at their thowghes. The ioune shall be gone from the milties, and wisdom from the elders. The kinge shall mourne, the princes shalbe clothed with bewines, and the handes of the people in the

land shall tremble for feare. I will do vnto them after their owne wayes, according to their owne iudgements: will I iudge them, to learne them for to knowe that I am the Lord.

The. liij. Chapter.

It happened, that in the sixt yeare the fifth day of the sixt month, I sat in my house, and the Lordes of the counceyl of Iuda with me, and the hande of the Lord God fell euen there vpon me. And as I looked vpper, as it were a likenes of fyre from his loines downeward, and from his loines vppward, it shined maruylous cleere and like an angell to loke vpon. This similitude stretched out an hande, and toke me by the heary lockes of my head, and the spirite lift me vp betwixte heauen and earthe, and brought me in a vision to Jerusalem into the entre of the inner porte that lyeth towarde the North, there stood an ymage, with whom he that hath all thinges in his power, was verie worthy. And beholde, the gloyp of the God of Israel was in the same place: euen as I hadde sene it afore in the fildes. And he sayde vnto mee: Thou sonne of man, I liste by thine eyes, and looke towarde the North. Then liste I vpper myne eyes towarde the North, and beholde: belyde the port northward, there was an altar made vnto the ymage of prouocation in the very entring in. And he sayde further moze vnto me: Thou son of man seest thou what these do? Seest thou the great abhominations that house of Israel committeth in this place: to driue me from my sanctuary? But turne thee about, and thou shalt see yet greater abhominations. And with that brought he me to the court gate, and when I looked, behold, there was an hole in the wall. Then sayd he vnto mee: Thou sonne of manne, digge through the wall. And when I digged through the wall, beholde, there was a doze. And he saide vnto me: Go thy way in, & looke what wicked abhominations they do here. So I went in,

Ezec. i. c

Ezec. 3. b.

Ezec. i. d

Exo. 18d

Job. 22b
Esa. 22.c

in, and sawe: and behold, there were all
maner ymages of wormes & beastes,
all Idoles and abominations of the
house of Israel paynted euery one
round about the wall. Ther stood al-
so before the ymages. • lxx. Lordes of
the counsell of the house of Israel:
and in the midst of them stood Iaa-
nah the sonne of Saphan. And euery
one of the had a censoure in his hand,
and oute of the cense, there wente a
smoke, as it had bene a cloude. Then
sayd he vnto me: Thou sonne of man,
hast thou seene what the Senatoures
of the house of Israel do secretly, euery
one in his chamber? • For they say:
• Cusse, the Lord seeth vs not, the
Lord regardeth not the world. And he
sayd vnto me: Turne thee yet againe,
and thou shalt see yet greater abhomi-
nations that they do. And with that
he brought me to the doze of the porte
of the Lords house, toward the north.
And behold, there sat women mour-
ning for Tammus. Then sayd he vnto
me: Hast thou seene this, thou sonne of
man? Turne thee about, & thou shalt
see yet greater abhominations then
these are. And so he brought me into
the inward court of the Lords house:
and beholde at the porte of the Lords
house, be it with the fore entrie and the
altare, there were fine and twentye
men, that turned their backs vpon
the temple of the Lord, and their faces
toward the east, and these worship-
ped the sunne. And he sayde vnto me:
hast thou seene this, thou son of man?
Thinke the house of Juda, that it
is but a tryfle, to do these abhomi-
nations here? Should they fill the land
full of wickednes, and undertake to
prouoke me vnto anger? Yea, and pur-
posely to call by their noses vpon me.
Wherefore will I also do some thing
in my wrathfull displeasure, so that
mine eye shall not ouersee them, nei-
ther will I spare them. • Yea, and
though they cry in mine eares with a
loud voyce, yet will I not heare them.

2rou. 1 c
Jer. 11 b
Mich. 3 a

The ix. Chapter.

HE cried also with a loud voyce
in mine eares, sayinge: Come,
heare ye rulers of the Citie,
euery man with his weaponed hand
to the slaughter. Then came there six
men out of the strete of the vpper port
toward the North, and euery man a
weapon in his hand to the slaughter.
There was one amongst them, that
had on him a linnen raymente, and a
writers ynnk horn by his syde. These
went in, and stood besyde the bialen
altare, for the glozpe of the Lord was
gone away from the. • Cherub which
was vpon him, and was come downe
to the thersholde of the house, and he
called the man that had the linnen ray-
ment vpon him, and the writers ynnk
horne by his side, and the Lord sayde
vnto him: Go thy waye through the
Citie of Jerusalem, and set a marke
vpon the foreheads of them that
mourn and are sorry for al the abhomi-
nations, that be done therein. And to
the other, he saide that I might heare:
• Go ye after him through the Citie,
slay, ouersee none, spare none, kill and
destroy both men and yong maydens,
childre, and wiues. But as for those
that haue the marke vpon them, see
that ye touche them not, and begin at
my Sanctuary. • Then they began at
the elders, which were in the temple,
for he had sayde vnto them: When ye
haue despyled the temple, and filled the
court with the slayne, then go poure
waye forth. So they wente oute, and
slew downe through the citie. How
whē they had done the slaughter, & I
yet escaped, I fel down vpon my face,
and cryed, sayinge: O Lord God, wilt
thou then destroy al the residue of Is-
rael, in thy fore displeasure, that thou
hast poured vpon Jerusalem? Then
sayd he vnto me: The wickednesse of
the house of Israel and Juda is very
great, so that the land is full of blood,
and the citie full of vnlawfulness:
for they saye: • Cusse, the Lord re-
gardeth not the earth, he seeth vs not.
Wherefore will I vpon them, mine
eye shall not ouersee them, neither
will I spare them, but will recon-

b

Exo. 41

Jer. 1

Jer. 1

Jer. 1

Jer. 1

Esa. 1

Esa. 1

penne their wickednesse vppon their
heades, And behold, the man that had
the linnen rayment vpon him, and the
writers ynkehoorne by his syde, tolde
all the maner howe it happened, and
sayde: Lozde as thou hast commaun-
ded me, so haue I done.

The .x. Chapter.

I As I looked, beholde, in the
firmamente that was aboute
the Cherubines there appea-
red the similitude of a stole of Saphir
vppon them: • Then sayde he that sat
therin, to him that had the linnen ray-
ment vppon him: Crepe in betwene
the wheelles that are vnder the Che-
rubines, and take thynne handefull of
hoate coles oute from betwene the
Cherubines, and caste them ouer the
cite. And he crept in that I mighte
see. Now the Cherubines stode vpon
the righte syde of the house, when the
men went in, and the cloude filled the
inner court. • But the glozpy of the
Lozde remoued from the Cherubines,
and came vppon the thersholde of the
house: so that the temple was full of
cloude, and the court was full of the
shyne of the Lozdes glozpye. Yea, and
the sound of the Cherubines wynges
was heard into the foze court, lyke as
it had bene the voyce of the almightie
God, when he speaketh. Nowe when
he had bydden the man that was clo-
thed in linnen, to go and take the hote
coles from the midst of the wheles
which were vnder the Cherubines:
he went and stode besyde the wheles.
Then the one Cherub reached forth
his hand from vnder the Cherubines,
vnto the fyre that was betwene the
Cherubins, and toke therof, and gaue
it vnto him that hadde on the linnen
rayment in his hande: whiche tooke
it, and wente out. And vnder the
wynges of the Cherubines, there ap-
peared the likenes of a mans hand: I
sawe also foure wheelles besyde the
Cherubins, so that by euery Cherub
there stode a whele. And the wheelles
were (so lyke vpon) after the fashion

of the precious stone of Charkis: yea
(vnto the sighte) they were all foure
of one fashion, as yf one whele hadde
bene in another. When they wente
forth, they went al foure together, not
turning about in their goynge. But
where the fyfste went, thither wente
they after also, so that they turned not
about in their goynge. Their whole
bodies, their backes, theyr hands, and
wynges, yea, and the wheelles also,
were all full of eyes round about them
all foure. And I hearde him call the
wheelles. • Euery one of them hadde
foure faces, so that the one face was
the face of a Cherub, the seconde of a
man, the thirde of a lyon, the fourth of
an Eagle, and they were lyfted vp a-
boue. This is the beaste, that I sawe
at the water of Cobar. Nowe when
the Cherubines wente, the wheelles
went with them, and when the Che-
rubins shoke their wynges to lyfte
them selues vppward, the wheelles re-
mained not behinde, but were with
them also. Shortly, when they stode,
these stode also. And when they were
lyft vp, the wheelles were lyft vp also
with them, for the sprete of lyfte was
in the wheelles. • Then the glozpye of
the Lozde was lyft vp from the thers-
holde of the temple, and remained
vpon the Cherubines: And the Che-
rubines flattered with their wynges,
and lyfte them selues vppe from the
earth: so that I sawe when they went,
and the wheles with them. And they
stode at the easte syde of the porte that
is in the house of the Lozde. So the
glozpye of the Lozde was vppon them,
This is the beast that I sawe vnder
the God of Israell, by the water of
Cobar. And I perceaued, that it was
the Cherubins. Euery one had foure
faces, and euery one foure wynges,
and vnder their wynges, as it were
mens handes. Nowe the fygure of
their faces was, euen as I had scene
them by the water of Cobar, and so
was the countenance of them. • Eu-
ery one in his goynge went streight
forwarde,

Ezec. 1.8

D
Ezec. 11b

Ch

The .xi. Chapter.

Mouer, the spete of the
 Loyde yfte me by, & brought
 me vnto the East port of the
 Loydes house. And behold there were
 xij. men vnder the doze, among whō
 I sawe Jaazniab the sonne of Azur,
 and Pheltiah the sonne of Bananiah
 the rulers of the people. Then sayd
 the Loyde vnto me: Thou sonne of
 man, these men ymagine mischiefe,
 and a wicked councel take they in this
 citie, saying: tush, there is no destruc-
 tion at hande, let vs buyde houses:
 this Ierusalem is the cauldron, and
 we be the fleshe. Therfore shalt thou
 prophete vnto them, yea, prophete
 shalt thou vnto theym, O sonne of
 man. And with that fell the spete of
 the Loyde vppon me, and sayde vnto
 me: Speake, thus sayth the Loyd. On
 this maner haue ye spoken (O ye
 house of Israell) and I knowe the
 ymaginations of your hearts. Many
 one haue ye murdered in this Citie,
 and filled the stretes full of the slaine.
 Therfore thus sayth the Loyde God:
 the slayne men that ye haue layde
 on the grounde in this citie, are the
 fleshe, and this citie is the cauldron:

Eze. 14 a • But I will bring you out of it, • ye
 • mat. 26 haue feared the swearde, and I will
 bringe a swearde ouer you, sayth the
 Loyde God. I will drine you out of
 this citie, and deliuer you into your
 ennemys hande, and will condemne
 you. Ye shalbe slayne in all the costes
 of Israell, I will be auenged of you,
 to learne you for to knowe, that I am
 the Loyd. This citie shall not be your
 cauldron, neyther shall ye be the fleshe
 therein: but in the costes of Israel wil
 I punish you, that ye may know, that
 I am the Loyde: in whose commaun-
 dements ye haue not walked, nor kept
 his lawes, • but haue done after the
 customes of the Heathen, that lye
 rounde aboute you. Howe when I
 preached, Pheltiah the sonne of Ba-
 naniah dyed. Then fell I downe by-
 pon my face, and cryed with a loude
 voyce, saying: O Loyd god, wilt thou
 then utterly destroy all the remnant

Leu. 28 a
 De. 11. b

of Israell: And so the worde of the
 lord cam vnto me on this maner, thou
 sonne of man, thy bzerben, thy kind-
 folke, and the whole house of Iuda,
 which dwell in Ierusalem, say: with
 drawe ye farre from the Loyde, for the
 land is geuen vs in possession. Ther-
 fore tell them, thus sayeth the Loyde
 God: I will send you farre of among
 the Gentyles, and scatter you among
 the nations, and I will halowe you
 but a lytle, in the landes where ye shal
 come. Tell them also, thus sayeth the
 Loyd God: I will gather you agayne
 out of the nations; and bringe you
 from the countries where ye be scat-
 tered, and wil geue you the land of Is-
 rael agayne. And they shall come by
 ther. And they shall take awaye all
 their Idoles and all their abhomi-
 nations from thence. • And I will geue
 you one heart, and I wil plant a new
 spytet within your bowels. That sto-
 mie hert will I take out of your body,
 and geue you a fleshely heart, that ye
 may walke in my commandments,
 and keepe myn ordinaunces, and doo
 them, that ye maye be my people, and
 I your God. But loke whose hear-
 tes are disposed to folowe their abho-
 minations and wicked liuinges: those
 mens dedes will I bring vpon their
 owne heades, sayeth the Loyde God.
 After this dyd the Cherubines yfte
 by their winges, & the whelles went
 with them, and the glory of the Loyd
 was vpon theym: • So the glorye of
 the Loyde went by from the myddell
 of the citie, and stode vpon the mount
 of the citie towarde the East. • But
 the winde toke me by, and in a vision
 (whiche came by the spytet of God)
 it broughte me agayne into Caldea
 among the prisoners. Then the visi-
 on that I had scene banyshe awaye
 fro me. So I spake vnto the pris-
 oners, al the wordes of the Loyd, which
 he had shewed me.

D
 Ju. 11
 Ez. 11

Ez. 10

Ez. 11

The .xii. Chapter.

The worde of the Loyde came
 vnto me, saying: • Thou sonne
 of manne, thou shalt see the

the middell of a frowarde houtholde,
 Eze. 6 b • whiche hone eyes to see, and yet see
 mat. 14. b not: eares haue they to heare, and yet
 mat. 4. a. they heare not, for they are an obsti-
 nat. 8. b nate houtholde. Therefore (O thou
 Act. 13. d sonne of man) make thy geare redy to
 Ma. 11. b flee, and go forth by saye daye light,
 that they may see. Yea, euen in theyr
 sight shalt thou go from thy place to
 another place, yf peradventure they
 will consider, that they bee a disobe-
 dient houthold: Thy geare that thou
 hast made redy to fyt withall, shalt
 thou beare out by saye daye lyght that
 they may see, and thou thy selfe shalt
 go forth also at euen in their sight, as
 a man doeth when he flitteth. Digge
 through the wall, that they may see, &
 beare through it the same thing, that
 thou tokest by in their sight: In their
 sight shalt thou beare vpon thy shoul-
 ders, and carpe it forth in the darke.
 Hide thy face that thou see not the
 earth, for I haue made thee a shew to-
 ken vnto the house of Israel. Now
 as the Lorde commaunded me, so I
 did: the geare that I had made readye
 brought I oute by daye. At euen I
 brake downe an hole thorough the
 wall, with my hand: and whē it was
 darke, I toke the gere vpon my shoul-
 ders, and bare them out in their sight.
 And in the morning, came the worde
 of the Lorde vnto me, sayinge: Thou
 sonne of man, if Israel that froward
 houtholde aske thee, and saye: What
 dost thou there? Then tell theym.
 Thus sayth the Lorde God: Ehy
 punishment toucheth the chiefe ru-
 lers at Ierusalem, and all the house
 of Israel, that dwell amonge them.
 Tell them: I am your shewe token,
 like as I haue done, so shall it hap-
 pen vnto you: flee shall ye also, and
 go into captiuitie. • O be chiefeest that
 is amonge you, shall lade his shoul-
 ders in the darke, and get him awaye.
 He shall brake downe the wall, to
 carye stuffe therethrough: He shall co-
 uer his face, that he se not the ground
 with his eyes. • My line will I
 throw out vpon him, and catch him in
 my net, and carpe him to Babilon, in

the land of the Caldes, which he shall
 not see, and yet shall he dye there. As
 for all his helpers, and all his hostes,
 that be about him, I will scatter them
 toward all the windes, and brase out
 a sword after them. • So when I
 haue scattered them amonge the hea-
 then and strawed them in the landes,
 they shall know, that I am the Lorde.
 But I will leaue a little number of
 them from the sword, hunger, and
 pestilence, to tell all their abhominat-
 ions among the heathen, where they
 come, that they may know, howe that
 I am the Lorde. Moreover, the worde
 of the Lorde came vnto me, sayinge:
 Thou sonne of man with a fearefull
 trembling shalt thou eate thy breade,
 with carefulnesse and sorowe shalt
 thou drinke thy water. And vnto the
 people of the land, speake thou on this
 maner: Thus sayth the Lorde God, to
 them that dwell in Ierusalem, and in
 the land of Israel: Ye shall eate your
 bread with sorowe, and drinke your
 water with heavynes: Yea, the lande
 with the fulnes thereof shalbe layde
 wast, for the wickednes of them that
 dwell therein. And the Cities that
 nowe be well occupped, shalbe voyde,
 and the lande desolate, that ye maye
 knowe, howe that I am the Lorde.
 Yet came the worde of the Lorde vnto
 me agayne, sayinge: Thou sonne of
 man, what maner of byworde is that
 which ye vse in the lande of Israel,
 sayinge: Cull, • seeing that the dayes
 are so slacke in comming, all the visi-
 ons are of none effect: Tell them ther-
 fore, thus sayeth the Lorde God: I
 will make that byworde to cease, so
 that it shall no more be commonly vs-
 ed in Israel. But saye this vnto
 them, the dayes are at hand, that euery
 thing which hath bene prophesied,
 shalbe fulfilled. • Here shall no visi-
 on be in bayne, neyther any prophetic
 sayle among the chyliden of Israel:
 For it is I the Lorde, that speake it:
 and whatsoever I the Lorde
 speake, it shalbe performed. And not
 be slacke in comminge. Yea, euen in
 your dayes (O ye froward houthold)

will.

Eze. 15 b
and. 22. b

E

F

2 Pet. 3 b

G

Will I denie some thing, and bringe it to passe, sayeth the Lord God. And the worde of the Lord came vnto me, saying: Beholde, thou sonne of man: The house of Israel sayth on this maner: Cushe, as for the vision that he hath seene, it will be manye a daye or it come to passe: It is farre off yet, the thinge that he prophesieth. Therefore saye vnto theym. Thus sayth the Lord God: All my wordes shall no more be slacke: Like what I speake, that same shall come to passe, sayth the Lord.

The .xiiij. Chapter.

The word of the Lord came vnto me, sayinge: Thou sonne of man: Speke, prophecy against those prophetes, that preache in Israel, and say thou vnto them that prophecy out of their owne herts. Heare the worde of the Lord, thus sayth the Lord God: Wo be vnto those foolish prophetes, that folowe their owne spirit, and speake where they see nothing. O Israel, thy prophetes are like the foxes vpon the dyke field: For they stand not in the gappes, neither make they an hedge for the house of Israel, that men might abyde the battell in the day of the Lord. Mayne thinges they see, and tell yves, to maintaine their preachings withal. The Lord (saye they) hath spoken it, when in verie deede the Lord hath not sente them. Mayne visions haue ye seene, and spoken false prophecies, when ye saye: the Lord hath spoken it, whereas I neuer sayde it. Therefore thus sayth the Lord God: Because your wordes be vayne, and ye seeke out yves: Beholde, I will vpon you, sayeth the Lord. Mine handes shall come vpon the prophetes that looke oute vayne thinges, and preach yves: they shall not be in the counsell of my people, nor written in the booke of the house of Israel, neither shall they come in the lande of Israel, that ye may knowe, how that I am the Lord God, And that for

because they haue disceyued my people, and told them of peace, where no peace was, One setteth vp a wal, and they daube it with loose claye. Therefore tell theym which daube it with vntempered morter, that it shall fall. For there shall come a great shower of rayne, great hayle stones shall fall vpon it, and a sore storme of winde shall breake it, so shall the wall come downe. Shall it not then be said vnto you: where is nowe the morter, that ye daubed it withall? Therefore thus saith the Lord God: I will breake out in my wrathfull displeasure, with a stormy winde, so that in mine anger there shall come a mighty shower of rayne, and hayle stones in my wrath to destroye withall. As for the wall that ye haue daubed with vntempered morter, I will breake it downe, make it euen with the grounde, so that the foundation thereof shall remoue, and it shall fall: yea, and ye poure sculles shall perishe in the middes thereof, to learne you for to know, that I am the Lord. Thus will I persourne my wrath vpon this wal, and vpon them that haue daubed it with vntempered morter, and then will I say vnto you: The wall is gone, and the daubers are away. These are the prophetes of Israel, which prophesye vnto the cite of Jerusalem, and looke out visions of peace for them, wher as no peace is, sayth the Lord God. Therefore (O thou sonne of man) set thy face against the daughters of thy people, which prophesye out of their own heartes, and speake thou, prophesye against theym, and saye: Thus sayeth the Lord God: Wo be vnto you that some pillowes vnder all arme holes, and bolsters vnder the heades bothe of younge and olde, to catche soules withall. For when ye haue gotten the soules of my people in youre captiuitie, ye promise them life, and dishonoure me to my people, say an handefull of barley, and for a peece of bread: when ye kill the soules of them that dye not, and promise life to them, that liue not. Thus ye dissemble with

Eze. 34.3

Jer. 22.6

Israel

Di. 4. b

3. re. 22 b
Job. 23 c

Eze. 3. d

Ier. 35. e

E

E

my people that beleneth your eyes. For euery manne (whether he be of the house of Israel, or a stranger, that sojourneth in Israel) whiche departeth fro me, and carieth Idoles in his heart, purposing to go still stumbling in his owne wickednesse, and cometh to a prophet, for to aske counsell at me through him: vnto that manne will I the Lord geue answer, by myne owne selfe. I will set my face agaynst that man, and will make him to be an example for other, yea, and a common byword: and will roote him out of my people, that he may knowe howe that I am the Lord, and yf that Prophete be disceatued, when he telleth him a worde, then I the Lord my selfe haue disceatued that prophete, and will stretch forth mine hande vpon him, and roote him out of my people of Israel: and they bothe shalbe punished for their wickednes. Accordyng to the sinne of him that asketh, shall the sinne of the prophete be: that the house of Israel be led no more fro me through erreure, and be no more despyed in their wickednes: but that they maye be my people, and I theyr God, sayth the Lord God. And the worde of the Lord came vnto me, saying: Thou sonne of man, when the lande synneth agaynst me, and goeth forth in wickednes, I will stretche out mine hande vpon it, and destroye all the prouision of their breade, and sende dearth vpon them, to destroye manne and beaste in the lande. And though Ioseph, Daniell, and Job, these three men were among them, yet shall they in theyr righteousnesse deliuer but their owne soules, sayth the Lord God. If I bringe noysome beastes into the lande to walke it vpon, and it be so desolat that no man may go therein for beastes: if these three men also were in the land, as truly as I liue (saith the Lord God) they shal save neither sonnes nor daughters, but be only deliuered them selues: and as for the land, it shalbe walke. Or yf I bringe a sword rough the land, so that I slaye downe man & beaste in it, and if these three men

The .xliij. Chapter.

Di. 4. a

Di. 2. c

There reioyced. vnto mee certayne of the elders of Israel, and satte downe by me. Then came the worde of the Lord vnto me, saying: Thou sonne of manne, these menne deare their vneleannesse in their hartes, and go purposely vpon the stumplings blocke of theyr owne wickednes: should I then answer at their requeste? Therefore spake vnto them, and saye, thus saith the Lord God: Euerie man of the house of Israel that beareth his vncleane Idols in his heart, purposing to stumple in his owne wickednesse, and cometh to a prophete, to enquire any thinge at me by him, vnto that man will I the Lord my selfe geue answer, accordyng to the multitude of the ydols: that the house of Israel may be snared in their owne hartes, because they be cleane gone fro me, for their abominations sake. Wherefore tell the house of Israel: thus saith the Lord God. Be converted, forsake your ydols, and turne your viues from your wickednes; and turne your faces from all your abominations,

were therein: As truly as I live (sayth the Lord God) they shall deliver neither sonnes nor daughters, but onely be saved them selves. If I send a pestilence into the lande, and powze oute my soze indignation vppon it in bloude, so that I roote out of it both man and beast: And if Moze, Daniell, and Job were therein: as truly as I live (sayth the Lord God) they shall deliver neither sonnes nor daughters, but save theyr owne soules in their righteousnesse. Moreover, thus sayth the Lord God: Muche moze when I sende my .four. troublous plagues vpon Jerusalem: the sword, hunger perillous beastes, and pestilence, to destroy man and beast out of it. Beholde, there shall be a remnant saved therein, whiche shall bring forth their sonnes and daughters. Beholde, they shall come forth vnto you, and ye shall see their waye, and what they take in hand, and ye shall be comforted, as touching all the plagues that I have brought vpon Jerusalem. They shall comforte you, when ye see their waye and woekes: and ye shall knowe how that it is not without a cause that I have done so agaynst Jerusalem, as I did, sayth the Lord God.

Jer. 27 b

The .xv. Chapter.

The word of the Lord came vnto me, saying: Thou sonne of manne, what commeth of the vyne among all other trees, and of the wilde vine trees amonge all other tymber of the groue? Do men take wodde of it to make any woike with all? Or may there a nayle be made of it, to hang any thing vpon. Beholde, it is caste in the fyre to be brynte, the fyre consumeth bothe the endes of it, the myddest is brynte to ashes. Is it mete then for any woike? No. Seing then that it was mete for no woike, being whole, muche lesse maye there any thing be made of it, when the fyre hath consumed and brynt it. And therfore thus sayth the Lord God: Like as I cast the vine into the fyre for to be brynte, as other trees of the wodde:

Even so will I doo with them that dwell in Jerusalem, and set my face agaynst them, they shall go out from the fyre, and yet the fyre shall consume the. Then shall ye knowe, that I am the Lord, when I sette my face agaynst them, and make the land wast, because they haue so soze offended, sayeth the Lord God.

The .xvi. Chapter.

Aayne, the word of the Lord I spake vnto me, saying: Thou sonne of man, shewe the Citie of Jerusalem, theyr abominations, and say: Thus sayth the Lord God vnto Jerusalem: Thy progenie and kindred came out of the land of Canaan, thy father was an Amozite, thy mother a Cethite, thus was the manner of thy byrthe. In the day of thy byrth when thou wast borne, the string of thy navell was not cutte of, thou wast not bathed in water to make thee cleane. Thou wast neither rubbed with salte, nor swabed in cloutes. No man regarded thee so muche as to do any of these thinges for thee, or to shewe thee such favour: but thou wast bitterly cast out vpon the field, yea despised wast thou in the day of thy birth. Then came I by thee, and sawe thee troden downe in thine owne bloude, and sayde vnto thee: Aline, although thou be defiled in thine owne bloude: yea, even I (I tell thee) sayde vnto thee: Aline, although thou be defiled in thine owne bloude. So I planted thee, as the blossome of the fild: thou art growen by, and warren great, thou hast gotten a marvellous pleasant beautie, thy breasts are come vpper, thy beare is goodly growen, where as thou wast naked and bare afore. Nowe when I went by thee, and looked vpon thee: Beholde, tyme was come, yea, even the tyme to woe thee. Then spread I my clothes over thee, to cover thy dishonestie: yea, I made an othe vnto thee, and marped my selfe with thee (sayth the Lord God) and loo thou becamest mine owne: Then washed I thee with water, &

purged thy blonde from thee. I an-
nointed thee with oyle, I gaue thee
change of raymentes, I made thee
shoes of Capus leather, I girded
thee aboute with white silke, I clo-
thed thee with karcheses, I decked
thee with costly apparrell, I put ry-
nges vpon thy fengens, a cheyne about
thy necke, spanges vpon thy forehead,
earringes vpon thy eares, and set a
beautifull crowne vpon thine heade.
Thus was thou decked with syluer
and gold, and thy raiment was of fine
white silke, of nedle worke, and of di-
uers colozs. Thou didst eate nothing
but spinnels, hony, and oyle, maruey-
lous goodly was thou and beautifull:
yea, euen a verie Queene wast thou.
In somuch, that thy beantie was spo-
ken of amonge the Heathen: for thou
wast excellent in my beaultie, whiche
I put vpon thee, saith the Lord God.
But thou hast put confidence in thine
owne beantie, and played the harlot,
when thou hadst gotten thee a name,
Thou hast committed whozedome
with all that went by thee, and hast
fulfilled their desyres: yea thou hast
taken thy garmentes of dyuers co-
lours, and deckt thyne aultares there-
with, wherewith thou mightest ful-
fill thine whozedome, and of suche a
fallyon, as neuer was done, nor shall
be. The goodlye ornaments and
I Jewels, whiche I gaue thee of mine
owne gold and gyluer, hast thou taken
and made thee mens ymages therof, &
committed whozedome withall. Thy
garmentes of dyuers coloures hast
thou taken, and deckt them therewith,
myne oyle and incense hast thou sette
besyde them. My meat whiche I gaue
thee, as spinnels, oyle, and honye (to
feede thee withall) that hast thou set
besyde them, for a swete sauour. And
this came also to passe, saith the Lord
God. Thou hast taken thine owne
sonnes and daughters, whome thou
haddest begotten vnto me: and these
hast thou offered by vnto them, to be
their meate. Is this but a smal whoz-
dome of thine (thinkest thou) that
thou hast my chyldren, and geuest

them ouer, to be bynt vnto them? And
yet in all thy abhominations & whoz-
dome, thou hast not remembred the
dayes of thy yowthe, howe naked and
bare thou wast at that time, & troden
downe in thine owne bloude. After
all these thy wickednesses (woe woe
vnto thee, saith the Lord) (thou hast
buyded thy strewes and bozdel hou-
ses in euery place.) Thou hast buyte
hye places, yea, at the heade of euery
strete hast thou buyded thee an au-
ter. Thou hast made thy beantie to
be abhored, thou hast layde oute thy
legges to euery one that came by, and
multiplied thine whozedome. Thou
hast committed fornication with the
Egyptians thy neyghbours, whi-
che hadde muche fleshe: and thus hast
thou encreased thyne whozedome,
to anger me. Beholde, I did stretch
out myne hande ouer thee, and didde
myne the thy store of foode, and de-
lyuered thee ouer into the willes of
the Philistines thine enemies, whi-
che are ashamed of thy abhominable
way. Thou hast played the whoze
alsoo with the Assyrians, because thou
wast insatiable: Yea, thou hast (I
saye) with them played the harlotte,
and yet haddest thou not ynoughe.
Thus hast thou furthermoze commit-
ted thy fornication from the lande of
Canaan vnto the Chaldees, and yet
thy lust not satisfied. Howe obstinate
is thyne heart (saith the Lord God)
seyng thou doest all these woorkes of
an errant whoze, building thy strewes
at the head of euery strete, and thy boz-
del houses in all places: Thou hast
not ben as an other whoze, that holdeth
scoine of a small rewarde, but a wife
that breaketh wedlocke, and taketh o-
ther in steede of her husbände. Gyftes
are geuen to all other whozes, but
thou geuest rewarde vnto all thy le-
uers, and offerest them gyftes, to come
vnto thee out of al places, and to com-
mit fornication with thee. It is come
to passe with thee in thy whozedome,
contrarie to the vse of other women,
yea, there hath no such fornication ben
committed after thee, seyng that thou

Eze. 23

Eze. 4. b
5. d. 14. c.

Eze. 25

Jer. 1. 3
Eze. 5. b
Eze. 46. a
Eze. 2. b
Eze. 7. d
Eze. 10. d

Jer. 18. c
Jer. 10. a
Jer. 17. b
Jer. 7. d
Jer. 2. d
Jer. 1. of

profferest giftes vnto other, and no reward is geuen thee: this is a contrary thinge. Therefore, heare the worde of the Lord, O thou harlot: Thus sayth the Lord God. For so muche as thou haste sette forth thy yowth to whoredome, and discovered thy shame, thou rowe thy whoredome with all thy lovers, and with all the Idols of thy abominations in the blood of thy children. • Whom thou hast geuen them: and. 17. c Behold therefore, I wil gather together all thy lovers, vnto whom thou hast made thy selfe common: yea, and all them whom thou fauourest, & euery one that thou hatest: I wil (I say) gather them together round about thee
 Isa. 47. a and • will discouer thy shame before
 Psal. 3. a them, that they may see all thy synnes.
 • Eze. 23 • Moreover, I will iudge thee as a breake of wedlocke and a murder, & recompence thee thine owne blood in wrath and ialousie. I will geue thee ouer into their power, that breake downe thy steeles, and destroy thy bordell houses: they shall strippe thee out of thy clothes, all thy fayre & beautifull Jewels shall they take from thee, and so let thee sit naked and bare: • yea, they shall bring the comon people vpon thee, which shall stone thee and slay thee downe with their swordes. • They shall burne by thy houses, and punish thee in the syghte of many women. Thus will I make thy whoredome to cease, so that thou shalt geue oute no more rewardes. Should I make my wrath to be still, take my ialousy from thee, be content and no more to be displeased? seying thou rememberest not the daies of thy yowth, but hast prouoked me to wrath in all these thinges? beholde therefore I will bring thine owne wayes vpon thine head, saith the Lord God: howbeit I neuer did vnto thee according to thy wickednesse and all thy abominations. Behold, all they that vse common prouerbes, shall vse this prouerbe also agaynst thee, such a mother, suche a daughter. Thou arte euen thy mothers owne daughter, that hath caste off her husbände, and her

chylidren: • Yea, thou art the sister of thy sisters, whiche forsake their husblandes and their chylidren. Your mother is a Cethite, and your father an Ammonite. Thy eldest sister is Samaria, shee and her daughters that dwell vpon thy lefte hande. But thy youngest sister that dwelleth on thy ryghte hande, is Sodom, and her daughters. Yet haste thou not walked after their wayes, nor doone after their abominations, but thou standest a little and verie small time, and in all thy wayes thou haste bene more corrupte then they. As truly as I lyue, sayth the Lord God, Sodom thy sister with her daughters, hath not done so euill as thou & thy daughters. Beholde, • the synnes of thy sister Sodom were these: Pride, fulness of meate, aboundsance, and delicie, these thinges hadde she and her daughters. Besides that they reached not their hand to the poore and needy, but were proude, and vnder abominable things before me: therefore I toke them awaye, as pleased me. Nayther had Samaria done halfe of thy synnes: • yea thou hast exceeded them in wickednes: in so muche that in comparison of all the abominations which thou haste done, thou haste made thy sisters good women. Therefore thou (whiche diddest condemne thy sister) beare thine owne shame for thine owne offences, that thou hast committed, more abominable then they did, whiche in dede art more righteous then thou art. Be thou (I saye) ashamed, and beare thy shamefull rebuke, seying that thou hast proued thy sisters, in comparison of thee, righteous. As for their captiuitie, namely the captiuitie of Sodom, and her daughters: the captiuitie of Samaria and her daughters, I will bring them agayne: so will I also bring agayne thy captiuitie among them: that thou maiest take thine owne confusion vpon thee, and be ashamed of all that thou hast done, and to comforte them. Thus thy sisters (namely) Sodom and her daughters, Samaria, and her daughters, with the

saith, & thy daughters shalbe broughte againe to your old estate. When thou wast in thy pryde, and befoze thy wickednes came to light, thou wouldest not heare speake of thy sister Sodom, untill the time that the Syrians with all their towncs, and the Philistines with all that lye round about them, brought thee to shame and confusion, that thou mightest beare thine owne filchines and abhominacion, sayth the Lord God. For thus sayeth the Lord God: I shoulde (by right) deale with thee as thou hast done. Thou hast despised the oth, and broken the couenaunte. Nevertheless, I will remember thy couenaunt that I made with thee in thy youth, in so muche that it shalbe an euering couenaunt: so that thou also remember thy wayes, and be ashamed of them, then shalt thou receaue of me thy elder and yonger sisters, whome I will make thy daughters, and that besyde thy couenaunt. And so will I renew my couenaunt with thee, that thou mayest knowe that I am the Lord, that thou mayest thinke vpon it, be ashamed, and excuse thine owne confusion no more: when I haue forgren thee, all that thou hast doone, saith the Lord God.

The .xxij. Chapter.

The word of the Lord came vnto me, sayinge. Thou sonne of man, put forth a darke speaking and a notable, vnto the house of Israel and say: Thus sayeth the Lord God: Here came a great Eagle with great wings, yea, with a mighty longe bodie, and full of fethers of diuers coloures, vpon the mount of Libanus, & toke the hyest bough of a Cedar tree, and brake off the top of his twig, and carryd it into the lande of Canaan, and set it in a cille of merchants. He toke also of the sede of the land, & planted it in a fruitful ground, he brought it vnto great waters, and set it as a willowe tree therby. Then did it growe, and was a great byne tree, and low by the ground, whose branches turned into it selfe, and the

rootes of it, were fastened vnder it, thus there came of it a byne, and it brought forth blossomes, and sprede out boughes. But there was another Eagle, a great one, whiche hadde great wings and many fethers, and beholde, the rootes of this vine had an hunger after him, and spread out his boughes towarde him, that he might water her with the orcharde that he had planted. Nevertheless it was planted vpon a good ground besyde great waters, so that (by reason) it should haue brought out boughes and fruit, and haue ben a goodly vine. Speake thou therfoze, thus saith the Lord God: Shal this vine prosper? Shall not his rootes be pluckt out, his fruit be broken off, his grene boughes wither and fade away: yea withoute either stronge arme or manye people, that it be plucked vp by the rootes. Beholde, it was planted, shall it prosper therfoze? Shal it not be dyed vp and withered, yea euen in the shoting out of his blossomes, as sone as the East Wind bloweth? Moreover, the word of the Lord came vnto me, sayinge: D Speake to that frowarde householdr, knowe ye not, what these thinges do signifie? Tell the: Behold, the king of Babilon came to Jerusalem, & toke the king and his princes, & led the to Babilon. He toke of the kinges seede, and made a couenaunt with him, and toke an othe of him: The princes of the lande toke he with him also, that the land might be holden in subiection, & not to rebel, but kepe the conent, and fulfil it. But he fel from him, & set his Embassadors into Egypt, that he might haue helpe and muche people. Should that prosper? Should he be kept safe, that doth such thinges. Should he escape, that breaketh his couenaunt? As truly as I liue saith the Lord God: He shal die at Babilon, in the place where the king dwelleth that made him King, whose othe he hath despised, and whose couenaunt he hath broken. Neither shall Pharaon with his great host, and multitude of people, mayntayne him in the warre: when

when they cast by dykes, and set by bulwarkes to destroye muche people: For seeing he hath despised the othe, and broken the couenaunt (where as he yet gaue his hande therevpon) and done all these thinges, he shall not escape. & herefoze thus sayth the Lord God: As true as I live, I will bringe mine othe that he hath despised, and my couenant that he hath broken, vpon his owne head. • I will cast my net about him, and catche him in my arme. • To Babylon will I carrye him, there will I punish him, because of the great offence that he made me. As for those that flee from him out of the hooſte, they shall be slayne with the sword. • The residue shalbe scattered toward all the windes, and ye shall knowe, that I the Lord haue spoken it. • Thus saith the Lord God: I will also take a bzaunche from an hye Cedre tree, and will set it: & take the vppermost twig, that yet is but tender, and plant it vpon an hye hill: Namely, vpon the hye hill of Zion will I plant it, that it maye bringe forth twiggges, and geue fruite, and be a great Cedre tree, so that all manner of foules maye builde in it, and make their nestes vnder the shadowe of his bzaunches. And all the trees of the field shall knowe, that I the Lord haue brought downe the hye tree, and set the low tree by: that I haue dyed by the greene tree, and made the drye tree to flourish: • Euen I the Lord that spake it, haue also broughte it to passe.

• The .xxij. Chapter.

The word of the Lord came vnto me, on this manner: What meane ye by this common proverb, that ye vse in the lande of Israel, saying: • The fathers haue eaten sowze grapes, and the childrens teeth are set on edge. As truly as I live, sayth the Lord God, ye shall vse this byword no more in Israel. Beholde, • all foules are mine. Like as the father is mine, so is the sunne myne also. • The soule that sunneth shall dye. • If a man be godly, and do the thing

that is equall and right, he eateth not vpon the hilles: he listeth not by his deuils of Israel, he defileth not his neighbors wife, he medleth with no mens trons woman, he greueth no body, he greueth his detter his pledge agayne, he taketh none other mans good by violence, • he payeth his meate with the hangrye, he clotheth the naked, • he lendeth nothing vpon vsury, he taketh nothing ouer, he withdraueth his hand from doinge wronge, he dealeth saythfully betwixte man and man, and walketh in my commandementes, and keepeth my lawes, and persformeth them faithfully: • This is a righteous man, he shall surely liue sayth the lord God. • If he now get a sonne that is a murderer, a shedder of blood: yf he do one of these thinges (though he do not all) eateth vpon the hilles, he defileth his neighbours wife, he greueth the poore and needy, he robbeth and spoileth, he getteth not the detter his pledge agayne, he listeth by his eyes vnto ydols, and medleth with abhominable thinges, he lendeth vpon vsury, and taketh more ouer. • Shall this manne liue? • He shall not liue, seeing he hath done all these abhominations, he shall die, his blood shalbe vpon him. • Now if this man get a sonne also, that feareth all his fathers sinnes, which he hath done, and feareth, neyther doth such lyke: Namely, he eateth not vpon the mountains, he listeth not his eyes by to the ydols of Israel, he defileth not his neighbors wife, he detteth no man, he keepeth my lawes, he neither spoileth nor robbeth any man: he dealeth his meate with the hangrye, he clotheth the naked, he appyleth not the poore, he receaueth no vsury, nor any thing ouer, he keepeth my lawes and walketh in my commandementes. • This manne shall not dye in his fathers sinne, but shall liue without faile. As for his father, because he oppressed and spoyled his brother, and did wickedly among his people: he is deade in his owne sinne. • And yet say ye: wherefoze then should he not

this sonne beare hys fathers synne: therefore, because the sonne hath don equitie and ryghte, hath kepte all my commandementes, and done theym: therefore shall hee lyue in dede. The sonne soule that sinneth, shall dye.

Mat. 24. 6. The sonne shall not beare the fathers offence, neyther shall the father beare the sonnes offence. The ryghteousnes of the ryghteous shall bee vpon him, and the wyckednes of the wycked shall bee vpon him selfe also.

Jer. 18. But yf the vngodlye wil tourne away from all hys synnes that he hath done, and kepe al my commandementes, and do the thing that is equal and right: doubtles hee shall liue, and not dy.

Isa. 55. b. For all his synnes that hee dyd before, they shall not be thought vpon: but in his ryghteousnes that he hath done, he shall lyue. For haue I any pleasure in the death of a sinner, saith the Lord God, but rather that he conuert and lyue: Agayne: if the ryghteous turne away from hys ryghteousnes, and do iniquitie, accordyng to all the abhominations that the wycked man doeth: shall he lyue? All the ryghteousnes that he hath done, shall not bee thought vpon: but in the faulte that he hath offended wythall, and in the synne that he hath done, he shall die. And yet ye saye: Cusse, the waye of the Lord is not indifferente.

Isa. 55. b. Hear therefore ye house of Israel: Is not my waye ryghte? Or are not your wayes rather wycked? When a righteous man turneth away from hys ryghteousnes, and medleth wyth vngodlines, he must die therin, ye, for the vngodlines that he hath don, he shall dye. Agayne: When the wicked man turneth away from his wickednes that he hath done, and doeth the thing which is equal and ryghte: he shall liue, he shall not dye.

For in so much that he remembereth hym selfe, and turneth him from hys vngodlines that he hath don, he shall lyue and not dye. And ye saye: the house of Israel. Cusse, the waye of the Lord is not equal. Are my wayes vngodly? Ye house of Israel: Are not

your wayes rather vngodly. As for me, I will iudge every man accordyng to hys wayes, O ye house of Israel, saith the Lord God. Wherefore, bee conuerted, and turne you cleane from all your wyckednes, so shall there no synne do you harme. Cast away from you all your vngodlines, that ye haue done: make you newe heartes and a newe spyryte. Wherefore shall ye dye, O ye house of Israel: for I haue no pleasure in the death of him that dyeth, saith the Lord God. Turne you then, and ye shall lyue.

The xix. Chapter.

At thou sonne of man mourne thou for the princes of Israel, and saye. Wherefore lay thy mother the lionesse among the Lyons, and nourished her ponge ones among the Lyons whelpes? One of her whelpes she brought vypp, and it became a Lyon, it learned to spoyle, and to deuoure folke. The heathen hearde of hym, and tooke him in their nettes, and brought hym in chaynes vnto the lande of Egypt. Nowe when she sawe that al her hope and comforte was awaye, shee tooke another of her whelpes, and made a Lyon of hym: which went among the Lyons, and became a scarce Lyon: learned to spoyle and to deuoure folke, he destroyed their palaces, and made their cities waste. In so much that the whole land and every thyng therein, was utterly desolate, through the very voice of his roaring. Then came the heathen together on every side out of al countreys against him, laied their nettes for hym, and toke him in their pytte.

So they bound hym wyth chaynes and brought him to the kynge of Babylon: whiche put him in pryson, that hys voyce should nomore be heard vpon the mountaynes of Israel. As for thy mother, shee is lyke a vyne in thy bloud, planted by the water syde: her frutes and braynches are growen out of many waters, her stalkes were so strong, that men mighte haue made staves therof for officers: she grew so hye in her stalkes: so when men sawe

Esa. 55. b. Mat. 3. a.

Eze. 11. d.

B

4Re. 2. 25. Jer. 39. a.

that he exceeded the heighth & multitude of her branches, she was rooted out in displeasure, and cast downe to the ground. The East wynde dyed by her fruite, her stronge stalkes wer broken of, withered and brente in the fyre. But now she is planted in the wilderness, in a dry and thyrsty ground And there is a fyre gone oute of her stalkes, whiche hath brente vppon the branches and her fruite, so that shee hath no mo stronge stalkes, to be shames for officers. This is a pitious and miserable thing.

The .xx. Chapter.

Eze. 24 a **I**n the vii. yeare the tenth daye of the fifth month. it happened, that certayne of the elders of Israell came vnto me, for to aske counsell at the Lorde, and sat them downe by me. Then came the woorde of the Lorde vnto me on this maner: Thou sonne of man: speake vnto the elders of Israell, and say vnto theym. Thus sayth the Lorde God: are ye come hither to aske any thing at me? As truly as I lyue (saith the Lorde) I will geue you no answer. Wilt thou not reprove them (thou sonne of manne) wilt thou not reprove them? Shewe them the abhominations of their fathers, and tel them: Thus saith the Lorde God: In the daye when I chose Israel, and lyft by mine hande vppon the seede of the house of Iacob and shewed my selfe vnto them in the lande of Egypt: Yea, when I lyft by myne hand ouer them, and sayd: I am the Lorde your God, euen in the daye that I lyft by myne hande ouer them to bryng the them oute of the lande of Egypt, into a land that I had prouided for theym, whiche floweth wyth mylke and honye, and is a pleasaunte lande amonge all other. Then sayde I vnto them: Cast awaye euery man the abhominations that hee hath be-
Exo. 3. b.
Deu. 7. a

minations of hye eyes, and to forsake the ydols of Egypt. Then I made mes to poure myne indignation ouer them, and to satisfie my wrath vppon theym: yea euen in the myddell of the lande of Egypt. But I would not do it, for my names sake: that it should not be vnhalowed before the heathen, among whom they dwelt, and among whom I shewed my selfe vnto them, that I would bryng them out of the lande of Egypt. Nowe when I had carped them out of the land of Egypt and brought them into the wilderness I gaue them my commaundementes, and shewed them my lawes, which whoso keepeth shall lyue in them: I gaue them also my holy dayes, to be a token betwixt me and them, and ther by to knowe, that I am the Lorde, which halowe the. And yet the house of Israell rebelled agaynst me in the wilderness, they would not walke in my commaundementes, they haue call awaye my lawes (whiche whoso keepeth shall lyue in them) and my Sabbath dayes haue they greatlye vnhalowed. Then I made mee to poure out myne indignation vpon the, and to consume them in the wilderness. Yet I would not do it, for my names sake: least it should be dishonored before the heathen, from the whyche I had carped them away. But I swore vnto theym in the wilderness, that I would not bryng them into the land which I gaue them: a lande that floweth wyth mylke and hony, and is a pleasure of all landes: and that because they refused my lawes, and walked not in my commaundementes, but had vnhalowed my Sabbathes, for their hert was gone after their idols. Neuerthelesse, myne eye spared them so that I wold not bitterly slay them, and consume them in the wilderness. Whoeuere I sayd vnto theyr sons in the wilderness. Walke not in the statutes of youre fathers, keepe not their ordynances, & defile not your selues with their ydols, for I am I your god, But walk in my statutes,

Ez. 16 c kepe my lawes and doo them, halow
my Sabbothes: for they are a token
betwixt me & you, that ye may knowe
how that I am the Lord your God.

Ez. 15 a Notwithstanding their sons rebel-
Ez. 18 led against me also: they walked not
in my statutes, they kepte not my la-
Gal. 3, b wes to fulfil the (which he that doth,
Ro. 10, a shall live in them:) neither halowed
they my Sabbothes.

Then I made
me again to poure out my indignati-
on over them, and to satisfie my wrath
upon them in the wilderness. Neuer
theless, I withholde my hande for
my names sake, lest it shoulde be vn-
halowed among the heathen, befoze
whom I had brought them soorth. I
lift up my hand over them also in the
wildernesse, that I wold scatter them
among the heathen, and strawe them
among the nations, because they had
not kept my lawes, but cast asyde my
comandementes, vnhalowed my sab-
bothes, and lifte up their cies to theyr
fathers Idols. Wherefoze I gave the
also comandementes not good, & lawes
thowise the whiche they shoulde not
kepe, and I vnhalowed them in their
owne gifts. (When I appointed for
my selfe all their first borne) to make
them desolate: that they might knowe,

Ez. 17 how that I am the lord. Therfor (O
thou sonne of manne, tell the house of
Israel, thus saith the Lord God: Be
side al this, your fathers have yet blas-
phemed me moze, and greatly offened
against me. For after I had brought
them into the land, that I promised to
give them, when they saw every hye
hill and all the thicke trees: they made
there their offerings, & provoked me
with their oblations, makinge swete
savour there, & poured out theyr drink
offerings. Then I asked them: What
is that hil aquilar that ye go to it? And
therfoze is it called the hie place unto
this daye. Wherefoze, speake unto the
house of Israel: Thus saith the lord
God: Ye are even as vnclean as your
fathers, and counte whordoms also
with their abominations. In al your
ways, wherunto ye bring ab your ob-
lations, & unto whose honoz ye burn

your children, ye defile your selves, deu. 12. d
even unto this day: how dare ye then 81. b
come, and aske any question at me, O **Ez. 19. c**
ye household of Israel: As truly as 4. re. 11. c
I lyue saith the Lord God) ye get no 21. a
answere of me: and as for the thyng 2. pa. 18 a
that ye goe aboute, it shall not come to
passe, where as ye say: We will be as
the Hethen, and do as other people in
the land: wodge & stone will we wor-
shipp. As truly as I live, saith the
Lord God, I my selfe will rule you
with a mighty hand, with a stretched
out arme, and with indignation pou-
red out over you: and wyl byng you
out of the nations and landes, wherin
ye are scattered, and gather you toge-
ther with a myghy hande, wyl a
stretched out arme, and wyl indig-
nation poured out vpon you: and wil
byng you into the wilderness of the
people, and there I will reason with
you face to face. Lyke as I punished
your forefathers in the wyldernes of
Egypt, so will I punishe you alsoo,
sayth the Lord God. I wyl bynge
you vnder my iurisdiction, and vnder
the bond of the couenant. The forsak-
ers also and the transgressours will
I take from amonge you, and bynge
them out of the lande of youre habita-
tion: As for the lande of Israel, they
shall not comme in it: that you maye
know how that I am the Lord God.
Goe to nowe then (sayeth the Lord
God) ye house of Israel: Cury
one of you solow your Idols, and
serue them seing ye refuse to obey me.
And my holy name shall ye noo moze
vnhalow with your offerings and Id-
ols. For vpon my holy hill euē vpon
the hie hill of Israel, saith the Lord
god, shall all the house of Israel, and
all that is in the lande, worshipp me:
• and in the same place wyl I saour
them, and there wyl I require your
heate offerynges, and the fyrtyng
of your oblations, with all your holy
thyngs. I will accept your swete sa-
uour, when I bring you from the na-
tions, and gather you together out of
the landes, wherem ye be scattered, that
I maye bee halowed in you befoze
pp. iiii, the

Ez. 2. c
30. d
Ez. 14 a

Deu. 15. a
14. b

Jer. 18 a

the heathen, and that ye may knowe, that I am the Lord, whiche haue brought you into the land of Israel: yea, into the same land, that I sware to your fathers. There shall ye call to remembrance your owne wayes, and all your ymaginations, wherein ye haue bene defyled: and ye shall iudge your selues worthy to be destroyed, for all your wickednes, that ye haue done. And ye shall knowe, that I am the Lord: when I entreate you after my name, not after your wicked wayes, no, according to your corrupt workings: O ye house of Israel, sayth the Lord. Moreover, the worde of the Lord came vnto me, saying: Thou sonne of man, sette thy face toward the south, and speake to the south wynd, and saye to the wood toward the south: Heare the word of the Lord, thus sayth the Lord God: Behold, I will kindle a fire in thee, that shall consume the greene trees with the drye. No man shall be able to quench his flame, but all that loketh from the South to the North, shall be burnt therein: and all fleshe shall see, that I the Lord haue kindled it, so that no man may quench it. Then sayde I: O Lord, they wyll saye of me: Cursed, they are but fables, that he telleth.

Jer. 10 b

The .xxi. Chapter.

The worde of the Lord came to me saying: Thou sonne of man, set thy face toward Jerusalem, speake agaynst the Sanctuary, and prophesye agaynst the land of Israel, say to the land of Israel, Thus saith the Lord: Behold, I will vpon thee, and will drawe my sword out of the sheath, and rote out of thee both the righteous and the wicked. Seynge then that I will rote out of thee both the righteous & wicked, therfore shall my sword go out of his sheath agaynst all fleshe from the north to the south: that all fleshe maye knowe howe that I the Lord haue drawen my sword out of the sheathe: and it shall not be put in agayne. Mourne therfore (O

thou sonne of man) that thy sword cracke withal, ye mourne bitterly for them in their presence. And yf they saye, wherfore mournest thou: Thou tell them: for the tydynes that cometh, at the which all hertes shall melt, all handes shall be litten down, all stomackes shall faynt, and all knees shall swaie feeble. Beholde, it cometh and shall be fulfilled, sayth the Lord God. Agayne, the worde of the Lord came vnto me, saying: Thou sonne of man, prophesye, and speake. Thus sayth the Lord God: speake. The sword, the sword is sharpened, and well scoured. Sharpened is it for the slaughter, and scoured that it may be bright. Shall we then make mirth? Agaynst the tribe of my sonne it is gone forth, destroying all trees. He hath put his sword to the dyghtyng, that good holde may be taken of it. This sword is sharpened and dyght, that it may be geuen vnto the hande of the manslayer. Crye (O thou sonne of man, and howle, for this sword shall smyte my people, and all the rulers in Israel: my people shall be feared therfore this sword. Smyte therfore thou vpon the thyghe, for it is gone forth to make a cryall. And what cryall shall this be, when euen my scepter shall be repproued: it shall not be sayth the Lord God. Prophesye thou sonne of man, and smyte thine handes together, make the sword two edged, yea, make it thye edged, that manslayers sword, that sword of the greates slaughter, which shall smyte them: euen in their priety chambers: to make them abashed and faynt at the hertes, and in all gates to make some of them fall. I haue geuen a fearful sword, O howe bright and sharpe is it, howe well dyght and mete for the slaughter. Get the some place alone, cryest thou the right hand or on the left, whether so euer thy face turneth: I will smite my handes together also, and will shewe my wrathfull indignation: Euen I the Lord haue sayde it. The word of the Lord came yet vnto me agayne, saying: Thou son of man, make

the two stretes, that the sword of the
 E kynge of Babylon may come. Bothe
 these stretes shal go out of one kings
 land. And chose the a place, at the head
 of the strete, chose out a corner. Make
 the a strete, that the sword may com
 toward Rabath of the Ammonites,
 and to the strong cite of Jerusalem.
 For the kyng of Babylon shal stand
 in the turning of the way, at the head
 of the two stretes: to aske counceyl at
 Leu. 19
 De. 13. a the sothfaiers, casting the lottes with
 his arrowes, to aske counceyl at the I-
 dole, and to loke in the liuer. But the
 sothfayinge shal poynt to the ryghte
 syde vpon Jerusalem, that he may set
 men of war, to smyte it with a great
 noyse, to crye out Alarum, to set battel
 rammes agaynst the gates, to grane
 by ditches, and to make bulwokes.
 Nevertheless, as for the sothfayinge,
 they shal holde it but for vanitie. And
 esteeme them as those to whom they
 haue often sworn. Not withstanding
 he shal remember their wickednes, so
 that by ryght they must be taken and
 wone. Therfore sayth the Lord God.
 For so much as ye pour selues shewe
 your offence, and haue opened youre
 wickednes, so that in all your workes
 men may see your sinnes: therfore are
 ye come to remembraunce, and ye shal
 be taken by violence. O thou shame-
 full wicked guyde of Israel, whose
 day is come: euen the tyme that wyck-
 ednes shall haue an end. Thus saith
 the Lord God: Take away the gar-
 land, and put of the crowne, and so is
 it awaye: the humble is exalted, and
 the proude brought lowe. Punyshe,
 punyshe, yea, punyshe them wyll I,
 and destroy them: and that shal not be
 fulfilled but till he come, to whom the
 iudgement belongeth, and to whome
 I haue geuen it. And thou (O sonne
 of man) prophesye, and speake: Thus
 sayth the Lord God to the chyldren
 of Ammon, and to their blasphemy,
 speake thou: The sword, the sword
 is in my hand sayth alredey to the slaugh-
 ter, and scourged to consume, that it
 gylteth, because thou hast loked the
 only beauties, and prophesied iyes)

that it may come vpon thy necke, like
 as vpon the other vngodly, which be
 slayne: whose daye came, when they
 wickednes was full. Should I put
 it by agayne? Naye I will punyshe
 thee, in the land where thou wast no-
 ryshed and bozne, and pour my indig-
 nation vpon the, and will blowe vpon
 thee in the fire of my wrath, and
 deliuer the vnto cruell people, which
 are learned to destroye. Thou shalt
 fede the fyre, and thy bloode shall be
 shed in the lande, that thou mayest be
 put oute of remembraunce. Euen I
 the Lord haue spoken it.

The xxii. Chapter.

Moreouer, the sword of the
 Lord cam vnto me, and said:
 thou sonne of man, wilt thou
 not reprove this blood thirstye Cy-
 tye? Shewe them their abominati-
 ons, and tell theym: Thus sayeth the
 Lord God: O thou cite that sheddest
 blood in the myddest of thee, that
 thy tyme maye come also: and makest
 thee Idoles to despyle thee with all.
 Thou hast made thy selfe guilty, in the
 blood that thou haste shedde, and defile-
 led the in the Idoles, which thou hast
 made. Thou hast caused thy dayes to
 drawe nye, and made the tyme of thy
 yeres to come. Therfore wyl I make
 the to be confounded among the hea-
 then, & to be despyled in all the landes,
 whether they be nye or farre frome
 thee: they shall laughe thee to scoorne,
 thou that haste gotten thee so foule a
 name, and art full of myschefe. Be-
 holde, the rulers of Israel haue
 brought eueri man his power, to shed
 blood in the. In the haue they despi-
 sed father & mother, in the haue they
 oppressed & stranger, in the haue they
 vered the widow and the fatherles.
 Thou hast despyled my Sanctuary,
 and unhallowed my Sabbath. Mur-
 derers are there in thee, that shedde
 bloode, and ate vpon the hylls, and
 in thee they vse abominations. In
 thee haue they dyscouered theyr fa-
 thers shame, in the haue they vered
 Deu. 29
 Leu. 18. a
 Pp. 6, 7

Women in their sickness. Every man hath dealt shamefully with his neighbours wyfe, and abhominable defyled his daughter in lawe. In the hath every man forced his owne sister, euen
Deu. 27 his fathers daughter : yea, • gyftes haue bene receaued in thee, to shedde
Exo. 22 blood. • Thou hast taken vsurpe and encrease, thou hast opprelled thy neighbours by extorcion, and forgotten me, sayth the Lord God. Beholde, I haue smitten my handes vpon thy countenances, that thou haste bled, and vpon the blood which hath bene shed in thee. Is thy hert able to endure it, or may thy handes defend them selues, in the tyme that I shall bynge vpon thee: Euen I the Lord that spake it,
Eze. 12 will bynge it also to passe. • I will scatter thee amonge the Heathen, and strowe thee aboute in the landes, and will cause thy filthynesse to ceasse oute of thee : yea, and thou shalt be thyne owne enthyptaunce and not myne, in the syghte of the Heathen, that thou mayest knowe that I am the Lord. And the word of the Lord came vnto me, saying: Thou sonne of man, • the house of Israel is turned to dross. All they that should be brasse, tynne, yron and leade are in the fyre become dross. Therefore, thus sayth the Lord God : For so muche as ye all are turned into dross, beholde, I will byng you together vnto Ierusalem, lyke as syluer, brasse, yron, tynne and leade are put together in the fornaçe, and the fire blowen therevnder to melte them. Euen so wil I gather you, put you in together, and melte you in my wrath and indignation. I will byng you together, and kyndle the fyre of my cruell displeasure vnder you, that ye may be melted therein. Lyke as the syluer is melted in the fyre, so shall ye also be melted therein : that ye may knowe, howe that I the Lord haue poswored my wrath vpon you. And the word of the Lord came vnto me, saying: Thou sonne of manne, tell her, • Thou art an vncleane lande, whiche is not rayned vpon in the daye of the cwell wrath: thy prophetes that are

in the, are swozne together to denoure soules, lyke as a roaring Lyon, that lyneth by hys praye. They receaue ryches and good, and make many widowes in thee. Thy priestes breake my lawe, and defyle my Sanctuary. • They put no difference betwene the holy and vnholý, neither discern they betwene the cleane and vncleane: they turne theyr eyes fro my Tabbothes, and I am vnhalowed amonge them. Thy rulers in the are lyke ranshyng wolues, to shedde blood, and to destroy soules, for their owne couetous lucre. • As for thy prophetes, they dawbe with vntempered claye, they see tannities, and prophesse lyes vnto them, saying: the Lord God sayth so, wher as the Lord hath not spoken. The people in the lande bseth wycked extorcion and robberye. They bare the poore and nedye, and • oppresse the stranger agaynste ryghte. And I soughte in the lande for a man, that wold make by the hedge, and let him selte in the gap before me in the lands behalfe, that it shoulde not be corrupted: but I could fynd none. Therefore I will poure out my cruell displeasure vpon them, and burne the in the fyre of my wrath: theyr owne wayes will I recompence vpon their heades sayth the Lord God.

The. xlii. Chapter.
The word of the Lord came vnto me, sayinge: Thou sonne of man, there were two women, that had one mother: these (whiche they were yong) began to play the harlots • in Egypt. There were their brestes brosed, and the pappes of their maiden head dyd the Egyptians destroy. The eldest of them was called Oholah and her yongest sister Oholibah. These two were my wyues, and bare sonnes and daughters. Theyr names were Samaria, and that was Oholah: and Ierusalem, that was Oholibah. As for Oholah, she began to go a whoringe, when I had taken her to me. • She was set on fire vpon her loners the Assyrians, as her neighbours whiche hadde to doo with her,

Leu. 10.6

Mich. 3.6
 Sop. 3.6
 Eze. 13.6

Exo. 20.1

Eze. 20.1

4. 15. 1

even the princes and lordes that wer
deckt in costly aray, saye yong men,
lusty ryders of hoxles. Thus thozow
her whordome, she cleued vnto all the
yonge men of Assiria. Yea, shee was
mad vpon them, and despyled her selfe
with all their Idols. Yetther ceased
she from the fornication, that she bled
with the Egyptians, for in her youth
they lay with her, they brosed the bze-
stles of her maydenhead, and poured
their whordome vpon her. wherfore,

4. Re. 18

• I deliuered her into the hands of her
louers, euen the Assirians, who she so
loued. These discovered her shame,
toke her sons & daughters, and slew
her with the sword. An euil name gat
she of all people, & they punished her.

Jer. 1. b

• Her sister Holibah sawe this, and
destroyed her selfe with inordinate
loue more then she, and exceded her si-

4. re. 16 b

ster in whordome, • she loued the As-
sirians (which also say with her) name-
ly, the princes and greates lordes, that
wer clothed with all manner of gaudi-
ous apparell, all lusty hoxsmen & faire
younge persons. Then I sawe that

they both were defiled alike. But she
increased still in whordome, for whe
she sawe men painted vpon the wall,
the ymages of the Chaldees set forth
with fresh colours, & saye girdles a-
bout them, and goodly honettes vpon
their heades, loking all lyke princes
(after the maner of the Babilonians
and Chaldees in their owne lande,
wher they be bozne) immediately, as
sone as she sawe the, she bent in loue
vpon them, and sente messengers for
them into the lande of the Chaldees.

Now when the Babilonians came to
her, they lay with her, and defiled her
with their whordome, and so was she
polluted with them. And when her

Pla. 47 a
Sai. 3. d

luste was abated from them, • her
whordome and shame was dyscoue-
red and sene: then my hert forsoke her
lyke as my herte was gone from her
sister also. Nevertheless, she bled her
whordome euer the longer the more,
and remembred the daies of her youth
wherin she had played the harlot in
the lande of Egypt: • she bent in lust

vpon them, whose flesh was lyke the
fleshe of asses, and their sede lyke the
sede of hoxles. Thus thou hast reu-
ed the fylthynes of thy pouth, when
thy louers brosed thy paps, and mar-
red thy brestes in Egypt. Therefore,
(• Holibah) thus sayth the Lord
God: I wyll rayle vppon thy louers
(with whom thou haste satisfied thy
luste agaynst thee, and gather them
together round about thee: namely the
Babilonians, & all the Chaldees, ru-
lers, mightye men and tyrantes, with
all the Assirians: all younge and saye
louers: princes and lordes, knightes,
and gentilmens, whiche be all good
hoxsmen. These shall come vpon thee
with hoxles, charrettes, and a greates
multitude of people: whiche shall be
harnessed aboute thee on euery syde,
with brest plates, shydes and helme-
tes, I wyll punishe thee before them,
yea, they theym selues shall punishe
thee, accordyng to their owne iudge-
mente. I wyll put my gealousye vpon
thee, so they shall deale cruelly with
thee. They shall cutte of thy nose and
thine eares, and the remnaunte shall
fall thozowe the sword. They shall
cary away thy sons and daughters,
and the residus shalbe bren in the fire.
They shal stryppethee out of thy clo-
thes, and carye thy costly Jewelles
awaye with them. Thus wyll I
make an end of thy fylthynes & whor-
dome, whiche thou haste brought out
of the lande of Egypt: so that thou
shalte turne thyne eyes nomore after
them, and cast thy mind nomore vpon
Egypt. For thus sayth the Lord: be-
hold, I will deliuer thee into the han-
des of them, whome thou hatest: yea,
euen into the handes of them with
whome thou haste fulfilled thy luste
which shall deale cruellye with thee.
All thy labour shall they take with
them, and leaue thee naked and bare,
& thus the shame of thy fylthy whor-
dome shall come to lyght. All these
things shall happen vnto thee, because
of thy whordome whiche thou haste
bled among Gentiles, with whose
Idoles thou haste despyled thy selfe.
Thou

Thou hast walked in the way of thy
 sister, therefore wyl I geue thee her
 cuppe in thy handes. Thus sayth the
 Lord God: Thou shalt drynke of thy
 sisters cuppe, howe depe and farre so
 ener it be to the bottome. Thou shalt
 be laughed to scoorne, and had as gret-
 lie in derision, as it is possible. Thou
 shalt be full of drunkenness and sorow
 for the cuppe of thy sister. Samaria
 is a cup of destruction and wastinge,
 the same shalt thou drynke, and suppe
 it oute euen to the dregges, yea, thou
 shalt eate by the broken pyeces of it,
 and so teare thyne owne bresten. For
 euen I haue spoken it sayth the Lord
 God. Therefore thus saith the Lord
 God: For so much as thou haste for-
 gotten me, and caste me a side behynd
 thee, so beare now thyne owne syl-
 thyness and whooredome. The Lord
 sayde moreover vnto me: Thou sonne
 of man write thou notreproue Dho-
 lah and Dholibah, shewe them theyr
 abhominations, namely that they haue
 broken their wedlocke, and stayned
 their handes wpth bloude: yea, euen
 with their ydoles haue they commit-
 ted adoutrye. and offered them by the
 fyre their owne chyldren (to be deuou-
 red) whom they had borne vnto mee.
 Yea, and they haue theyr doone vnto
 me also: they haue defyled my sanc-
 tuary in that same waye, and haue vn-
 halowed my Sanctuary. For whē theyr
 had slaine their chyldren for theyr i-
 dols, they came the same day into my
 sanctuary to defyle it. For this haue
 they done in my house: Beside al this
 thou hast sent thy messengers for me,
 out of farre countreys: and whē they
 came, thou haste bathed and paynted,
 thyne eyes wpth colours, trymmed,
 and set forth thy self of the best fashio,
 thou sattest vpon a goodly bed, and a
 table spred before the, wher vpon thou
 hast set myne incense and mine oyle.
 Then was there greute cheare wpth
 her to obtayn peace, and though with
 those men many gueneame, yet were
 there also brought men of Saba from
 the wyldernes: whiche gaue theym
 bracelets vpon their handes, and sette

glorious crownes vpon their heads,
 and I sayde vnto her: that seinge she
 was strikē in age in her whooredoms:
 now shal her fornications come to an
 ende wpth her. And they wente into
 her as vnto a comen harlot. Euen so
 wente they (I saye) to Dholah, and
 Dholibah those sylthy women. Wal-
 ye that loue vertue and ryghteousnes
 iudge them, punish them, as adou-
 trers and murderers oughte to be
 iudged and punished. For they are
 breakers of wedlocke, and the bloude
 is in their handes. Wherefore thus
 sayth the Lord God: I wyl byng a
 great multitude of people vpon them
 and make them be scattered and spoy-
 led: these shall stone theym, and goze
 theym wpth their swerdes. They
 shal slay their sonnes and daughters,
 and burne by their houses with fyre.
 Thus wil I destroye al such sylthy-
 nes oute of the land: that all women
 maye learne, not to do after your vn-
 cleannes. And so they shall laye their
 filthines vpon your owne fetters, and
 ye shalbe punished for the synnes that
 ye haue commytted with your ydols:
 and ye shal know that I am the Lord
 God.

The xxxiii. Chapter.

In the nynte yere, in the tenth
 moneth, the tenth daye of the mo-
 neth came the word of the Lord
 vnto me, saying: O thou son of man,
 write by the name of this day, yea, e-
 uen the houre of this presente daye:
 when the king of Babilon sette him
 selfe agaynst Ierusalem. He w that
 obstinate householde. a parable and
 speaks vnto theym. Thus saith the
 Lord God: Get thee a pot, set
 it on and poure water into it: putte al
 the pyeces together in it all the good
 pyeces, the loine and the shoulder, and
 fill it wpth the best bones. Take one
 of the best sheepe, and an heape of do-
 mes wpth it: let it boyle wel, and lette
 the bones seeth wel therein. With that
 said the Lord God on this manner,
 • Wa be vnto the bloudy cite of the
 pot, wher vpon the rustines hangeth,

4Re. 21c
Eze. 16c

Exo. 25

Eze. 17a

Eze. 11b

B
Ps. 11
Dan. 2b

and is not yet scorred awaye. Take out the peeces that are in it, one after another, there nedee not lots to be caste therfore, for the blood is yet in it. Upon a playne dype stone hath she poured it, and not vpon the grounde, that it might be couered with duste. And therfore haue I letten her power, her blood vpon a playne dype stony rocke, because it shuld not be hid, and that I might bringe my wrathfull indignation and vengeance vpon her. Wherfore thus sayth the Lord God: Wo be vnto that blood thirstie Citie, for whom, euen I my selfe will make a greete fyre and set muche wood, and kindle the fyre, and seethe the fleshe, and spye the potte, so that the berpe bones shalbe brynt: Moreover, I will set the potte emptye vpon the coles, so that his metal shalbe brynt and molten also for heate, and the filthynes of it shalbe molten in it, and the drosse of it shalbe consumed. Thou tokest gret payne thus to defile thy selfe. And it will not be purged from the exceeding drosse of it: but throught fyre shall the drosse of it be purifyed. In thy filthynes, euen in thy mischieuous deedes, thou doest continue, and because thy filthynes is abhominable, for I haue clenched thee, but thou art not clenched: Thou shalt not be purged from thyne uncleynesse, till I haue powred my wrathfull indignation vpon thee. Euen I the Lord haue so deuised. Yea, it is come therto already, that I will do it, I will not go backe, I will not spare, I will not be entreated, but according to thy wayes and ymaginations, thou shalt be punished, sayeth the Lord God. And the worde of the Lord came vnto me saying: Thou son of man, beholde, I will take awaye the pleasure of thine eyes with a plague, yet shalt thou neyther mourne, nor wepe, nor water thy cheekes: therfore thou mayest mourne by thy self alone but be no deadly lamentation. Holde on thy boner, and put on thy shoes vpon thy fete, couer not thy face, & eate no mourners bread. So I spake vnto the people betimes in the morning

and at euen my wyfe dyed: then vpon the next morowe, I did as I was commaunded. And the people sayde vnto me, Wylte thou not tell vs what this signifyeth towarde vs, for this thou doest for our sake? I answered them, the worde of the Lord came vnto me, saying: Tell the house of Israel, thus sayth the Lord God: beholde, I will suspend my sanctuary, euen the glory of your power, the pleasure of your eyes, and the thing that ye lone, your sonnes and daughters whom ye haue left, shall fall throughte the swerde. Like as I haue done, so shal ye doo also: Ye shal not hide your faces, ye shal eate no mourners breade, your bonnets shall ye haue vpon your heades, and shoes vpon your fete. Ye shal neither mourne nor wepe, but in your sinnes ye shall be sorrowfull, and one repēt with an other. Thus Ezechiel is your shewe token. For like as ye haue done, so (when this cometh) ye shall do also, that ye maye learne to knowe that I am the Lord God. But behold I thou sonne of man: In the daye when I take from them theyr power, their tope and honour, the lust of their eyes, the burthen of their issues: namely, their sonnes and daughters, shall not this be knowne? Then shall there one escape, and come vnto the, for to shewe thee. In that day shall thy mouth be opened to him, whiche is escaped, that thou mayest speake, and be no more domme. Yea, and thou shalt be their shewe token, that they may knowe howe that I am the Lord.

¶ The xxv. Chapter.

The worde of the Lord came vnto me, sayinge: Thou sonne of man, set thy face agaynste the Ammonites, prophesye vpon them, and say vnto the Ammonites: Heare the worde of the Lord God. Thus sayth the Lord God: For so muche as thou spekest ouer my sanctuary, I haue trowe it be nowe suspended, and ouer the lande of Israel: I trowe it be nowe desolate, yea, and ouer the house of Iuda, I trowe they be nowe led awaye prisoners: Beholde I will de-

Eze. 21. 8.
Jer. 49. 2.

litter thee to the people of the east, that they may have thee in possession, these shall set their castles and houses in thee. They shall eat thy fruit, & drink up thy milke. As for Rabath, I will make of it a stall for camelles, and of Ammon a shepfold, and ye shall know that I am the Lord. For thus sayth the Lord God: In so much as thou hast clapped with thine handes, and

W stamped with thy fete, yea, reioysed in thine heart ouer the lande of Israell with despite, beholde, I will stretche out mine hande ouer thee also, & deliuer thee, to be spoyled of the Heathen, and roote thee out frō among the people, and cause thee to be destroyed out of all landes: yea, I will make thee to be laid wast, that thou mayest know that I am the Lord. Thus sayth the

Esa. 15
Sop. 2. b

Lord God: For so muche as Moab and Seir do say: As for the house of Juda, it is but like as all other Gentiles be: Therefore beholde, I will open the side of Moab, and take away their strength, their cities and chiefe coastes of their lande, whiche are the piraures of that countrey. As namely, Bethi, Simoth, Baalmeon and Cariathaim, these will I open vnto them of the caste, that they may fall vpon the Ammonites, & will geue it them in possession, so that the Ammonites shall nomore be had in remembrance amonge the Heathen. Euen this will I punishe Moab also, that they may knowe, howe that I am the Lord. Moreover, thus sayth the

Esa. 24
Jer. 49. a

Lord God: Because that Edom hath auenged and eased him selfe vpon the house of Juda, and hath done greatesse offence, and auenged him selfe vpon them, therefore, thus saith the Lord, I will reach out mine hand vpon Edom, and take away man and beast out of it. From Cheman vnto Dedan will I make it desolate, they shall be slaine

Ysa. 54

with the sword. Though my people of Israell will I auenge me againe vpon Edom, they shall handle him, according to my wrath and indignation, so that they shall knowe my vengeance, sayth the Lord God. Thus

sayth the Lord God: For so much as the Philistines haue done this, namely, taken vengeance with despitefull stomackes, and of an old euill will set them selues to destroy: Therefore, thus sayth the Lord God: Behold, I will stretche out mine hande ouer the Philistines, and destroye the destroyer, and cause all the remnant of the sea coast, to perish. A great vengeance will I take vpon them, and punishe them cruelly, that they may knowe, howe that I am the Lord, which I haue auenged me of them.

The. xxvi. Chapter.

It happened that in the eleuenth I pere, the firste daye of the moneth the worde of the Lord came vnto me saying: Thou sonne of man, because that Tyre hath spoke vpon Ierusalem: I ha, nowe I trow the power of the people be broken, and she turned vnto me, for nowe that she is destroyed, I shall be filled. Yea, therefore sayth the Lord God: Behold O Tyre, I will vpon thee, I will bring a great multitude of people agaynst thee, like as when the sea ariseth with his waues: These shall breake the walles of Tyre, and caste downe her towres: I will scrape the grounde from her, and make her a bare stone: yea, as the dying place, where the flithers hang vpon their nettes by the sea side. Euen I haue spoken it, sayth the Lord God. The Gentiles shall spoyle her: her daughters vpon the fieldes shall perishe with the sword, that they may knowe howe that I am the Lord. For thus sayeth the Lord God: Beholde, I will bringe hither Nabuchodonosor (whiche is the king of Babilon, and a kinge of kinges) from the north vpon Tyre: with horses, charettes, horsemen, and with a great multitude of people.

His daughters that are in the lande, shall be slaine with the sword, but agaynst thee, he shall make bulwarkes, and graue vpon ditches about thee, and lift vpon his shield agaynst thee. His slinges and battell rammes shall be prepare for thy walles, and with

Esa. 23
Jer. 27
Jer. 27

his weapons breake downe thy towres. The duste of his horses shall couer thee, they shall be so many, thy walles shall shake at the noise of the horsemen charrets, and wheles, when he cometh to thy portes, as men do into an open cite. With the hooves of his horsefete shall he treade downe all thy streetes. He shall slaie the people with \dagger sword, and breake downe the pylles of the strength. They shall walke away thy ryches, and spoyle thy marchaundise. Thy walles shall they breake downe and destroye thy houses of pleasure. Thy stones, thy tymber, and foundations shall they caste in the water.

Jer. 7. b. Thus will I brynge the melody of thy songes, and the voyce of thy minstrelly to an ende, so that they shall no more be heard. I will make a bare stone of thee: yea, a dyping place for nettes, and thou shalt neuer be baptyzed againe. For euen I the Lord haue spoken it, sayth the Lord God. Thus hath the Lord god spoken concerning Tyre. The Isles shall be moued at the noise of thy fall, and at the cry of the flayne that shall be murdered in thee.

D Withinges of the sea shall come down from their seates regall, they shall lay away their robes, and putte of theyr costly clothing. Yea, with trembling shall they be clothed, they shall syt vpon the ground, they shall be afraide at thy sobeing fall, and be abashed at thee.

Eze. 18. a They shall mourne for thee, and saye vnto thee: O thou noble Citie, that **Eze. 18. c** haste bene so greatly occupied of olde, thou that hast ben the strongest vpon the sea, with thine inhabitants, of whō all men stode in feare. Howe art thou now so utterly destroyed? Howe at the time of thy fall, the inhabitants of the Isles, yea & the Isles them selues shall stande in feare at thy hande. For thus sayth the Lord God: When I make thee a desolate Citie, as other Cities be, that no man dwell in: and when I bryng the depe vpon thee, that great waters may couer thee: the will I cast thee downe vnto them, that descende into the pyt, vnto a people that hath bene longe dead, and set them in a

land that is beneath, like the old wilderness, with them which go downe to their graues, so that no man shall dwell more in thee. And I will make thee to be no more in honour, in the land of the liuing. I will make an end of thee, & thou shalt be gone. Though thou be sought for, yet shalt thou not be founde for euermore, sayth the Lord God.

Eze. xxxij. Chapter.

The word of the Lord came vnto me, saying: O thou sonne of man, make a lamentable complaynte vpon Tyre, and saye vpon Tyre, thou whiche art a port of the sea, that occupyest with much people, and many Isles: Thus speaketh the Lord God. O Tyre thou haste sayde: What, I am a noble Citie, thy borders are in the middest of the sea, and thy builders haue made thee marueylous goodly. All thy tables haue they made of Ciprus trees of the mounte Sanyr. From Libanus haue they taken Cedre trees, to make thee Gallies: and the Okes of Bafan to make thee rowers. The boordes haue they made of pnyoz, and all costly woodde out of the yle of Cethim. Thy sayle was of dyuers colours, small nedle woozke out of the lande of Egypte, to hange vpon thy masse: and the hanginges of pcalowe silke, purple out of the yles of Elisah. They of Sydon and Arnad were thy mariners, & the wisest in Tyre were thy shippemasters. The eldest and wisest at Geban, wer they, that mended and stopped thy shippes. All shippes of the sea with theyr shippmen occupied their marchaundise in thee. The Perses, Lydians, and Chutens were in thyne hoole, and helped thee to fyght, these hanged by their shields & helmets with thee, these set forth thy beautie. They of Arnad were with thyne holle rounde about thy walles, and the Pigmenians wer thy watchmen vpon thy towers, these hanged by their quiuers rounde about thy walles, and made thee marueylous goodly. Charis occupied thee in all maner

of wares, in silver, yron, tiume, & lead, and made thy market greate: Iauan, Tuball, and Mesech were thy marchantes, whiche brought the men, and ornaments of metall for thy occupying. They of the house of Chogarma broughte vnto thee at the time of thy marte, horse, horsemenne, and mules.

Eze. 25 They of Dedan were thy marchantes: and manye Isles that occupied with thee, brought thee wethers, Elephant bones and Pecoakes for a present. The Hytians occupied with thee, because of thy diuerse woorkes, and increased thy marchandise, with Smaragdes, with scarlet, with needle woрке, with white linnen clothe, with silke & with cristall. Iuda & the

D lande of Israel occupied with thee, and broughte vnto thy markettes, wheat of Minith and Danneg, balme hony, oyle, and triacle. Damascus also bled marchandise with thee, in the beste wyne of Helbon, and with wool: because thy occupying was so greate, and thy wares so many: Dan, Iauan, and Mensal haue brought vnto thy markettes, yron readye made, wyth Cassia, and Calamus, according to thyne occupying. Dedan occupied with thee in saye tapestrie woorkes and rushings. Arabia and all the Dynities of Cedar haue occupied with thee, in shepe, wethers, and goates. The marchantes of Seba, and Rama haue occupied also with thee, in all costly spices, in all precious stonies and golde, whiche they broughte vnto thy markettes. Haram, Chene, and Eden, the marchantes of Saba, Miria and Chelmad, were all doers with thee, and occupied with thee. In costly rayment of yelow silke and of needle woorkes (very precious, and therefore pacted and bounde together with ropes.) Yea, and in Cedar wood, at the time of thy markettes. The shippes of Charis were the chiefe of thy occupying. Thus thou art full and in great worship, euen in the myddell of the sea. Thy robbers shall bring thee into great waters, the east wind shall ouer beate thee into the myddell of the

sea: so that thy wares, thy marchandise, thy ryches, thy mariners, thy shipmasters, thy builders of thy houses, thy occupiers (that brought thee thynges necessarie) the menne of warre that are in thee: yea, and all thy comens shall perishe in the myddell of the sea: in the day of thy fall. The suburbs shall shake at the loud cry of the shipmen. All whirrie menne, and all mariners vpon the sea, shall leape out of theyr boates, and set them selues vpon the lande. They shall lift by their voyce because of thee, and make a lamentable crye. They shall cast dust vpon theyr heades, and lye downe in the ashes. They shall haue them selues, and put sackclothe vpon them for thy sake. They shall mourne for thee with heartfull sorowe, and heauy lamentation, yea, they also shall weepe for thee. Alas, what cite hath so bene destroyed in the sea, as Tyre is: when thy wares and marchandise came from the seas: Thou gauest all people ynough. The kinges of the earth hast thou made ryche, through the multitude of thy wares and occupyinge. But thou art nowe caste downe into the depe of the sea, al thy resoyt of people is perisshed with thee. All they that dwell in the yles are abashed at thee, and all their kinges are astoyde, yea, theyr faces haue chaunged colour. The marchants of the nations wondred at thee: In that thou arte so cleane brought to naughte, and comest no more by.

The .xxvij. Chapter.

The worde of the Lord came vnto me saying: thou sonne of man tel the princes of Tyre: Thus sayth the Lord God, because thou hast a proud heart, and hast saide: I am a God, I haue my seate in the myddell of the sea like a God: where as thou arte but a man and not God, and yet standest in thyne owne conceyte, that thou arte God. Beholde, thou shalt keel thy selfe wiler then Daniel, that there is no secrettes hydde from thee. With thy wisdoms and thy vnder-

standing thou haste gotten thee great
 wealthines, and gathered treasure of
 silver and golde, with thy great wis-
 dome and occupying, hast thou increa-
 sed thy power, & because of thy great
 riches, thy heart is proude. There-
 fore, thus sayth the Lord God: For
 so much as thou haste lyste by thine
 heart as though thou were God: be-
 hold I will bring enemies vpon thee,
 even the tyrants of the heathen: these
 shall drawe out their swordes vpon
 thy beautie and wisdom, and shall
 despoyle thy glory. They shall caste thee
 downe to the pitte, so that thou shalt
 dye in the middes of the sea, as they
 that be slayne. Let see, yf thou wilt
 save thy self (before them that slay thee)
 I am God, whereas thou arte but a
 man, and not God, in the handes of
 them that slay thee. Dye shalt thou,
 even as the vnchurched in the han-
 des of the enemies, for I my self have
 spoken it, saith the Lord God. More-
 over, the word of the Lord came vn-
 to me, saying: Thou sonne of man,
 make a lamentable complaynt over the
 henge of Tyre, and tell him: Thus
 sayth the Lord God: thou art a scale
 of a likenesse, full of wisdom and
 excellent beautie. Thou haste bene in
 the pleasant garden of God: thou art
 deckt with all maner of precious sto-
 nes, with Rubie, Topas, Chrysall,
 Jacint, Onix, Iaspis, Saphir, smar-
 radge, Carbuncle, and Golde. Thy
 beautie and the holes that be in thee,
 were set forth in the day of thy crea-
 tion. Thou art a fayre Cherub, exal-
 ted by the anoynting, stretched wide
 out for to cover. I have sette thee in
 this dignitie vpon the holy mount of
 God, there haste thou bene, and wal-
 ked amonge the fayre glistering sto-
 nes. From the tyme of thy creation
 thou hast ben right excellent, till wic-
 kednes was found in thee. Because
 of thy great marchaundise, thy heart is
 full of richednesse, and thou hast of-
 fended. Therefore will I cast thee from
 the mount of God (O thou covering
 Cherub) and destroye thee amonge the
 glistering stones. Thy hearte was

proude in thy fayre beautie, and tho-
 rowe thy beautie thou haste destroyed
 thy wisdom. I will cast thee downe
 of the grounde, and that in the sight
 of Kinges. Thou haste despoyled thy
 Sanctuary, with the greates wicked-
 nes of thy vnrighteous occupying. I
 will bring a fyre from the middell of
 thee to consume thee, and will make
 thee to ashey in the sighte of all them
 that looke vpon thee. All they that
 have bene acquainted with thee as
 amonge the heathen, shall be abashed
 at thee, seeinge thou arte so cleane
 broughte to naughte, and comest no
 more vp. And the word of the Lord
 came vnto me, saying: Thou sonne
 of man, let thy face agaynst Sydon.
 Prophecy vpon it, and speke: Thus
 sayth the Lord God: Behold, O Sy-
 don, I will vpon thee, and get me ho-
 nour in thee, that it maye be knowne,
 howe that I am the Lord; when I
 punishe her, and gette me honour in
 her. For I will sende pestilence and
 bloudshedding into her streets, so that
 those which be slaine with the sword,
 shall lye rounde aboute in the middell
 of her, and they shall knowe that I
 am the Lord. She shall no more be
 a pickinge thorne, and an hurtinge
 byer vnto the house of Israel, nor vn-
 to them that lye round about her, and
 hate her, and they shall knowe that I
 am the Lord God. Thus sayth the
 Lord God: when I gather the hous-
 holdes of Israel together agayne from
 the nations among whom they be scat-
 tered, the shal I be sanctified in them,
 in the sighte of the Gentils, and they
 shall dwell in the lande, that I gaue
 to my servant Jacob: they shal dwell
 safely therein, byside houses, and plant
 vineyards, pea safely. Shall they dwell
 therein: when I have punished all
 those, that despise them round about,
 and then shall they knowe, that I am
 the Lord their God.

Joel. 3.
 Zach. 9. 8

Gen. 22.

The xix. Chapter.

In the tenth yere, vpon the twelfth
 day of the tenth month, the word
 of the Lord came vnto me, saying:

Esay. 19
 and. 20.8
 Jer. 46.8
 Ezr. 32.8

Eſay. 19
 and. 20. 8
 Jer. 46. 8
 Eze. 32. 8
 O thou ſonne of man, let nowe thy face agaynſt Pharao the kinge of Egypt: prophesye agaynſt him, and agaynſt the whole lande of Egypt. Speake and tell him, thus ſayth the Lord God: beholde, O Pharao, thou kinge of Egypt, I wil vpon thee thou great dragon, that liest in the waters, thou that ſaieſt: the water is mine, I haue made it my ſelfe. I will put an hook in thy chawes, and hang all the fiſhe in thy waters vpon thy ſcales. After that I wil draw thee out of thy waters: yea, and al the fiſh of thy waters that hang vpon thy ſcales. I wil caſt thee out vpon the drye lande with the fiſhe of thy waters, ſo that thou ſhalt lye vpon the field. Thou ſhalt not be gathered nor taken vp: but ſhalt be meate for the beaſts of the field, and for the ſoules of the ayre, that all they which dwell in Egypt, maye knowe, that I am the Lord: becauſe thou haſt bene a ſtaffe of reed to the houſe of Iſrael. When they toke hold of thee with their hand, thou brokeſt and prickedſt them on euery ſide: and yf they leaned vpon thee, thou brakeſt & hurtedſt the raiues of their backes. Therefore, thus ſaith the Lord God: Beholde, I will bring a ſword vpon thee, and rote out of thee both man and beaſt: Yea, the land of Egypt ſhall be deſolate & waſt, and they ſhall knowe, that I am the Lord. Becauſe he ſaid: The water is myne, I my ſelfe haue made it. We hold therefore, I will vpon thee, & vpon thy waters, I will make the land of Egypt waſte and deſolate, and in a baſhement, fro the tower of Siene vnto the borders of the Moſaite land: ſo that in fortye yeares there ſhall no foote of man walke there, neither ſote of cattell go there, neyther ſhall it be inhabited. I will make the lande of Egypt to be deſolate, amonge other waſte countreys, and her cities to lye voyde fortye yeres, among other voyd cities. And I will ſcatter the Egyptians among the heathen and nations and drawe them in the landes about. Agayne, thus ſayeth the Lord God: When the 41. yeres are expired, I will

gather the Egyptians together againe out of the nations, among whom they were ſcattered, and will bringe the priſoners of Egypt agayne into the lande of Pathures their owne native cuntry, that they may be there a ſmall ſpace ſmall kingdome: yea, they ſhall be the ſmalleſt amonge other kingdomes, leaſt they exalt them ſelues aboue the heathen, for I will ſo miniſhe them that they ſhall no moze rule the heathen. They ſhall no moze be as hope vnto the houſe of Iſrael, neyther pponoketh them any moze to wickednes, to cauſe them turne backe, and to ſolowe them, and they ſhall knowe that I am the Lord God. In the xxvij. yere, the fyrſte daye of the fyrſte moneth, came the worde of the Lord vnto me, ſaying: Thou ſonne of man, Nabuchodonosor the kinge of Babilon hath made his hoſt with greates trauaile and labour to come beſeye Egypt, that euery heade may be balde, and euerye ſhoulder bare. Yet hath Egypt geuen neyther him, nor his hoſt any reward for the great trauaile that he hath taken there. Therefore thus ſayth the Lord God: Behold, I will geue the land of Egypt vnto Nabuchodonosor the kinge of Babilon, that he may take away al her ſubſtance, rob her robberies, and ſpoile her ſpoyles, to pay his hoſte their wages withall. I will geue him the lande of Egypt for his labour that he toke for me beſeye Egypt. At the ſame time will I cauſe the hozne of the houſe of Iſrael to growe ſooth, and open thy mouth agayne among them, that they maye knowe, howe that I am the Lord.

The .xxx. Chapter.

The worde of the Lord came mozeouer vnto me, ſaying: Thou ſonne of man, prophesie and ſpeake, Thus ſayeth the Lord GOD: Mourne, woe worth thy daye: For the daye is here, the daye of the Lord is come, the darke daye of the heathen, the houre is at hande, the ſword cometh vpon Egypt.

4. Reg. 18
E. say. 30
31. E. 36

When the wounded men fall downe in Egypt, when her people are taken away, and when her foundations are destroyed, the Moziars lande shall be asrayde, yea, the Moziars land, Libia, and Libia, all their commen people, and Chub, and all that be confederate vnto them, shall fall with them through the swerde. Thus sayeth the Lord: The maintainers of the land of Egypt shall fall, the pryde of her power shall come downe euen vnto the towre of Sienez shall they be slayne downe with the swerde, saith the lord God, among other desolate countreys they shalbe made desolate, and among other wast cities they shalbe wasted. And they shall knowe, that I am the Lord, when I kindle a fyre in Egypt, and when all her helpers are destroyed. At that time shall their messengers go forth from me in shippes, to make the carelesse Moziars afraid, and sorowe shall come vpon them according to the day of Egypt, for doubtles it shal come. Thus sayth the Lord God: I will make an end of the people of Egypt throughte the hande of Nabuchodonosor the king of Babilon. He and his people with him, yea, and the cruell tyrauntes of the Heathen shall be broughte to destroye the lande. They shall drawe oute their swordes vpon Egypte, and fill the land full of slaine men. I will dry vp their foudes of water, and sell the land into the handes of wicked people. The land and all that is therein, will I destroy through the enemyes. Euen I the Lord haue sayde it. Thus saith the Lord God. I will destroy the ydoles, and bringe the Images of Noph to an end. Ther shal nomore be a prince of Egypte, and a fearefulnesse will I send into the Egyptians lande. As for Pathures, I will make it desolat, and kindle a fire in Zoan the cite. No, I will punish and poure my wrathfull indignation vpon Sin, which is the strength of Egypt. All the substance of Alexandria will I destroy, & kindle a fire in Egypt. Sin shalbe in gret heauy-

nes, Alexandria shalbe rooted out, and Noph shall haue dayly sorowe. The best men of Heliopolis and Bubasto shalbe slayne with the swerde, and carped away captiue. At Taphnis the day shalbe darke, when I breake the scepter of the lande of Egypt, and when the pompe of her power shall haue an ende. A cloude shall couer her, and her daughters shall be led away into captiuitie. Thus will I punish Egypt, that they maye knowe howe that I am the Lord. It happened in the eleuenth yere, vppon the seventh day of the first moneth, that the lords word came vnto me, saying: Behold, thou sonne of man, I will breake the arme of Pharaos king of Egypt, and lo, it shall not be bounde by to be healed, neyther shall any playster be laide vpon it, for to ease it, or to make it so strong as to hold a swerde. Therfore thus sayth the Lord God: Beholde, I will vpon Pharaos the king of Egypt, and bruse his stronge arme (yet it is but a broken one) and will smite the swerde oute of his handes. As for the Egyptians, I will scatter them among the Heathen, and strawe them in the landes about. I gayne, I will strength the arme of the kinge of Babilon, and geue him a swerde in his hande, but I will breake Pharaos arme, so that he shall holde it before him piteously, like a wounded man. Yea, I will stablishe the kinge of Babilons arme, and the armes of Pharaos shall fall downe, that it maye be knowne, that I am the Lord which gaue the kinge of Babilon my swerde in his hand, that he may drawe it out vpon the lande of Egypte, and that when I scatter the Egyptians among the Gentiles, and strawe them in the landes about, they may knowe, that I am the Lord.

The xxxi. Chapter.

Moreouer, it happened in the xxi. yere, the firste daye of the third moneth, that the word

vpp. g.

of the Lord came vnto me, saying: thou sonne of man, speake vnto Pharao the king of Egypt, and to all his people. Whom art thou like in thy greatness? Behold, I was like a Cedre tree vpon the mount of Libanus with saye bjaunches, so thicke, that he gaue shadowes, and shot out berpe hys. His top reached vnto the clouds. The waters made him great, and the dept set him vp an hys. I could about the rootes of him ranne there fountes of water, he sent out his little riuers vnto all the trees of the field. Therefore was he hyer then all the trees of the field, and through the multitude of waters that he sent fro him, he obtayned many longe bjaunches. All foules of the ayre made their nestes in his bjaunches, vnder his bowes genzied all the beastes of the field, and vnder his shadow dwelt all people. Saye and bewtyfull was he in his greatness, and in the length of his bjaunches, for his rote stode beside great waters, no Cedar tree might hide him. In the pleasaunt garden of God, there was no fyre tree like his bjaunches, the playne trees were not like the bowes of him. All the trees in the garden of God might not be compared vnto him in his bewtye, so faire and goodly had I made him with the multitude of his bjaunches. In so much that all the trees in the pleasaunt garde of God had enuy at him.

Therefore thus saith the lord God: for so much as he hath lift vp him self to hys, and stretched his top to the clouds, and seeing his heart is proude in his highnes, I will deliuer him into the handes of the mightiest among the hethen, which shall rose him out. According to his wickednes will I cast him away, the enemye shall destroy him, and the mightie men of the heathen shall so scatter him, that his bjaunches shall lye vppon all mountaynes and in all halleys, his bowes shall be broken downe to the ground throughout the lande. Then all the people of the lande shall go from his shadow, and forsake him, when he is

fallen, all the foules of the ayre shall sit vppon him, and all wilde beastes of the ficke shall go about among his bjaunches, so that from hence forth no tree in the water shall attayne to his highnes, nor reach his toppe vnto the clouds, neyther shall any tree of the water stande so hye, as he hath done. For vnto death shall they all be deliuered vnder the earthe, and go downe to the graue lyke other men.

Howeuer, thus saith the Lord God: In the day when he goeth downe to the graue, I will cause a lamentation to be made, I will couer the depe vppon him, I will stanch his fountes, and the great waters shall be restrained. I shall cause Libanus to be sorrowfull for his sake, and all the trees of the ficke shall be smitten. I will make the heathen shake at the sound of his fall, when I caste him downe to hell with them that descende into the pit. All the trees of Eden, with all the chosen and best trees of Libanus, yea, and all they that are planted vpon the waters, shall mourne with him also in the lower habitations, for they shall go downe to hell with him, vnto them that be slayne with the sword, which dwell afore vnder the shadowe of his arme among the heathen. To whom shalt thou be likened, that art so glorious and great, among the trees of Eden? Yet art thou cast downe vnder the earth (among the trees of Eden) where thou must lye among vncircumcised, with them that be slayne with the sword. Euen thus is it with Pharao and all his people, sayth the Lord God.

The xxxij. Chapter.

In the eleuenth yere, the first daye of the twelfth moneth, the word of the Lord came vnto me saying: thou sonne of man, take vp a lamentation vpon Pharao the king of Egypt and saye vnto him, thou art reputed as a lyon of the heathen, and as a whalefish in the sea: thou callest thy waters about thee, thou troublest the waters with thy ferte, and stampest in their clouds, thus sayth the

Esa. 15
Ez. 32

Ez. 29

righteousnesse, and do sinne, then shall his righteousness be no more thought upon, but in the wickednes he hath done, he shall die. • Again, if I say vnto the wicked, thou shalt surely dye, & so he turne from his sinnes, and do the thing that is lawfull and right: In so much that he same wicked man geueth the pledge again, restozeth that he had taken away by robbery, walketh in the commaundementes of. life, and doth no wrong. • Then shall he surely liue, and not dye. Yea, the sinnes that he hath done, shall neuer be thought vpon. For in so much as he doth now the thing that is lawfull and right, he shall liue. And yet the children of thy people say: • Cull, the way of the Lord is not righte, but they lie, where as their owne way is rather vnright. When the righteous turneth from his righteousness, and doth the thing that is wicked, he shall die therefore. But yf the wicked turne from his wickednes, doing the thing that is lawfull and right, he shall liue therefore. Yet

Eze. 18. f ye say: • The way of the Lord is not equal: • Ye house of Israel, • I will iudge euery one of you after his waies

• In the .xij. yere, the .v. day of the tenth month of our captiuitie, it hapned that one which was fled out of Ierusalem, came vnto me, and saide: • The City is destroyed. Now the hand of the Lord had ben vpon me the euening afore this man (which was escaped) came vnto me, and had opened my mouth, vntill the morning that he cam vnto me: yea he opened my mouth, so that I was no more dumbe. Then came the word of the Lord vnto me, and saide: • Thou son of man, these that dwell in the wasted land of Israel, say: • Abraham was but one man, and he had the lande in possession, now are we many, and the land is geuen vs to possesse also. And therefore tell them. • Thus sayeth the

Lord God: • In the blood haue ye eaten, your ciies haue ye lift vp to idols, and haue shed blood: shall ye then haue the land in possession? Ye leane vpon your swordes, ye worke abominations, euery one defileth his nei-

bours wife, and shall ye then possesse the lande? • Saye thou these wordes vnto them: • Thus saith the Lord God. As truly as I liue, all ye that dwell in this wilderness shall be slaine with the sword: what soeuer is vpon the field, I will geue vnto the beastes to be deuoured: those that be in strong holdes and denues, shall dye of the pestilence. For I will make the land so desolate and waste, and the pompe of her strength shall come to an ende. • The mountaynes of Israel shall be so wast that no men shall trauail therby. • Then shall they learne to knowe, that I am the Lord, when I make the land waste and desolate, because of all their abominations, that they haue wrought. And thou sonne of man, the children of thy people that talke of thee, by the walles and in the doores of their houses saying one to another: • Come, let vs heare, what word is gon forth from the Lord. These shall come vnto thee after the maner of a great people: yea, as who saith, they were my people, they sit downe before thee and heare thy wordes, but they do not thereafter: • for in theyr mouthes they make a iast of them, and their heart goeth after their owne couetous lustre. And as a ballet that hath a swete tune, and is pleasaunte to singe, so shalt thou be vnto them: thy wordes shall they heare, but they wille not doo thereafter. When this commeth to passe (for so, it commeth in dedde) then shall they know, that there hath bene a prophet among them.

• The .xxxiiij. Chapter.

And the worde of the Lord came vnto me, saying: • Thou sonne of man, prophesye against the shepherdes of Israel, prophesye and speake vnto them. • Thus sayeth the Lord God: • Woe bee vnto the shepherdes of Israel, that feede them selues. Shuld not the shepherdes fede the flocke? Ye haue eaten of the fatte, ye haue clothed you with the wooll. • The best fed haue ye slaine, but the flocke haue

Eze. 5. a

Eze. 31. a
Mat. 15,

Eze. 13. a

ye not nozished. The weake haue ye
 Luk. 4. b. not holden vp, the sicke haue ye not
 healed, the broken haue ye not bounde
 together, the oute castes haue ye not
 brought agayne, the losse haue ye not

1 Pet. 5 a sought, but. churlishye and cruell ye
 haue ye ruled theym. Thus are they
 scatred here and ther without a shep-
 herd, yea, al the beastes of the field de-

B nurre them, and they go astraye. My
 sheepe go wandringe vpon al moun-
 taignes and vpon euery hye hill: Yea,
 they be scatred abrode in al f. fieldes, &
 ther is no man that careth for them, or
 seeketh after theym. Therefore, O ye
 shepherdes, heare the woorde of the
 Lord. Thus sayth the Lord God: As
 true as I liue, for so muche as my
 sheepe are robbed, and deuoured of all
 the wild beastes of the fieldes, hauing
 no shepherd, and seeing that my shep-
 herdes take no regarde of my sheepe,
 but fede them selues only, and not my
 sheepe. Therefore, heare the word of the

C Lord (O ye shepherdes.) Thus saith
 the Lord God: Beholde, I my selfe
 wil vpon the shepherdes, and require
 my sheepe from their hands, and make
 them cease from feeding of my sheepe:
 yea, the shepherdes shall fede theym
 selues nomore. For I wil deliuer my
 sheepe out of their mouthes, so that
 they shal not deuoure them after this:

D For thus saith the Lord God: Be-
 Joh. 10 a holde, I will looke to my sheepe my
 Heb. 13 d self, and seke them. Like as the shep-
 1 Pet. 2 c herd among the flock seketh after the
 shepe that are scatred abrode, euen so
 wil I seke after my sheepe, and gather
 them together out of al places, where
 they haue bene scattered in the cloudy
 and darke day. I will bring them out
 from al people, and gather them toge-
 ther out of all landes. I will bringe
 them into their owne lande, and fede
 them vpon the mountaignes of Is-
 rael, by the riuers and in all the pla-
 ces of the countrey. I will fede them
 in right good pastures, and vpon the
 hye mountaignes of Israel shal their
 foldes be. Ther shal they lye in a good
 fold, and in a fat pasture shal they fede
 euen vpon the mountaignes of Israel,

I will fede my sheepe my selfe, and
 bringe theym to their rest, sayth the
 Lord God. Such as be lost, will I
 seke, such as go astraye will I bringe
 agayne, such as be wounded, will I
 binde vp, suche as be weake, will I
 make strong, such as be fat and strong
 those will I roote out, and fede them
 with the thing that is lawfull. And as
 for you (O my sheepe) sayth the Lord
 God. I will put a difference among
 the sheepe, among the wethers, and the
 goates. Was it not ynough for you, to
 eat vp the good pasture, but ye must
 treade downe the residue of your pa-
 sture with your fete also? Was it not
 ynough for you to drinke cleare wa-
 ter, but ye muste trouble the residue
 also with your fete? Thus my sheepe
 muste be sayne to eate the thinge that
 ye haue troden downe with your fete,
 and to drinke it, that ye with your fete
 haue defiled. Therefore thus saith the
 Lord God vnto them: Behold I wil
 scuer the fat sheepe from the leane: for
 so muche as ye haue shot the weake
 sheepe vpon the sides and shoulders,
 and runne vpon theym with your
 hornes, so longe till ye haue bitte-
 lye scatred the mabrode. I will helpe
 my sheepe, so that they shal nomore be
 spoyled: yea, I wil discerne one shepe
 from another. I will rayse vp vnto
 them one only shepherd, euen my ser-
 uant. Dauid, he shal fede them, and
 he shal be their shepherd. I the Lord
 will be their God, and my seruante
 Dauid shal be their prince. Euen I
 the Lord haue spoken it. Moreover,
 I will make a couenaunte of peace
 with them, and bringe all euill beastes
 out of the land, so that they may dwel
 safely in the wilderness, and slepe in
 the woods. Good fortune and prosperi-
 tie wil I geue them, and vnto al that
 be rounde about my hill. I prosper-
 ous shouer and rayne wil I sende
 them in due season, that the trees in
 the wood may bring forth their frutes
 and the grounde her encrease. They
 shal be safe in their land, and knowe
 that I am the Lord, which haue bro-
 ken their yoke, and deliuered them

Luk. 4. b.
 Joh. 10

Mat. 25 d

Jer. 30 b
 Act. 25

Mich. 5 d

den. 11 d

out of the handes of those, that helde them in subiection. They shall no more be spoyled of the heathen, nor deuoured with the beastes of the land, but safely shal they dwell, and no man shall fraye them. I will set vp an excellent plante for them, so that they shal suffer nomore hunger in the land, neyther beare the reprove of the heathen any more. Thus shall they vnderstand that I the Lord their God am with them, and that they (euen the house of Israel) are my people sayth the Lord God. Ye men are my flocke,

Pla. 95 f ye are the shepe of my pasture, and I am your God, sayth the Lord God.

¶ The xxxv. Chapter.

Mozouer, the worde of the Lord came vnto me, saying: Thou sonne of man, turne thy face towarde the mounte. Seir, propheticke vpon it, and saye vnto it. Thus sayth the Lord God: Beholde, (O thou mount Seir) I will vpon thee, I will reach out mine hande ouer thee, yea, wast and desolate wil I make thee. Thy cities wil I breake downe, and thou shalt lye boide, that thou mayest knowe, howe that I am the Lord. For so much as thou bearest an olde enemie agaynst the children of Israel, and hast drawen the children of Israel vpon the sword. What time as they were troubled and punished for their sinne: Therefore, as truly as I liue, sayth the Lord God,

Esa. 34 a Jer. 49. b Eze. 35 b

I will prepare thee vnto blood, yea, blood shall folowe vpon thee: seing thou layest wayte for blood, therefore shall blood persecute thee. Thus wil I make the mount Seir desolate and wast, and bring to passe that ther shall no manne go thither, nor come from thence. His mountaynes wil I fill with his slayne men, thy hilles, valleys, and riuers, shall lye full of them, that are slayne with the swerde. I will make thee a perpetuall wilderness, so that thy cities shal not returne to their former estate, that ye maye knowe, howe that I am the Lord. And because thou hast sayde: What, bothe

these nations and both these landes must be mine, and I will haue them in possession. Wher as the Lord was there. Therefore, thus sayth the Lord God: As truly as I liue, I wil handle thee according to thy wrath and gelousie, like as thou hast dealt cruelly with them, that I may be knowen among them, howe I haue punished thee. Yea, and that thou also mayest be sure, that I the Lord haue heard all thy despitefull wordes, whiche thou hast spoken agaynst the mountaynes of Israel, sayinge: Lo, they are made wast, and geuen vs to deuour. Thus with youre mouthes ye haue made your boast agaynst me, yea, and multiplied your proude wordes agaynst me, whiche haue hearte altogether. Wher vnto thus sayth the Lord God: to the tope of all the worlde wil I make thee waste. And like as thou (O mount Seir) wast glad, because the heritage of the house of Israel was destroyed, euen so wil I do vnto thee also, that thou and whole Edom shalbe destroyed, and know that I am the Lord.

Eze. 25 a

¶ The xxxvi. Chapter.

Thou sonne of man, propheticke vpon the mountaynes of Israel, and speake: Heare the word of the Lord, O ye mountaynes of Israel. Thus saith the Lord God: Because your enemy hath sayd vpon you: Aha, the hye euertlasting places are now become ours, propheticke therfore, and speake: thus sayth the Lord God. Seing ye be walled and troden downe on euery syde, and become a possession vnto the residue of the Gentiles, which haue brought you into menues mouthes, and vnto an euill name amonge the people. Therefore, heare the worde of the Lord God, O ye mountaynes of Israel. Thus sayth the Lord God vnto the mountaynes and hilles, valleys and dales, to the voyde wilderness and desolate cities, whiche are spoyled, and had in derision on euery syde, among the residue of the heathen. Yea, euen thus

Eze. 6 a

Deq. b, sayth

W sayth the lord God. In the fire of my
 gelously haue I taken a deuice against
 the residue of the Gentiles, & agaynst
 Ez. 35 a all. Edom: which haue taken in my
 land vnto them selues for a possession,
 which also reioyced from their whole
 heart with a disceitfull stomacke, to
 waste it, and to spoyle it. Prophecie
 therfore vpon the land of Israel, speak
 vnto the mountaynes and hilles, to
 valleys and dales, thus sayth the lord
 God: Behold, this haue I deuised in
 my gelousie and terrible wrath. For
 so much as ye haue suffered reprove of
 the Heathen, therfore thus saith the
 Lord God. I haue sware that the
 Gentiles whiche lye about you, shall
 beare their confusion them selues. And
 for you (O mountaynes of Israel)
 ye shall hote out your braunches and
 bring forth your fruite to my people
 of Israel, for it is hard by that it will
 come. Behold, I come vnto you, and
 C vnto you will I turne me, that yee
 may be tilled and sown. I will send
 you much people, which shalbe of all
 the house of Israel, the cities shalbe
 inhabited, and the decayed places shal
 be repayred agayne. I will prouyde
 you with much people and cattell,
 whiche shall increase and bring fruit,
 I will restore you also to youre olde
 estate, and shewe you more kindnesse
 then euer ye had before, wherby ye
 shall know that I am the Lord. Yea
 people will I send vnto you (O my
 folke of Israel, whiche shal haue thee
 in possession, and thou shalt be their
 inheritance, so that thou shalt noo
 more be without them. Agayne thus
 sayth the Lord God. For so much as
 they saye vnto you, thou art an eater
 vp of men, and a waster of thy people:
 therfore thou shalt eate no mo manne,
 neyther destroy thy people any more
 sayth the Lord God. And I will not
 suffer thee for to beare thine owne
 confusion amonge the Gentiles from
 hence forth. Thou shalt not beare the
 reprove of the nations, nor cast out
 D thine owne people any more, saith the
 Lord God. Moreover the worde of
 the Lord came vnto me, sayinge: O

thou sonne of man, when the house of
 Israel dwelt vpon their owne ground,
 they despyed theym selues with their
 owne wayes and ymaginations, so
 that in my sight their way was lyke
 the vncleennesse of menstruous wo-
 men, wherfore, I poured my wrath
 full displeasure vpon thee, because of
 the bloud that they had shedde in the
 land, and because of their ydols wher
 with they had defiled them selues. I
 scattered them also amonge the Heathen,
 so that they were strowed aboute in
 the landes. According to their wayes
 and after their owne intentions, so
 did I punish the ym. * Nowe when
 they were gone vnto the Heathen, and
 come in amonge them, they dishonored
 my holy name, so that it was sayde of
 them: Are these the people of God,
 and must go out of their owne land?
 Then spared I my holy name, which
 the house of Israel hadde dishono-
 redde amonge the Gentiles, to whom
 they camme. Therfore tell the house
 of Israel: Thus sayth the Lord
 God: I doe not this for youre
 sakes (O house of Israel) but for my
 holy names sake which ye dishonou-
 red amonge the Heathen, when ye came
 to them. Therfore, I wil halowe my
 great name againe which amonge the
 Gentiles is euill spoken of: for yee
 youre selues haue dishonoured it a-
 monge them. And the Gentiles shall
 knowe that I am the Lord, when I
 am honored in you before their eyes,
 sayth the Lord God. As for you, I
 will take you from amonge the Hea-
 then, and gather you together oute of
 all countreys, and bring you agayne
 into your owne land. * Then will
 I poure cleane water vpon you, and
 ye shalbe cleane: yea, from all your
 vncleennesse and from al your ydols
 shall I cleanse you. A newe heart also
 will I geue you, and a newe spirite
 will I put into you. As for that sto-
 nye heart, I will take it out of youre
 bodey, and geue you a fleshy heart,
 I will geue my spirite amonge you.
 * And canse you to walke in my com-
 mandementes, to keepe my lawes,

Esa. 52 b
 Ro. 15. 6

Esa. 44 b
 Jer. 17. 4

Jer. 31. 8

and to falfill them. And fo ye shall dwell in the lande, that I gaue to your forefathers, and ye shall be my people, and I will be your God. I will helpe you out of all your vncleannes. I will call for the corne, and will encrease it, and let you haue no hunger, I will multiplie the frutes of the trees and the increase of the fiede for you, so that ye shall beare no more reproofe of hunger among the heathen.

E Then shall ye remember your owne wicked wayes, and your ymaginations whiche were not good: so that ye shall thinke that ye were worthis to be destroyed, for your sinnes and abominations. But I will not doo this for your sakes (sayth the Lord God) be ye sure of it. Therefore, O ye house of Israel, be ashamed of your synnes. Moreover, thus sayeth the Lord God: What time as I shall cleanse you from all your offences, then will I make the cities to be occupied agayne, and will repayre the places that be decayed. The desolate lande shall be buyded agayne, whiche afore time laye waste in the sighte of all them that wente by. Then shall it be sayde: this wast lande is become like a garden of pleasure, and the boyde desolate and broken downe cities are nowe stronge, and defenced agayne. Then the residue of the heathen that lye round about you, shall knowe that I am the Lord, which repayre that that was broken downe, and plante agayne that, that was made waste. Euen I the Lord haue spoken it, and will do it in deede. Thus saith the Lord God: I will yet once be found agayne of the house of Israel, and do this for them: I shall increase them as a flocke of men. Aske as the holy flocke and the flocke of Ierusalem are in the hye solemne feastes, so shall also the wilde wasted cities be filled with flockes of men: and they shall knowe that I am the Lord.

C The xxxviij. Chapter.

The hand of the Lord came vpon me, and caried me out in the myde of the lande, and let me

doone in a playne fiede that laye full of bones, and he led me rounde about by them: and beholde, the bones that laye vpon the fiede, were very many, and marueilous dye also. Then saide he vnto me: Thou sonne of man, thinkest thou these bones may liue agayne. I answered, O Lord God, thou knowest. And he saide vnto me: Prophecise thou vpon these bones, and speake vnto them. Ye dye bones, heare the worde of the Lord. Thus sayth the Lord God vnto these bones: Behold, I will put breath vnto you, that ye may liue: I will geue you sinowes, and make fleshe to growe vpon you, & couer you ouer with skinne, and so geue you breath, that ye may liue, and knowe that I am the Lord. So I prophesied, as he had comanded me. And as I was prophesying, ther came a noyse and a great motion, so that the bones ranne euerye one to another. Now when I had looked, behold, they had sinowes, and fleshe grewe vpon them, and aboue they were couered with skinne, but there was no breath in theym. Then sayde he vnto me. Thou sonne of man, prophesie thus towarde the winde: prophesie and speake to the winde. Thus sayth the Lord God. Come (O thou ayre) from the foure windes, and blowe vpon these slayne that they may be restored to lyfe. So I prophesied as he hadde commaunded me: then came the bryeth into theym, and they receaued lyfe, and stode vp vpon their fete, a marueilous great soyre. Moreover, he saide vnto me: Thou sonne of man, these bones are the whole house of Israel. Behold, they say, our bones are dried hyppre, our hope is gone, we are cleane cut off. Therefore prophesie thou, and speake vnto theym: thus sayeth the Lord God. Beholde, I will open your graues (O my people) and take you oute of your Sepulchres, and bring you into the lande of Israel agayne. So shall ye knowe that I am the Lord, when I open your graues, and bring you out of them. My wyte also will I put in you, & ye shall liue.

B
Gen. 2. d.

Ier. 33. a

I will set you agayne in your owne lande, and ye shall knowe that I am the Lord which haue sayde it, and fulfilled it in deede. The worde of the Lord came vnto me, saying: thou sonne of man, take a sticke, and write vpon it. Vnto Juda, and to the children of Israel his companions. Then take another sticke and write vpon it. Vnto Ioseph the stocke of Ephraim, and to all the householde of Israel his companions. And then take bothe these together in thine hande, so shall there be one sticke therof. Now if the children of the people saye vnto thee: wilt thou not shewe vs what thou meanest by these? Then geue them this aunswere: thus sayth the Lord God: Behold. I will take the stocke of Ioseph, which is in the hande of Ephraim, and of the tribes of Israel his selowes, and will put them to the stocke of Juda, and make them one stocke, and they shalbe one in my hand. And the two stickes wherevpon thou writest, shalt thou haue in thine hand, that they may see, and shalte saye vnto them. Thus saith the Lord God: behold, I will take awaye the children of Israel from among the heathen, vnto whom they be gone, and will gather them together on euery syde, and bringe them agayne into their owne lande: yea, I will make one people of them in the lande, vpon the mountaynes of Israel, and they all shal haue but one kinge. They shall no more be two peoples from hence forth, neither be deuided into two kingdomes, they shall also despyle them selues no more with their abhominations, their filthes, and all their wicked doinges. I will helpe them out of all their dwelling places, wherein they haue synned: and will so cleanse them, that they shall be my people, and I their God. **E** David my seruante shalbe their kinge, and they all shall haue one shepheard onely. They shal walke in my lawes, and my commandementes shall they both kepe and fulfill. They shal dwell in the lande, that I gaue vnto Iacob my seruante, where as your fathers

also haue dwelt: yea, euen in the same lande shall they, their children, and their childrens children dwell for euermore, and my seruante David shalbe their euermore prince. Moreover, I will make a bonde of peace with them, which shall be vnto them an euermore covenant. I will settle them also, and multiplie them, my sanctuarie will I set among them for euermore. **A** My dwelling shall be with them: yea, I will be their God, and they shalbe my people. Thus the he then also shall knowe that I the Lord am the holie maker of Israel, when my sanctuarie shalbe among them for euermore. **E** The xxxviij. Chapter.

AND the worde of the Lord came vnto me, saying: Thou sonne of man, tourne thy face towardes Gog the lande of Magog, which is the chiefe prince at Mesech and Tuball, propheticke agaynst him, and saye. Thus saith the Lord God: **O** Gog, thou chiefe prince of Mesech and Tubal: behold, I will vpon thee, and wil turne thee about, and put a bitte in thy chawes, I will bringe thee forth and all thy hoste, both horse and horsemen, which be all weaponed of the best fashon: a great people that handle together speares, shieldes, and swordes: the Perses, Moztians, and with them the Libians, which all beare shieldes and helmettes: Gomer and all his hostes, the house of Thogorma, out of the north quarters, and all his hostes, yea, and muche people with thee. Therefore prepare thee, set thy selfe in aray with all thy people, that are come vnto thee by heapes, and be thou their defence. After many dayes thou shalt be visited, and in the latter yeres thou shalt come into the lande that hath beene destroyed with the swerde, and nowe is replenished agayne with diuers people vpon the mountaynes of Israel, which haue long lien waste. Yea they be brought out of the nations, and dwell all safe. Thou shalt come vppon like a storme whether to couer the lande, and as it were a darke cloude, thou shalt al thine hostes

Dee. 1 b

Ez. 39

Apo. 20

horses, and a great multitude of people with thee. Whosoever thus sayth the Lord God, at the same time shall many things come into thy minde. so that thou shalt imagine mischief, and saye: I will be to yonder playne lande, seeing they sit at ease, and dwell so safely (for they dwell all withoute any walles, they have neither barres nor doores) to spoyle them, to rob them, to laye hande vpon their so wel inhabited wildernesses, agaynst that people that is gathered together from among the heathen, which haue gotten cattel and good, and dwell in the midst of the lande. Then shall Gaba, and Dedan, and the marchants of Charma with all their worthies say vnto thee. Art thou come to rob? Hast thou gathered thy people together because thou wilt spoyle, to take siluer and golde, to carpe away cattell and good, and to haue a great praye? Therefore, O thou sonne of man, thou shalt prophete and say vnto Gog. Thus sayeth the Lord God. In that day thou shalt knowe that my people of Israel dwellleth safe, and shalt come from thy place oute of the north partes, thou & much people with thee which ride vpon horses, wherof there is a great multitude and an innumerable hoste. Yea, thou shalt come vppon my people of Israel, as a cloude to couer the lande. This shall come to passe in the latter dayes: I will bring thee by into my lande, that the heathen maye knowe me, when I get me honour vpon thee (O Gog) before their eyes. Thus sayeth the Lord God. Thou art he, of whom I haue spoken afore tyme by my seruantes the prophetes of Israel, which propheted in those dayes and yeres, that I should bring thee vppon them. At the same time, when Gog cometh by into the land of Israel (sayth the Lord) shall my indignation go forth in my wrath. For in my glorious and hore displeasure I haue deuised, that there shall be a great trouble in the land of Israel at that time. The very fishes in the sea, the fowles in the ayre, the beastes

of the field, and all the men that are vpon the earth shall tremble for feare of me. The hills also shall be turned by syde downe, the stappes of stone shall fall, and all the walles shall sinke to the ground. I will call for a sword vpon them in all my mountaynes, sayth the Lord God: so that euery mans sword shall be vpon another. With pestilence and blud will I punish him, stormes raine and hayle stones, fyre and brimstone will I cause to raine vpon him and all his heape, yea, and vppon all that great people that is with him. Thus will I be magnified, honored, and known among the heathen, that they may be sure, howe that I am the Lord.

The xxxix. Chapter.

Therefore, O thou son of man, prophete against Gog, and speake. Thus sayeth the Lord God: Behold, O Gog thou chiefe prince at Mesch and Cubal, I will vppon thee, & punish thee with sixe plagues, and leade thee from the north partes, and bring thee by to the mountaynes of Israel. As for thy bowe, I will smite it out of thy left hand, and caste thine arrowes out of thy right hande. Thou with all thine heape, & all the people that is with thee, must fall vpon the mountaynes of Israel. Then will I geue thee vnto foules and wilde beastes of the fildes, to bee deuoured, there must thou lye vppon the fildes for euen I the Lord haue spoken it, sayeth the Lord God. Into Magog and amonge those that sit so carelesse in the fles, will I sende a fyre, and they shall knowe, that I am the Lord. I will make also the name of my holynesse to be known among my people of Israel, and I wil not lette my holy name be euil spoken of any more, but the very heathen also shall knowe that I am the Lord, the holie one of Israel: Behold, it cometh, and shall be fulfilled in dede, sayeth the Lord God. This is the daye wherof I haue spoken. They that dwell in the cities of Israel, shall go forth and see

Eze. 38

sette vpon the weapons, and burne them, shieldes and speres, bowes and arrows, billes and clubbes, seuen yeeres shall they be burninge thereof, so that they shall els bringe no stiches from the fiede, neyther haue neede to he we do wne any out of the woodde.

E For they shall haue weapons pnowgh to burne. They shall robbe those that robbed them, and spoyle those that spoyled them, sayth the Lord God. At the same time will I geue vnto Gog a place to be buried in Israel, euen the valley wherthrough men go from the east to the seawarde. Those that trauaile thereby shall stop their noses for the stench. There shall Gog and all his people be buried, and it shall be called, the valley of the people of Gog. Seuen monethes long shall the house of Israel be buryng of them, that they may cleanse the lande. Yea, all the people of the land shall bury them. **D** It shall be a glorious daye, when I get me that honour, sayth the Lord God.

They shall ordeyn men also to be dead buryers, euer going through the land, and appoynt them certayne places to bury those in, which remaine vpon the field, that the land may be cleansed. From ende to ende shall they seke, and that seuen monethes longe. Howe those that go through the land, where they see a mans bone, they shall set vp a token by it, till the deade buryers haue buried it also, in the valley of the people of Gog. And the name of the citie shall be called Hanionah (that is a multitude) Thus shall they make the lande cleane. And thou sonne of manne, thus saith the Lord God: Speake vnto all the foules and euery birde, yea, and to all the wilde beastes of the fiede, heape you together, and come, gather you round about vpon my slaughter, that I haue slayne for you, euen a great slaughter vpon the mountaynes of Israel, eate flesh and drinke bloud. Ye shall eate the fleshe of the worthies, and drinke bloude of the princes of the land, of the worthies of the lambs, of the goates, and of the oxen that be all slayne at Basan. Eate

the fat your bealpe full, and drinke bloud, til ye be dronken of the slaughter, whiche I haue slayne vnto you. Fill you at my table with horses and stronge horsemen, with captayns and men of warre, sayth the Lord God. I will bring my gloze also amonge the Gentiles, that all the heathen may see my iudgement that I haue kepte, and my hande whiche I haue layed vpon them, that the house of Israel may knowe, howe that I am the Lord God from that day forth. And the heathen shall knowe, that where as the house of Israel were ledde into captiuitie, it was for their wickednesse sake, because they offended me. For the which cause I hid my face from them and deliuered them into the handes of their enemyes, that they might be all slayne with the sword. According to their vniennes and vnfaithful dealings, so haue I entreated them, and hid my face from them. Therefore, thus sayeth the Lord God: How will I bring agayne the captayns of Iacob, and haue mercy vpon the whole house of Israel, and be gelous for my holpe names sake. All their confusion and offence that they haue don against me shall be taken away, and so safelpe shall they dwell in their lande, that no manne shall make them afraide. And when I haue brought them agayne from among the people, when I haue gathered them together oute of their enemyes landes, and am prayesed in them before many heathen: Then shall they knowe that I am the Lord their God which suffered them to be led into captiuitie among the heathen, but nowe haue I brought them agayne into their owne land, and not left one of them ponder. After that will I hide my face no more from them, but will poure out my spirite vpon the house of Israel, sayth the Lord God.

C The .xli. Chapter.

In the fiftenth yere of oure captiuitie, in the beginninge of the yere, the tenth daye of the month that is the fourteenth yere after that the Citie was smitten downe: the

same day came the hande of the Lord vpon me, and caried me forth: euen into the land of Israel, brought he me in the visions of God, and sette me downe vpon a maruelous hye mountayne, wherevpon there was a buylding (as it had ben of a citie) towarde the North. Thither he caried me, and behold, there was a man, whose similitude was like brasse, whiche had a shpde of flare in his hand, and a mette rodde also. He stode in the dooze, and sayde vnto me: thou sonne of manne marke well with thine eyes, hearken so with thyne eares, and fasten it in thine heart, whatsoeuer I shall shewe thee, for to that intent that they might be shewed thee, therefore arte thou brought hyther. And whatsoeuer thou seest, thou shalt certify the house of Israel thereof. Behold, there was a wall on the out syde rounde aboute the house: the metroddde that he had in his hande, was fyve cubites long and a spanne. So he measured the bzeadth of the buylding, whiche was a metroddde, and the height also a metroddde. Then came he vnto the east dooze, and wente by the stayres, and measured the postes of the dooze, wherof euery one was a meterod thicke. Euery chamber was a meterodde longe and broade: betwene the chambers were fyve cubites. The poste of the dooze within the porch was one metroddde. He measured also the porch of the innermer doze, whiche conteyned a metroddde. Then measured he the entrie of the dooze that contayned eyght cubites, and his pylers twoo cubites: and this entrie stode inward. The chambers of the doze eastward, were thre on euery syde, a like broade and longe. The pylers also that stode of bothe the sydes were of one measure. After this he measured the widenes of the dooze, whiche was tenne cubites, and the height of the doze. xij. cubites. The edge befoze the chambers was one cubite broade vpon bothe the sides, and the chambers fyve cubites wyde on eyther syde. He measured the dooze from the ridge of one

chamber to another, whose widenes was. xxv. cubites, and one doze stode agaynst another. He made pylers also. lx. cubites hye rounde aboute the court dooze. Beside the inward part vnto the soze entrie of the innermer doze were fyftie cubites. The chambers and their pylers within, round aboute vnto the dooze had fyde windowes. So had the soze entrie also, whose windowes wente rounde about within. And vpon the pylers there stode date trees. Then brought he me into the soze court wheras were chambers and pained woorkes, made in the soze courte rounde aboute, thirtie chambers vpon one pained woorkke. Nowe the pained woorkke was a longe besyde the doozes, and that was the lower pained woorkke. After this he measured the bzeadth from the lower dooze, vnto the innermer courte of the outsyde, which had an C. cubites vpon the East and the North part. And the dooze in the bittermost court toward the North, measured he after the length and bzeadth: his thre chambers on eyther syde with his pylers, and soze entries, whiche had euen the measure of the first dooze. His height was fifty cubites, in bzeadth. xxv. cubites, his windowes, and porches with his date trees, hadde euen the measure as the doze toward the East: there were seuen steppes to go vpon, and their porche befoze them. Nowe the dooze of the innermer courte stode straight ouer agaynst the dooze, that was toward the northeast. From one doze to another he measured. C. cubites. After that he brought me to the southsyde, where there stode a dooze toward the south, whose pylers and porches he measured, these had fyftie measure, & with their porches they had windowes round about, like the first windowes. The height was fyftie cubites, the bzeadth. xxv. with steppes to go vpon: his porche stode befoze with his pylers & date trees on either side. And fyve dozes of the innermer court stode toward the south, & he measured fra one doze to another an C. cubites.

So he brought me into the innermost court, thowse the doze of the south syde, which he measured, and it hadde the measure aforesaide, In like maner his chambres, pillers, and sozentrees, had euen the foresaide measure also. And he had with his porches rounde aboute windowes of fyrie cubites heigth, and .xxv. cubites broade. The porches round about were .xxv. cubites longe, and fyue cubites broade: and his porch reached vnto the vtermoste court, vppon his pylers, there were date trees, and epght steppes to go by vpon. He brought me also into the innermost court vpon the east side, and measured the dooze according to the measure aforesaide, his chambres, pillers, and porches, had euen the same measure, as the first had, and with his porches he had windowes round about. The height was fyftie cubites, the breadth .xxv. Cubites, his porche reached vnto the vtermoste court: his pillers also had date trees on epyther side, and .viij. steppes to go by vpon. And he brought me to the north dooze, and measured it, whiche also hadde the foresayde measure. His chambres, pillers, & porches, had windowes round about: whose height was .l. cubites, and the breadth .xxv. His pillers stode towarde the vtermoste court, and vpon them bothe were date trees, and .viij. steppes to go by vpon. There stode a chamber also, whose entrance was at the dooze pillers, and there the burnte offerings were washed. In the dooze porche, there stode on epyther syde two tables for the slaughting: to slea the burnt offerings, synoffringes, and trespass offerings ther vpon. And on the outsyde as men go south to the north dooze, there stode two tables. Foure tables stode on epyther syde of the doze, that is, .viij. tables, wher vpon they slaughtered. Foure tables were of hewen stone for the burnt offerings, of a cubite and a halfe long and broade, and one cubite hie, wher vpon were layed the vessels and ornaments, whiche were vled to the burnt and slayne offerings, when they were slaughtered.

And within, there were hookes foure fingers broade, fastened rounde about to hanks fleshe vpon, and vpon the table was layd the offering fleshe. On the out side of the innermoze doze were the syngers chambers in the inwarde court beside the north dooze ouer agaynst the south. There stode one also besyde the east dooze northwarde. And he sayd vnto me: This chamber on the South syde, belongeth to the priestes, that kepe the habitation: and this towarde the north, is the priestes that waite vpon the altair, whiche be the sonnes of Sadoch, that doo seruice befoze the Loyde, in strede of the childzen of Leui. So he measured the fore court, whiche hadde in length an .C. cubites, and as muche in breadth by the foure corners. Howe the altair stode befoze the house. And he brought me to the fore entrie of the house, and measured the walles by the entrie dooze, whiche were .v. cubites long on either side. The thikenes also of the doze on epyther side was thre cubites. The length of the porche was .xx. cubites, the breadth .xl. cubites, and vpon steppes wente men by to it: by the walles also were pillers on epyther syde one.

The .xli. Chapter.

After this, he brought me to the temple, and measured the postes, whiche were of bothe sydes sixe cubites thicke, accordinge to the widenes of the tabernacle. The breadth of the dooze was ten cubites, and the walles of the dooze on epyther syde .v. cubites. He measured the length thereof, whiche conteyned .xl. cubites, and the breadth .xx. Then went he in, and measured the dooze postes, which were two cubites thicke, but the doze it self was sixe cubites, & the breadth of the doze was .viij. cubites. He measured the length and breadth thereof, which were euery one .xx. cubites before the temple. And he sayde vnto me: This is the holpest of all. He measured also the wall of the house, which was .vi. cubites, The chambers that stode round about

about the house, were entyre one so-
wer cubites wyde, and one stode hard
bypon another, wherof there were
thye and thirtie, there stode postes
beneath by the walles rounde about
the house, to beare them by, but in the
wall of the house they were not faste-
ned. The side chambers were the hier
and wyder, and had steppes thoroough
them rounde about the house. Thus
was it wyder aboue, that from the
lowest, men might go to the hiest, by
the midde chambers. I sawe also that
the house was very hye round about.
The foundation of the syde cham-
bers was a metrodde, that is fyre cu-
bites broad. The thikeness of the side
wall without, conteyned fyue cubi-
tes, and so did the outwal of the cham-
bers in the house. Betwene the cham-
bers was the widenes twentie cubi-
tes round about the house. The cham-
ber doozes stode ouer agaynst the out-
wall, the one dooze was toward the
North, the other toward the South:
and the thikeness of the oute wall
was fyue cubites round about. Now
the buylding that was separated to-
ward the west, was .lxx. cubits wide,
the wal of the building was fyue cu-
bites thicke rounde aboute, and the
length four scoze cubites and ten. So
he measured the house, whiche was
an hundred cubites longe, and the se-
parated building with the wall was
an hundred cubites longe also. The
wydenes before the house, and of it
that was separated toward the East,
was an hundred cubites. And he me-
sured the length of the buyldinge be-
foze and behinde with the chambers
bypon both the sydes: and it conteyned
an hundred cubites. The innermer
temple, the porch of the foze court, the
syde postes, these thye had syde win-
dowes and pillers rounde about ouer
agaynst the postes, from the grounde
by to the windowes. The windowes
therm selues were sieled ouer with
bozdes: and thus was it aboue the
dore into the inmost house: and with
out also. Yea, the whole wall on euery
syde bothe within and without was

sieled ouer with great bozdes. There
were cherubins and date trees made
also, so that one date tree stode ouer
betwixte two cherubines. One che-
rub had two faces, the face of a man
looking asyde toward the date tree,
and a Lyons face on the other syde.
Thus was it made round about in all
the house. Yea the cherubins and date
trees were made from the grounde by
aboue the dooze, and so stode they also
bypon the wall of the temple. The hye
postes of the temple were square
red, and the fashion of the sanctuarie
was. euen as it appeared vnto me as
foze in the vision. The table was of
wood. .iij. cubites hye, and .ij. cubites
long: his coznors, the length and the
walles were of wood. And he sayde
vnto me: This is the table that shall
stande before the Lozde. The temple
and the holiest of all, hadde cyther of
them two doozes, and euery doze had
two litle wickettes which were fol-
den in one bypon another, on euery side
two. And bypon the dozes of the tem-
ple, there were made cherubines and
date trees, like as bypon the walles,
and a great thicke balke of wood was
before on the outside of the porch. Up-
pon bothe the sydes of the walles of
the porch, there were made depe win-
dowes and date trees hauing beames
and balkes, like as the house had.

The .xliij. Chapter.

Then carried he me oute into the
foze court toward the North,
and brought me into the cham-
ber that stode ouer agaynst the backe-
buylding northwarde, which had the
length of an hundred cubites, whose
dore turned toward the North. The
wydenes contayned fyfte cubites:
ouer agaynst the twentie cubites of
the innermer court, and agaynst the
paued worke that was in the court,
beside all these thye, there stode pyl-
lers, one ouer agaynst another. And
before this chamber there was a wal-
kinge place of ten cubites wyde, and
within was a way of one cubite wide
and their dozes toward the North.
Thus the hiest chambers wer alway
narro-

The temple

narrower then the lowest and myd-
 dlemooste of the buyldinge, for they
 bare chamber vpon chamber, and stode
 three together one vpon another, not
 hauinge pylers lyke the fore court:
 therefore were they smaller then those
 beneath and in the middell, to reckon
 from the ground vpward. The wall
 without that stode by the chambers
 toward the vtmoost court vpon the
 fore syde of the chambers, was fiftie
 cubites long: for the length of the vt-
 moost chambers in the fore court was
 fiftie cubites also: but the lengthe
 therof befoze the temple was an hun-
 dred cubites. These chambers hadde
 vnder them an interaunce of the East
 syde, whereby a man might go into
 them out of the fore court through the
 thicke wall of the fore court towarde
 the east, righte ouer agaynst the sepa-
 rated buylding. Befoze the same buil-
 ding vpon this side, there were cham-
 bers also which had a way vnto them
 lyke as the chamber of the northsyde,
 of the same lengthe and wydenesse.

Their intraunce, fashion, and doozes
 wer also of the same maner. Yea, euen
 like as the other chamber dozes were,
 so were those also of the Southsyde.
 And befoze the way toward the syn-
 gers steppes on the Eastesyde, there
 stode a doze to go in at. Then saide he
 vnto me: The chambers toward the
 north and the south, which stande be-
 foze the backe buylding: those be holy
 habitations, wherein the priestes that
 do seruaice befoze the Lorde, must eate
 the moost holpe offerings: and there
 must they laye the moost holy offerin-
 ges, meate offerings, sinne offerings,
 and trespassse offerings: for it is an ho-
 ly place, when the priestes come therein,
 they shal not go out into the forecourt,
 but seing they be holy, they shal leaue
 the clothes of their ministracion, and
 put on other garmentes, when they
 haue anye thinge to do with the pro-

ple. Nowe when he had measured all
 the innermer house, he broughte me
 forth through the east part, and mea-
 sured the same round about. He mea-
 sured the east syde with the metrod,

The Prophecie

whiche rounde aboute conteyned fyue
 hundred metroddes: And the North-
 syde measured hee whiche conteyned
 round about euen so much. The other
 two sydes also toward the south and
 the west, which he measured, contay-
 ned eyther of them fyue hundred met-
 roddes. So he measured all the four
 sydes, where there went a wal round
 about, fyue. C. metrods longe, and as
 broade also, whiche separated the holy
 from the vnholp.

The .xliij. Chapter.

So he broughte me to the dooze
 that tourneth toward the East.
 Beholde, then came the glorie of
 the God of Israel from out of the east
 whose voyce was like a greete noyse
 of waters, and the earthe was lighte-
 ned with his glorie. His sight to loke
 vpon, was like the first, that I sawe
 when I wente in, what time as the
 cite shoulde haue bene destroyed: and
 lyke the vision that I sawe by the
 water of Eobar. Then fell I vpon
 my face, but the glorie of the Lord cam
 into the house, through the east dooze.
 So a winde toke me vp, and brought
 me into the innermer court, and be-
 holde, the house was full of the glorie
 of the Lorde. I hearde one speakinge
 vnto me out of the house, and there
 stode one by me, and saide vnto me:
 Thou sonne of man, this rowme
 is my seate, and the place of my foot-
 steppes, wheras I will dwell among
 the children of Israel for euermore: so
 that the house of Israel shall nomore
 despyle my holy name, neither they nor
 their kings through their whozdoms,
 through their hye places, and through
 the dead bodyes of their kings, which
 haue buylded their thersholdes in ma-
 ner harde vppon my thersholdes, and
 their postes almost at my postes, and
 a wall betwixte me and them. Thus
 haue they despyled my holy name with
 their abhominacions, that they haue
 committed. wherfoze I haue destroy-
 ed them in my wrath. But nowe they
 shall put a waye their whozdoms and
 the dead bodyes of their kinges out of
 my sighte, that I may dwell among
 them

E them for evermore. • Therefore, of the sin offering, and burne him in a
 Jach. 2. a **T**hou sonne of man, shew thou the seuerall place without the sanctuary.
 household of Israel a temple that they The next day take a goatbucke, with-
 may be ashamed of their wickednes & out blemish for a sin offering, to recon-
 measure them selues an example thereat. cile the altar withal, like as it was
 And whē they be ashamed of all their reconciled with the bullocke. Nowe
 works, then shew them the forme and when thou hast made it cleane, then
 fashion of the temple, the coming in, the offer a yonge bullocke • without ble-
 going out, all the maner & description Leui. 22
 therof: yea, al the bles and ordinaunces

D it, that they may kepe & fulfil al the Leui. 2. b
 fashions, and customes thereof. This is the description of þ house. A bone
 vpon the mount rounde about all the dayes shalt thou bring euerye daye a
 corners, it shalbe the holiest of al. Be- goat bucke for sin. A yonge bullocke
 hold, that is the discription and fashio and a ram of the flocke, both without
 of the house. This is þ mesure of the blemish, shal they offer. Seven dayes
 altar, after the true cubite, which is a shall they reconcile and cleanse the al-
 span longer thē another cubit, his bot- tar, and offer vpon it. When these daies
 tom in the midst was a cubite long are expired, then vpon the eighte daye
 and wide, & the ledge that went round and so forth, the priestes shal offer their
 about it, was a span broad. This is burnt offerings and health offerings
 the height of the altar. From þ ground vpon the altar, so will I be mercifull
 to the lower steps, the length is. ii. cu- vnto you, saith the Lord God.

Ero. 27 a • The altar was. iij. cubits hie, and
 fro the altar vponward, stode. iij. ho: -
 nes, and it was. xii. cubites longe, and
 xij. cubits brode, vpon the. iij. corners
 the coveringe of the altar was. xiiij.
 cubites long and brode vpon the foure
 corners, and the ledge that went round
 about, had halfe a cubite, and the bot-
 tome thereof round about one cubite:

E his steps stode towarde the east, and
 he said vnto me: Thou sonne of man,
 thus saith the Lord God, these are the
 ordinaunces and lawes of the altar:
 in the daye when it is made to offer
 burnt offerings, and to sprinkle blud
 ther vpon. To the priestes, to the Le-
 uites, that be of the seide of. Sadock,
 and treade before me to do me seruice,
 Ex. 44 b sayth the Lord God. Vnto these geue
 thou a yong bullock for a sin offering,
 and take the blud of him, and sprinkle
 his four hoines withal, and the foure
 corners of the altar coveringe, with
 the ledge that goth round about, ther-
 with shalt thou cleanse it, and recōcile
 Leu. 16. f. • Thou shalt take the bullocke also

E the. xliij. Chapter.
After this he brought me a-
 gayne to the outward dooze of
 the sanctuary on the east syde
 and that was shutte. Then sayde the
 Lord vnto me: this dooze shalbe still
 shutte, and not opened for any man to
 go throught it, but onely for the Lords
 God of Israel: yea, he shall go thro-
 rough it, els shal it be shutte stil. The
 prince him selfe shal come throught it,
 that he maye eate breade before the
 Lord. At the porche shall he come in,
 and there shall he go out agayne. Then
 brought he me to the dooze vpon the
 north syde of the house. And as I lo-
 ked aboute me, beholde, • the glory of
 the Lord filled the house: and I fell
 Exo. 24d and. 60. c
 downe vpon my face. So the Lord Num. 9.
 spake vnto me: Thou sonne of man 4. reg. 8. b
 fasten this to thine hearte: Beholde, 2. ps. 7. a.
 and take diligente heede to all that
 I will say vnto thee, concerning all
 the ordinaunces of the I D W C
 and all his lawes, ponder well with
 thine hert the coming in of the house
 and the going forth of the sanctuary,
 and tell that obstinate householde
 Err. ij. of I:

The Temple

The Prophecie

of Israel. Thus saith the Lord God: O house of Israel, ye haue now done ynough with all your abhominations, seeing that ye haue brought into my sanctuary strangers, hauing vncircumcised heartes and fleshe, where through my sanctuary is defiled, whē ye offer me bread, fat and bloud. Thus with all your abhominations ye haue broken my couenaunte, and not kept the holy ordinaunces of my sanctuary: but set keepers of my sanctuarye, euen after your owne mind. Therefore thus

E sayth the Lord God, of all the strangers that dwel among the children of Israel, no strangers whose hert and fleshe is not circumcised, shall come within my sanctuary: No, nor the Leuites that be gone backe from me, and haue disceaued the people of Israel with all errorres, going after their ydoles: therfore shall they beare their owne wickednes. Should they be set and ordayned to minister vnder the doores of the house of my Sanctuary? And to do seruice in the house, to slaye burntofferings and sacrifices for the people, to stand before them, & to serue them, seeing the seruice that they do them, is before their ydoles, and cause the house of Israel to stūble through their wickednes? • For the whiche

3 Re. 2. f.

D cause I haue pluckt out mine hande ouer them, sayth the lord God, so that now they must beare their owne iniquitie, and not to come nie me to serue me with their priesthode, in my sanctuary, and most holiest of al: that they may beare their owne shame and abhominations, which they haue doone. Should I vse them to be porters of the house, and to all the seruice that is done therein? But the priestes, the Leuites, the sonne of Sadoch, that kept the holpe ordinaunces of my sanctuary, whenne the children of Israel were gone from me, shall come to me to do me seruice, to stande before me, and to offer me the fat and the bloud, sayth the Lord God. They shall go into my sanctuary, and treade before my table, to do me seruice, and to waite vpon mine ordinaunces. Now when they

Eze. 44 b

shall come to me to do me seruice, to stande before me, and to offer me the fat and the bloud, sayth the Lord God. They shall go into my sanctuary, and treade before my table, to do me seruice, and to waite vpon mine ordinaunces. Now when they

go in at the doozes of the innermost court, they shal put on linnen clothes, so that no woollin come vpon them, while they do seruice vnder the doores of the innermost court, and within. They shall haue saye linnen bonets vpon their heades, and linnen breeches vpon their loynes, which in their labour they shall not put about them. And when they go forth to the people into the outward court, they shal put off the clothes wherein they haue ministered, and laye them in the habitation of the sanctuary, and put on other apparell, least they vnhalowe the people with their clothes. • They shall not haue their heades, nor nozish the bushe of their heare, but rounde their heades only. • All the priestes that go into the inmost court shall drinke no wine. • They shal marry no widow, neyther one that is put from her husband: but a mayde of the seede of the house of Israel, or a widow that hath had a priest before. • They shall shew my people & difference betwene the holy & vnholy, betwene the cleane and vncleane. If anye discorde arise they shal discerne it, and geue sentence after my iudgements. My solempne feastes, my lawes and ordinaunces shall they kepe, & halowe my sabbathes. • They shall come at no deade person to defyle them selues, excepte it be father or mother, son or daughter, brother or sister, that hath had yet no husband, in such may they be defiled. And when he is cleansed, there shalbe reckened vnto him. viij. dayes, and if he go into the sanctuary agayn to do seruice he shal bring a sinoffering, sayth the Lord God. • They shall haue an heritage: yea, I my selfe will be their heritage: els shal ye geue them no possession in Israel, for I am their possession. The meatoffering, sinoffring, and trespassoffering shal they eat, and every dedicate thing in Israel shalbe theirs. The firstfrutes of all the firstfrutes, & al their freewillofferings shall be the priestes. Ye shall geue vnto the priestes also all the first fruite of your first bozne, all I saie, and all that is

Leu. 19

Leu. 106

Leu. 21 b

Deut. 11

Deut. 17 d

E

Leu. 21 a

Num. 36

Deut. 11 a

Num. 11 a

separated vnto God, all your heane-offerings (I say) shal be the priestes, and also the firstlinges of your dough that GOD may prosper the residue.

Exod. 21. But no deade carion shall the priest
Leui. 12. eate, nor such as is deuoured of wilde
beastes, foules, or cattell.

The. xlv. Chapter.

Ex. 47. **V**hen ye deuide the lād by the lot, ye shall put aside one part for the Lorde, to be holy from other landes, namely. xlv. M. mette rodde longe, and. x. M. broade. This shalbe holpe, as wyde as it is round about. Of this part there shall belong vnto the sanctuary five C. met rodde in all the foure corners, and. l. cubites wyde rounde about to the suburbs. And from this measure, namely of. xlv. M. met rods longe, and ten M. brode, thou shalt measure wherein the sanctuary & the holiest of all may stand. The residue of that holy ground shalbe the priestes, which do seruice in the sanctuary of the Lorde, & go in before the Lorde to serue him, that they maye haue room to dwell in. As for the sanctuary, it shall stand for it selfe: and to the Leuites, that serue in the house, there shall be geuen. xx. habitations of the. xlv. M. length, & x. M. breadth: ye shall geue also vnto the citie a possession of fyue M. met rodde broade, and xlv. M. longe, besyde the part of the sanctuarie, that shalbe for the whole house of Israel. • Upon both the sides of the sanctuaries part, and by the citie, ther shalbe geuen vnto the prince, whatsoeuer lyeth ouer agaynst the citie, as farre as reacheth westward and eastward: which shall be as long as one part, from the west vnto the east. This shalbe his owne land in Israel, that my princes be no more chargeable vnto my people. And suche as remaineth yet ouer in the land, shalbe geuen to the house of Israel, according to their tribes. Thus sayth the Lorde God: • Ye princes ye haue nowe oppressed and destroyed enough: nowe leaue of, handle according to the thing that is cquall and

lawfull, and thruste out my people no more, sayth the Lorde God. • Ye shall Leui. 19. haue a true weight, a true Epha, and deu. 15. e a true bathe. The Epha and the bath Psal. 20. shalbe lyke. One bathe shall conteyne the tenth parte of an Homer, and so shall one Epha do, their measure shall be after the Homer. • One sicke maketh. xx. geras. So twentie sicles, Leui. 27. and. xlv. & xlv. sicles maketh a pound. Nu. 3. g.

This is the heaue offering that ye shall geue to be heaued: namely, the xlv. part of an Epha, out of an homer of wheate, and the xlv. part of an Epha, out of an homer of barley. The oyle shalbe measured with the bathe, euen the tenth part of one bath out of a Cor. Ten bathes make an homer, for one homer filleth ten bathes. And one lambe fro two C. shepe out of the pasture of Israel: for a meat offering, burnt offering, and health offering, to reconcile them, saith the Lorde God. All the people of the lande shall geue this heaue offering with a freewill for the people of Israel. Agayne, it shall be the princes part to offer burnt offerings, meate offerings and drinke offerings vnto the Lorde, in the holy daies, new moones, sabbathes, and in all the hye feastes of the house of Israel. The sin offering, meat offering, burnt offering & health offering shall he geue to reconcile the house of Israel. Thus sayth the Lorde God: The first day of the first month, thou shalt take a yong bullock without blemish & cleanse the sanctuary. So the priest shall take of the blood of the synofferings, and sprinkle it vpon the postes of the house, and vpon the foure corners of the altar, with the doore postes of the innermost court. And thus shalt thou do also the seventh daye of the moneth. (for suche as haue synned of ignorance, or being deceyued) to reconcile the house withall. • Up- Exo. 12. a
pon the. xiiij. day of the first moneth, Leui. 23. a
ye shall kepe Easter, Seven daies shal deu. 16. a
the feast continue, wherein there shall
no soure nor leuened breade be eaten.
Upon the same daye shall the prince
geue for him selfe, and all the people

of the land, a bullocke for a sinoffring. And in the feast of the seven dayes he shall offer euery daye a bullocke and a ram, that are without blemishe for a burnt offering vnto the Lord: and an hee goate dayly for a sinoffring. For the meatofferings he shall geue euer an ephah to a bullocke, an ephah to a ram, and an hyn of oyle to an ephah. Upon the fiftenth daye of the seuenth moneth, he shall kepe the seven dayes holy, one after another, euen as the other seven daies, with the sinneofferinge, burnt offeringe, meate offeringe, and with the oyle.

The xlv. Chapter.

Thus sayth the Lord God: the doze of the innermer court toward the east shalbe shut the fyve working dayes, but in the Sabbath, and in the day of the new mone, it shalbe opened. Then shal the prince come vnder the doze porch, and stande still without by the doze cheeke. So the priestes shall offer by his burnt and healt he offerings. And he shall worship at the doze poste, and go his waye forth agayne, but the doze shall no moze be shut till the euening. On the same maner shall the people of the lande also do their worship befoze the Lord without this doze vppon the Sabbathes and newe moones. This is now the burnt offeringe, that the prince shall bringe vnto the Lord vppon the sabbothe, sixe lambes without blemishe, and a ram without blemishe, and an ephah for a meate offering, with the ramme. As for the lambes, he may geue as many meate offerings to them as he will: and an hyn of oyle to an ephah. In the day of the newe moneth it shalbe a yong bullocke without blemishe, sixe lambes & a ram also without blemishe: with the bullocke he shall geue an ephah, and with the ram an ephah also for the meate offering, but to the lambes, what he may come by. And euer an hyn of oyle to an ephah. When the prince cometh, he shall go vnder the doze porch, and euen there depart forth agayne. But when the people of the lande come befoze the

lord in the hye soleinne feast, as many as com in by the north doze to do worship, shall go out agayne at the south doze. And they that come in at the south doze, shal go forth agayne at the north doze. There shall none go out at the doze where he came in, but shall go right forth ouer on the other syde, and the prince shall goo in and out among them. Upon the soleinne & hye feast daies this shalbe the meate offering. An ephah to a bullocke, & an ephah to a ram, and to the lambes, as many as he will: but euer an hyn of oyle to an ephah. Now when the prince bringeth a burnt offering or an helth offering with a free will vnto the Lord, the east doze shalbe opened vnto him, that he may do with his burnt and healt he offerings, as he doth vpon the sabboth: and when he goeth forth, the doze shalbe shut after him agayne. He shall dayly bring vnto the Lord a lambe of a yere olde without blemishe for a burnt offering: this shall he do euery morning. And for a meate offering he shall geue the sixt part of an ephah, and the thirde part of an hyn of oyle, to myngle with the cakes euery morning. Yea, this shalbe a dayly meate offering vnto the Lord, for an euerlasting ordinance: and thus shall the lambe, the meate offering and oyle be geuen euery morning; for a dayly burnt offering. Whoeuer thus sayth the Lord God: If the prince geue a gift vnto any of his sonnes, then shall it be his sonnes heritage perpetuall, that he maye possesse it. But if he will geue one of his seruantes some of his heritage, it shalbe his to the free yere, and then to retorne agayne vnto the prince: for his heritage shalbe his sonnes only. The prince also shall take none of the peoples inheritance, nor put the from their possession: but to his owne sonnes shall he geue his possession, that my people be not scattered abroad, but that euery man maye haue his own. And he brought me thow the entrance at the syde of the doze to the habitation of the Sanctuary, that belongeth to the priestes and shode to ward

Leu. 24
Nu. 36
3. 11

warde the north, and beholde, there was a place vpon the west syde, then sayde he vnto me. This is the place where the priestes shal dight the trespasses and sin offerings, and bake the meate offerings, that they neede not beare them into the outwarde court: and so to vnhalowe the people. So he brought me into the vtmoste court round about all the four corners. Behold, in euery corner of the court, ther was yet a litle court. Yea, in all the foure corners of the court, there was made a litle court of .xl. cubites longe, and .xxx. cubites brode: these foure litle courtes were of one like measure, and there went a ridge wall round about them all foure, vnder the which there were hearthes made rounde about. Then sayd he vnto me: This is the kitchin wher the ministers of the house shal dight the dayne offerings of the people.

Chapter.

After this, he brought me agayne before the doore of the house: and behold, ther gushed out water from vnder the postes of the house eastward, for the house stode toward the east, that ran downe vpon the right side of the house, whiche lyeth to the sulter southward. Then carried he me out to the north doore, and brought me forth there rounde about by the vtmost doore that turneth eastward. Behold, there came forth the water vpon the right syde. Nowe when the man that had the metrod in his hand went vnto the east doore, he measured a .M. cubites, and then he brought me through the water, euen to the ancles: so he measured yet a .M. and brought me through the water agayne vnto the knees: yet mesured he a thousande, and brought me through the water vnto the loynes. After this he measured a thousande agayne, then was it such a riuer, that I might not wade through it. The water was so deepe, that it was needefull to haue swimmid, for it might not be waded over. And he sayde vnto me: hast thou sene this, O thou sonne of man? and

with that, he brought me to the riuer bank agayne. Nowe when I came there, there stode manye trees vpon eyther syde of the riuer banke. Then sayde he vnto me: This water that floweth out toward the east, and runneth down into the playne field, cometh into the sea: and from the sea, it runneth out, and maketh the waters whole. Yea, all that liue and moue, wher vnto this riuer cometh, shall recover. And wher this water cometh, there shalbe much fishe. For all that cometh to this water shall be lusty and whole. By this riuer shall the fishers stand from Engaddi vnto En Eglaim, and there spied out their nettes: for there shalbe great heapes of fishe, like as in the mayne sea. As for his clay and pittes, they shall not be whole, for why? it shalbe occupied for salte. By this riuer vpon bothe the sydes of the shore, there shal grow all maner of fruitfull trees, whose leaues shall not fall off, neyther shall their fruite perishe, but euer be ripe at their monethes: for their water runneth out of the sanctuarie. His fruite is good to eate, and his leafe profitable for medicine. Thus sayeth the Lord GOD: Lette this be the border, wherinye shall dwelde the lande vnto the twelue Tribes of Israell, with the Iyne. Parte it indifferentlye vnto one as vnto another: of the whiche lande I swaie vnto youre fathers, that it should fall to youre inheritance. This is the border of the lande vpon the Northsyde, frome the mayne sea, as men go to Zabadah: namely, Hemath, Berotha, Sabarim from the borders of Damascus and Hemath vnto Hazer Eitho, and that lyeth vpon the costes of Hauaran. Thus the borders from the sea south, shall be Hazer Euan: the border of Damascus, the north and the borders of Hemath, that is y north part. The east side shall ye measure from Hazeran and Damascus, from Galead and the land of Israell by Jordan, and so south, from the sea coaste, that lyeth eastward: and this is the east parte.

And, itij,

The

Ezech. 4c

John. 3 a
and. 7. d.

Gen. 22 a

D

Nu. 29 b The South syde is, frome Chamar
Exo. 17 b fourth to the waters of strife vnto
 Cabes the river of the mayne sea, and
 that is the southe parte. The weste
 parte, namelpe the great sea from the
 borders thereof, till a man come vnto
 Hemath, this is the west parte

Nu. 33. f • This land shall ye part among you,
 accordinge to the tribes of Israell,
 and deuide it to be an heritage for
Leu. 19 g you. and for the strangers that dwell
Dan. 10. d amonge you, and beget children. For
 ye shall take theym amonge the chil-
 drenne of Israell, like as though
 they were of your owne householde
 and countrey, and they shall haue he-
 ritage with you amonge the children
 of Israell. Looke in what tribe the
 straunger dwelleth, in the same tribe
 shall ye geue him his heritage, sayth
 the Lord God.

The xliij. Chapter.

These are the names of the tribes
 that lye vpon the Northsyde,
 by the way of Hetlon, till thou
 comest vnto Hemath, and Hazer
 Enan, the borders of Damascus, to-
 ward the north, beside Hemath, Dan
 shall haue his portion from the East
 quarter vnto the weste. Vpon the
 borders of Dan from the east side vn-
 to the west shall Aser haue his por-
 tion. Vpon the borders of Aser from
 the East parte vnto the weste shall
 Nephtali haue his portio. Vpon the
 borders of Nephtali from the East
 quarter vnto the west, shal Manasses
 haue his portion. Vpon the borders
 of Manasses from the East side vnto
 the west, shal Ephraim haue his por-
 tion. Vpon the borders of Ephraim
 from the east part vnto the west, shall
 Ruben haue his portion. Vpon the
 borders of Ruben from the east quar-
 ter vnto the weste, shall Iuda haue
 his portion. Vpon the borders of Iu-
 da from the East parte vnto the west
 ye shall set asyde one portion of. xxb.
 thousande metrodres long and bode,
 like as another portion from the East
 syde vnto the west, wherein the sanc-
 tuary shall stand. As for the portion

that ye shal separate out for the Lord,
 it shalbe. xxb. thousande longe, and ten
 M. bode, which separated holy por-
 tion shall belong vnto these, namely,
 to the priesles, towarde the north. xxb.
 M. and towarde the west. x. M. bode
 and towarde the east. x. M. bode also,
 and towarde the south. xxb. M. longe
 wherin the sanctuary of the Lord shal
 stand. Yea, this same place shalbe the
 priesles, that are of the children of. **Ex. 41**
 Shadoch and haue kept my holy ordi-
 nance which went not astray in the
 erreure of the children of Israell, like
 as the Leuites are gone astray, and
 this separated pece that they haue of
 lande, shall be the moste holpe, harde
 vpon the borders of the Leuites. And
 nexte vnto the priesles shall the Le-
 uites haue. xxb. M. longe, and x. M.
 bode. This shalbe on every side. xxb.
 M. longe, and x. M. bode. Of this
 portion they shall sell nothinge, nor
 make any permutation therof, lest the
 chiefe of the lande fall vnto other, for
 it is halowed vnto the Lord. The
 other. b. M. after the bredth that ly-
 eth by the. xxb. M. shalbe comen, it
 shall belonge to the Citie, and to the
 suburbs for habitations, and the Ci-
 tyte shall stande in the midst thereof.
 Let this be the measure, toward the
 north part. b. C. and. iij. M. towarde
 the south part. b. C. and. iij. M. to-
 ward the east part. b. C. and. iij. M.
 toward the west part. b. C. and foure
 M. The suburbs harde vpon the ci-
 tyte, shall haue towarde the north. l.
 and. ij. C. toward the south. l. and. ij.
 C. toward the east. l. x. ij. C. towarde
 the west also. l. and. ij. C. As for the
 residue of the length, that lyeth harde
 vpon the separated holy ground, name-
 lpe. x. M. towarde the east, and. x. M.
 toward the west, next vnto the holpe
 portion: it and the increase thereof shal
 serue for their meate, that labour in
 the Citie. They that labour for the
 wealth of the citie, shall maintayne
 this also, oute of what tribe soener
 they be in Israell. All that is separa-
 ted of the. xxb. M. longe, and. xxb. M.
 bode on the foure parties, that shal ye

put asyde for the separated portion of the sanctuary, and for the possession of the city. The residue vpon both the sides of the sanctuary and possession of the cite, shall belong to the prince, before the place of the. xxv. M. vnto the east ende, and before the place of the. xxv. M. westwarde vnto the borders of this cite, this shall be the princes portion. This shall be the holpe place, and the house of the Sanctuary shall stand in the midst. Moreover, from the Leuites and the cities possession, that lye in the midst of the princes parte, looke what remaineth betwixte the border of Iuda and the border of Ben Iamin, it shall be the princes. Nowe of the other trybes from the East parte vnto the west, shall Ben Iamin haue his portion. Upon the borders of Ben Iamin fro the eastside vnto the weste shall Simeon haue his portion. Upon the borders of Simeon from the East parte vnto the west, shall Issakar haue his portion. Upon the borders of Issakar from the East side vnto the west, shall Zabulon haue his portion. Upon the borders of Zabulon from the east part vnto the west, shall Gad haue his portion. Upon the borders of Gad southward, the colles shall reach from Chamar, fourth vnto the waters of strife to Cades, and to the floud, euen vnto the mayne sea. This is the land with his portion, which ye shall distribute vnto the Tribes of Israell, sayth the Lord God. Thus wide shall the cite reache vnto the north parte b. C. and. iiii. M. measures. The portes of the cite, shall haue the names of the tribes of Israel. Three portes of the northside, one Ruben, another Iuda, the third Leui. Upon the eastside. b. C. and. iiii. M. measures, with three portes, the one Ioseph, another Ben Iamin, the thirde Dan. Upon the southside. b. C. and. iiii. M. measures, with the three portes, the one Simeon, another Issachar, the thirde Zabulon. And the westside. b. C. and. iiii. M. measures, with. iiii. portes also: the one Gad, another Issachar, the thirde

Nephtali. Thus shall it haue. xviij. M. measures round about. And from that time forth the name of the Cite shall be, the Lord is there.

The ende of the Prophecie of Ezechiel.

The Booke of the prophet Daniell.

The first Chapter.



In the third yeare of the reigne of Iehoa-
kim king of Iuda,
cam Nabuchodonosor
king of Babilon
vnto Ierusalem, and
besieged it, and the

4th Re. 248
Lord deliuered Iehoa-
kim the kinge
of Iuda into his hand, with certayne
ornamentes of the house of God,
which he caried away into the lande
of Semmer, to the house of his God,
and there he brought them into his
gods treasure. And the king spake
vnto Isphanaz the chiefe chamber-
layne, that he should bring him cer-
tayne of the children of Israell, that
were come of the kinges seede and of
princes yonge springaldes withoute
any blemishe, but saye and well fa-
uoured, instruct in all wisdome, con-
ning and vnderstanding, which were
able to stande in the kinges palace, to
reade and to learne for to speake Cal-
deishe. Vnto these the king appoynted
a certayne portion of his owne
meate and of the wine, whiche he
dyanke him selfe, so to nourishe theym
thre yere, that afterwarde they might
stande before the kinge. Amonge these
now were certayne of the children of
Iuda, namely Daniell, Ananias, Mi-
saell and Azarias. Vnto these, the
chefe chamberlayn gaue other names,
and called Daniell, Balthasar, Ana-
nias, Sidrach, Misael, Mifach, and
Azarias, Abednago. But Daniell
was at a poynt with him selfe, that
he would not be defiled through the
kings

Thinges meate, nor the wine whiche he drinke. And this he desired of the chiefe chamberlayne, least he shoulde defyle him selfe. So God gaue Daniel fauour and grace befoze the chiefe chamberlayne, that he saide vnto him: I am afrayde of my Lorde the kinge, which hath appointed you your meate and drinke, least he spy your faces to be worse liking then the other springalds of your age, and so ye shal make me lose my head vnto the king. Then Daniel answered Melassar, whome the chiefe chamberlayne had set ouer Daniel, Ananias, Misael and Azarias, and sayde: O proue but ten dayes with thy seruantes, and let vs haue potage to eate, and water to drinke, then looke vpon our faces, and theirs that eate of the kinges meate. And as thou seest, so deale with thy seruantes. So he consented to them in this matter, and proued them .x. dayes. And after the ten dayes, their faces were better looking and fatter, then all the yonge springaldes, which did eate of the kinges meate. Thus Melassar toke away their meate and wine, and gaue them potage therfoze. God gaue now these four springaldes cunning and learning in al scripture and wisdom, but vnto Daniell specialllye, he gaue vnderstanding of al visions and dreames. Nowe when the time was expired, that the kinge had appointed to bring in these yonge springaldes vnto him, the chiefe chamberlayne brought them befoze Nabuchodonosor, and the king communed with the. But among them al wer found none such as Daniel, Ananias, Misael and Azarias. Therefore stode they befoze the king, which in all wisdom and matters of vnderstanding, that he enquired of them, found them .x. times better, then all the soothsayers & charmers that were in al his realme. And Daniel abod still, vnto the first yeare of king Cyrus.

Chapter.

In the seconde yeare of the reigne of Nabuchodonosor, had Nabuchodonosor a dreame, wherthyngh

his spirite was bereft, and his sleepe brake from him. Then the king commaunded to call together all the soothsayers, charmers, witchers, and Chaldees, for to shewe the king his dreame. So they came and stode befoze the king. And the king sayde vnto them: I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue cleane forgotten what I dreamed. Vpon this the Chaldees answered the king in the Syriack spech: O kinge, God saue thy life for ever. Shewe thy seruantes thy dreame, and we shal shewe thee, what it meaneth. The kinge gaue the Chaldees their answer and sayde. It is gone from me. If ye wil not make me vnderstand the dreame with the interpretation thereof, ye shall dye, and your houses shalbe pyred. But if ye tell me the dreame and the meaning thereof, ye shall haue of me giftes, rewards and great honour: onely shewe me the dreame and the signification of it. They answered agayne, and sayde: the king must shewe his seruantes the dreame, and so shall we declare what it meaneth. Then the kinge answered, sayinge: I perceaue of a trueth, that ye dooe but prolonge the tyme, for so muche as ye see that the thinge is gone from mee. Therefore, if ye will not tell mee the dreame, ye shall haue all one iudgemente. But ye sayne and dissemble with bayne wordes, whiche ye speake befoze me, to putte off the time. Therefore tell mee the dreame, and soo shall I knowe, if ye canne shewe mee what it meaneth. Vpon this, the Chaldees gaue answer befoze the kinge, and sayd: there is no man vpon earth, that can tell the thinge whiche the kinge speaketh of: yea, there is neither king, prince, nor lord, that euer as keth suche thinges at a soothsayer, charmer, or Chaldee, for it is a very harde matter that the kinge requyret. Neyther is there anye that canne certifie the king thereof, except the gods, whose dwelling is not among the creatures. For the which cause the kinge was

wooth with great indignation, and com-
maunded to destroy all the wise men
at Babylon: and the proclamation
went fourth, and the wise men were
slayne. They sought also to slea Da-
niell with his companions. Thenne
Daniell enquired of Arioch the kin-
ges steward, of the iudgment and sen-
tence, that was gone fourth already to
kill suche as were wise at Babylon.
He answered and saide vnto Arioch,
being then the kinges deputie: why
hath the kinge proclaymed so cruell a
sentence? So Arioch told Daniel the
matter. Upon this went Daniell vp,
and desired the kinge, that he mighte
haue leysure, to shew the kinge the in-
terpretation, and then came he home
again, and shewed the thing to Ina-
nias, Misael, and Azarias, his com-
panions, that they shoulde beseeche
the God of heauen for grace in this
secrete, that Daniell and his fellows
with other such as were wise in Ba-
bylon, perished not. Thenne was the
misterpe shewed vnto Daniel in a vi-
sion by nighte. And Daniell prayesd
the God of heuen. Daniell also cryed
loude and sayd: O y the name of God
might be praised for euer and euer, for

Wisdome & strength are his owne: He
Dan. 7. d
Luk. 1. c
Job. 34. c
Jer. 27. a
Dan. 4. c
Job. 32. c
1. Tim. 6. c
1. Job. 1
changeth y times & ages. He putteth
down kinge, he setteth vp kinge: he
geueth wisdom vnto the wise, and
vnderstandinge to those that vnder-
stand, he openeth the depe secretes, he
knoweth the thing that lieth in dark-
nes. for the light dwelleth with him.
I thanke thee, and praye thee (O
thou god of my fathers, that thou hast
lent me wisdom and strength, and
hast shewed me the thing, that we de-
sired of thee, for thou hast opened the
kinges matter vnto me. Upon this
went Daniel vnto Arioch, whom the
king had ordeined to destroy the wise
at Babylon, he went vnto him, and
sayd: Destroy not such as we wise in
Babylon, but bringe me in vnto the
king, and I shall shewe the kinge the
interpretation. Then Arioch brought
Daniell into the king in all the hast,
& said vnto him: I haue found a man

amonge the prisoners of Iuda, that
shall shewe the kinge the interpreta-
tion. Then answered the king & saide
vnto Daniel, whose name was Bal-
thazar. Arte thou he, that canst shewe
me the dreame which I haue sene, and
the interpretation thereof? Daniel an-
swered the king to his face, and saide:
As for this secrete, for the whiche the
king maketh inquisition, it is neither
the wise, the sorcerer, the charmer, nor
the deuill conurer that can certify the
kinge of it. • Onely God in heauen
can open secrets, and he it is, that sheweth
y king Nabuchodonosor what
is for to come in the latter daies. Thy
dreame, and that which thou hast sene
in thine heade, vpon thy bed, is this:
O kinge, thou diddest caste in thy
minde, what shoulde come hereafter.
So he that is the opener of misteries
tellethe thee, what is for to come.
As for mee, this secrete is not shew-
ed me, for anye wisdom that I
haue, moze then any other liuinge, but
onely that I mighte shewe the kinge
the interpretation, and that he might
knowe the thoughtes of his owne
hearte. Thou kinge sauest, and be-
holde, there stode before thee a greate
Image, whose fygure was maruey-
lous greate, and his visage grimme.
The Images head was of fyne gold,
his bzeaste and armes of syluer, his
body and loynes were of copper, his
leggs were of yron, his feete were
part of yron, & parte of earth. • This
thou sauest, til the time that without
any hands, there was heuen a stone,
which smote the image vpon the fete,
that were both of yron and earth, and
brake them to poulder: then was the
yron, the earth, the copper, the siluer, &
gold broken altogether in peeces, & be-
came like y chaffe of cozne, y the wind
bloweth away from the sommer flou-
res, & they can no moze be found. But
the stone y smote the ymage, became a
great mountayne, which fulfilleth the
whole earthe: This is the dreame.
And now we will we shewe before the
kinge what it meaneth. • O kinge
thou art the kinge of kinges. For the

Mat. 11. E

Mat. 21. Luk. 20.

Dan. 3. A

God

Thinges meate, nor the wine whiche he drinke. And this he desired of the chiefe chamberlayne, least he shoulde despye him selfe. So God gaue Daniel fauour and grace before the chiefe chamberlayne, that he saide vnto him: I am afrayde of my Lorde the kinge, which hath appointed you your meate and drinke, least he spye your faces to be worse liking then the other springaldes of your age, and so ye shal make me lose my head vnto the king. Then Daniel answered Helassar, whome the chiefe chamberlayne had set ouer Daniel, Ananias, Misael and Sarias, and sayde: O proue but ten dayes with thy seruantes, and let vs haue potage to eate, and water to drinke, then looke vpon our faces, and theirs that eate of the kinges meate. And as thou seest, so deale with thy seruantes. So he consented to them in this matter, and proued them .x. dayes. And after the ten dayes, their faces were better liking and fatter, then all the yonge springaldes, which did eate of the kinges meate. Thus Helassar toke away their meate and wine, and gaue them potage therfore. God gaue now these four springaldes cunning and learning in al scripture and wisdom, but vnto Daniell specialllye, he gaue vnderstanding of al visions and dreames. Nowe when the time was expired, that the kinge had appointed to bring in these yonge springaldes vnto him, the chiefe chamberlayne brought them before Nabuchodonosor, and the king communed with the. But among them al wer found none such as Daniel, Ananias, Misael and Sarias. Therefore stode they before the king, which in all wisdom and matters of vnderstanding, that he enquired of them, found them .x. times better, then all the soothsayers & charmers that were in al his realme. And Daniel abod still, vnto the first yeare of king Cyrus.

The .ij. Chapter.

In the seconde yeare of the reigne of Nabuchodonosor, had Nabuchodonosor a dreame, wherthyngh

Job. 7. b.

his spirite was vexed, and his sleepe drake from him. Then the king commaunded to call together all the soothsayers, charmers, witches, and Chaldees, for to shewe the king his dreame. So they came and stode before the king. And the king sayde vnto them: I haue dreamed a dreame, and my spirite was so troubled therewith, that I haue cleane forgotten what I dreamed. Vpon this the Chaldees answered the king in the Syriac spech: O kinge, God saue thy life for euer. Shewe thy seruantes thy dreame, and we shal shewe thee, what it meaneth. The kinge gaue the Chaldees their answer and sayde. It is gone from me. Ye wil not make me vnderstand the dreame with the interpretation thereof, ye shall dye, and youre houses shalbe pyyled. But ye tell me the dreame and the meaning thereof, ye shall haue of me gites, rewardes and great honour: onely shewe me the dreame and the signification of it. They answered agayne, and sayde: the king must shewe his seruantes the dreame, and so shall wee declare what it meaneth. Then the kinge answered, sayinge: I perceaue of a trueth, that ye dooe but prolonge the tyme, for so muche as ye see that the thinge is gone from mee. Therefore, ye will not tell mee the dreame, ye shall haue all one iudgemente. But ye sayne and dissemble with bayne woordes, whiche ye speake before mee, to putte off the time. Therefore tell mee the dreame, and soo shall I knowe, ye canne shewe mee what it meaneth. Vpon this, the Chaldees gaue answer before the kinge, and sayd: there is no man vpon earth, that can tell the thinge whiche the kinge speaketh of: yea, there is neither king, prince, ne lorde, that euer al keth suche thinges at a soothsayer, charmer, or Chaldee, for it is a very harde matter that the kinge requyrieth. Neyther is there anye that canne certifie the king thereof, except the gods, whose dwelling is not among the creatures. For the which cause the kinge was

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Dan. 7. d down kings, he setteth vp kings: he
Luk. 1 c geueth wisdom vnto the wise, and
Job. 34 c vnderstandinge to those that vnder-
Jer. 27. a stand, he openeth the depe secretes, he
Dan. 4. c knoweth the thing that lieth in dark-
Job. 32. nes: for the light dwelleth with him.
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holde, there stood before thee a greate
Image, whose fygure was maruey-
lous greate, and his visage grimme.
The Images head was of fyne gold,
his breaste and armes of syluer, his
body and loynes were of copper, his
leggs were of yron, his feete were
part of yron, & parte of earth. • This
Mat. 21. thou sawest, til the time that without
Luk. 20. any hands, there was between a stone,
which smote the image vpon the fete,
that were both of yron and earth, and
broke them to poulder: then was the
yron, the earth, the copper, the syluer, &
gold broken altogether in pieces, & be-
came like fy chaffe of cozne, & the wind
bloweth away from the sommer flou-
res, & they can no more be found. But
the stone & smote the ymage, became a
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whole earth: This is the dreame.
And now we will shewe before the
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Dan. 3. d thou art the kinge of kinges. For the
God

Mat. 11.

Mat. 21.
Luk. 20.

Dan. 3. d

Dan. 7. d
Luk. 1 c
Job. 34 c
Jer. 27. a
Dan. 4. c
Job. 32.
1. Tim. 6 c
1. Job. 1

GOD of heauen hath geuen thee a kingdome, riches, strengthe, and maiestie, and hath deliuered thee all thinges that are among the children of men, the beastes of the field, and the fowles vnder the heauen, and geuen thee dominion ouer them all. Thou art that golden heade. After that there shall arise another kingdome, whiche shalbe lesse then thine. The third kingdome shalbe like copper, and haue domination in all landes. The fourth kingdome shalbe as stronge as yron. For like as yron breaketh and breaketh all thinges: yea, euen as yron beatech euery thinge downe, so shall it beate downe and destroye. Whereas thou sawest the sete and tocs, part of earth and parte of yron: that is a denided kingdome, whiche neuertheless shall haue some of the yron grounde mixte with it, for so much as thou hast seene the yron myrte with the claye. The tocs of the sete that were part of yron and parte of claye, signifeth, that it shalbe a kingdome partly strong, and partly weake. And where as thou sawest yron mixte with claye, they shall mingle theym selues with the seede of simple people, and yet not continue one with another, lyke as yron wil not be souldered with a potsherd:

En the dayes of these kinges, shall the God of heauen set vp an euering kingdome whiche shall not perishe, and his kingdome shall not be geuen oter to another people: yea, the same shal breake and destroy all these kingdomes, but it shall endure for euer. And where as thou sawest, that without any handes there was cutte out of the mounte a stone whiche brake the yron, the copper, the earth, the syluer and golde in peeces: by that hath the great God shewed the king, what will come after this. This is a true dreame, and the interpretation of it is sure. Then the king Nabuchodonosor fel downe vpon his face, and bowed him selfe vnto Daniell, and commaunded that they shoulde offer meatoffringes and swete odoures vnto him. The king answered, Dant-

ell, and said: Yea of a truth your God is a God aboue all goddes, a Lord aboue all kinges, and an opener of secretes: seying thou canst discouer this mistery. So the kinge made Daniell a greate man, and gaue him many and great giftes. He made him ruler of all the countreys of Babilon, & Lord of all the nobles that were at Babilon. Now Daniel intreated the kinge for Shadrach, Meshach, and Abednago: so that he made them rulers ouer all the officers in the land of Babilon: But Daniell him selfe remayned still in the court by the king.

The .iiij. Chapter.

Nabuchodonosor the king caused a golde ymage to be made, which was .xl. cubits hie, and vi. cubites thicke. This he made to be set vp in the field of Dura in the land of Babilon, and sent out to gather together the dukes, lordes and nobles, the iudges and officers, the debities, and shryues, with all the rulers of the land, that they might come to the dedication of the ymage, which Nabuchodonosor the kinge had set vp. So the dukes, lordes and nobles, the iudges and officers, debities and shryues, with all the rulers of the lande gathered them together, and came vnto the dedicating of the ymage, that Nabuchodonosor the kinge had set vp. Now when they stood befoze the ymage, whiche Nabuchodonosor set vp, the bedle cryed out with all his might: O ye people, kyndredes and tongues to you be it sayde, that when ye heare the noyle of the trompettes, whiche shalbe blowe, with the harpes, shawmes, psalteries, symphonies, and al maner of musike, ye fall downe and wooshippe the golden ymage that Nabuchodonosor the kinge hath sette vp. Who so then falleth not downe and boweth him selfe, shall euen the same hour be cast into an hot burning oven. Therefore when all the folke herd this noyle of the trompets that were blowe with the harpes, shawmes, psalteries, symphonies and all kinde of melodie, then all the people, kindes,

and nations fell downe, and bowed
 theym selues vnto the golden ymage,
 that Nabuchodonosor the kinge had
 set vp. Now were there certain men
 of the Chaldees, that went even then
 and accused the Jewes, and sayd vnto
 the king Nabuchodonosor: O kinge
 god saue thy life for euer. Thou being
 kinge haſt geuen a commaundement,
 that all men, when they here the noyse
 of the trumpets, hautines, psalteries,
 simphonies, & all the other melodyes,
 shal fall downe and bowe them selues,
 toward the golden image, who so the
 fell not downe & worshipped not, that
 he should be cast into an hote burning
 ouen. Now are ther certaine Jewes,
 whom thou hast set ouer the officers
 of the land of Babilon: namely, Sy-
 dach, Misach, and Abednago. These
 men (O king) regarde not thy com-
 maundement, yea they will not serue
 thy goddes, nor bowe them selues to
 the golden Image that thou hast set
 vp. Then Nabuchodonosor in a cru-
 ell wrath and displeasure, commaun-
 ded, that Sydach, Misach, and A-
 bednago should be brought vnto him.
 So these menne were brought befoze
 the kinge. Then Nabuchodonosor
 spake vnto them, and sayde: What? O
 Sydach, Misach, & Abednago, will
 not you serue my goddes? nor bowe
 your selues to the golden Image that
 I haue set vp? Well, be ready hereaf-
 ter. Whenne ye heare the noyse of the
 trumpets blow with the harpe, hau-
 mes, psalteries, simphonies, and all
 the other melodyes, that ye fall downe,
 and worship the Image whiche I
 haue made. But if ye worship it not,
 ye shal be cast immediately into an hot
 burning ouen. Lette see, what God
 is there that maye deliuer you out of
 my hands. Sydach, Misach, and A-
 bednago answered the king, and said:
 O Nabuchodonosor, we ought not
 to consent vnto thee in this matter, for
 why? our God, whom we serue, is
 able to keepe vs from the hot burning
 ouen (O kinge) and can right well
 deliuer vs out of thy hands. And
 though he wille not, yet shalte thou
 knowe (O kinge) that we will not
 serue thy goddes, nor do reuerence to
 that Image which thou hast set vp.
 Then was Nabuchodonosor full of
 indignation, so that the countenance
 of his face chaunged vpon Sydach,
 Misach, and Abednago. Therefore he
 charged and commaunded, that the o-
 uen should be made. vij. times hotter
 then it was wont to be, and spake vn-
 to the strongest woozthies that were
 in his holte, for to binde Misach, and
 Sydach, and Abednago, and to caste
 them into the hote burning ouen.
 So these men were bounde in their
 cotes, hosen, shoes, with their other
 garmentes, and caste into an hote burn-
 ing ouen, for the kinges commaun-
 dement was so straitte, and the ouen
 was exceeding hote. As for the men
 that put in Sydach, Misach, and A-
 bednago, & flame of the fyre destroyd
 them. And these three men Sydach,
 and Misach and Abednago fell down
 in the hote burning ouen, beinge false
 bounde. Then Nabuchodonosor the
 kinge meruailed, and stood vp in all
 haste, he spake vnto his counceill and
 sayd: Did not you cast these thre men
 bound into the fire? They answered
 and sayd vnto the king: Yea, O king.
 He answered and sayd: Lo, for all that
 yet doe I see foure men goinge loose
 in the midst of the fire, and nothinge
 corrupte, and the fourth is like the
 sonne of God to looke vppon. Vpon
 this went Nabuchodonosor vnto the
 mouth of the hote burning ouen,
 he spake also and sayde: O Sydach,
 Misach, and Abednago, ye seruants
 of the hie God, go forth, and come he-
 ther. And so Sydach, Misach, and A-
 bednago went out of the fire. Then
 the dukes, lordes, and nobles, and the
 kinges counceill came together to see
 these men, vpon whom the fire had
 no maner of power in their bodyes.
 In so muche that the verye heare of
 their head was not burnt, and their
 cloathes vunchanged, yea there was
 no smel of fyre felt vpon them: Then
 spake Nabuchodonosor, and sayde:
 Blessed bee the G D of Sydach,
 Misach,

Pla. 34 Misach and Abednago: which hath
Ict. 12. c sent his aungel, and defended his ser-
 uantes, that put their truste in him,
 that hath altered the Kinges com-
 mandements, and leopord their bo-
 dyes ther vpon, rather then they wold
 serue or worship any other God, ex-
 cept their owne God only. Therfoze
G I wil and commaund, that all people,
 kindredes and tongues, which speake
 anye blasphemye agaynst the God of
 Sidrach, Misach, and Abednago,
 shall dye, and their houses shalbe pri-
Esa. 57 c sed, because: ther is no God that may
Osc. 13 b saue, as this. So the king promoted
 Sidrach, Misach, and Abednago, in
 the lande of Babilon.

The .iiij. Chapter.

Dan. 6. c **N** • Nabuchodonosor king vnto
 all people, kindredes and con-
 gurs that dwell vppon the
 whole earth: peace be mul-
 tiplied among you. I thought it good
 to shewe the tokens and maruailous
 workes, & the hve god hath wrought
 vpon me. O, howe greate are his to-
 kens, and howe mighty are his won-
Pla. 45 b ders: • His kingdome is an enera-
Dan. 7. d stinge kingdome, and his power la-
Luk. 1. c. steth for cuer and cuer. I Nabucho-
 donosor beinge at reste in mine house,
 and sloppinge in my palace, sawe a
 dreame, whiche made me afraide, and
 the thoughtes that I hadde vpon my
 bed, with the visions of mine heade,
Dan. 2. a troubled me. • Then sente I oute a
 commission, that all they which were
 of wis dome at Babilon shoulde bee
 brought befoze me, to tel me the inter-
 pretation of the dreame. • So there
 came the sothslayers, charmers, Chal-
 dedes, & conurers of deuils, to whō I
 told & dreame, but what it betokened
 they coulde not shewe me, till at the
 lasse there came one Daniel (other-
 wise called Balthazar, according to
 the name of my God) which hath the
 spirite of the holpe goddess in him, to
 whom I tolde the dreame saying: O
 Balthazar, thou prince of South-
 slayers: for so much as I know that
 thou hast the spirite of the holy gods

and no secrets is hidde from thee, tell
 me therfoze, what the vision of my
 dreame (that I haue scene) maye sig-
 nifie. I sawe a vision in my head vpon
 my bed, and beholde, there stood
 a tree vpon the grounde, which was
 very hie, great and mighty, the height
 reached vnto the heaue; and the bredth
 extended to all the endes of the earth.
 his leaues were sayze, he had verie
 much fruite, so that euery man had y-
 nough to eate therein. The beastes of
 the fielde had shadowes vnder it, and
 the foules of the ayre dwell in the bo-
 wes therof. Shortly, al creatures fed
 of it. I saw in my head a vision vpon
 my bed: and beholde, a watcher and a
 holy one cam down from heauen, and
 cryed mightely, saying: Hewe downe
 the tree, bzeake off his bzaunches,
 shake off his leaues, and scatter his
 fruite abrode, that all the beastes maye
 get them away from vnder him, and
 the foules from his bzaunches. He-
 nerthelesse, leaue the grounde of his
 roote still in the earth, and binde him
 vpon the playne fielde, with cheynes
 of yron and Steele. With the dewe of
 heauen shall he be wet, and shall haue
 his parte in the herbes of the ground
 with other wild beastes. That mans
 heart of his shalbe taken from him,
 and a beastes heart shall be geuen him
 till seuen yeres be come and gone vpon
 him. This errand of the watcher
 is a commaundement grounded and
 sought out in the counsel of him, that
 is most holy, to learne men for to vnder-
 stande, that the hpest hath power
 ouer the kingdomes of men, and ge-
 ueth them, to whome it liketh him,
 and bringeth the verie outcastes of
 men ouer them. This is the dreame,
 that I kinge Nabuchodonosor haue
 sene. Therfoze O Balthazar, tel thou
 me what it signifieth: for so much as
 all the wise men of my kingdome are
 not able to shewe mee what it mea-
 neth. But thou canst do it, for the spi-
 rite of the holy gods is in thee. Then
 Daniell (whose name was Baltha-
 zar) helde his peace by the space of one
 hour, and his thoughtes troubled him.

So the king spake, and sayd: O Balthasar, let neyther the dreame nor the interpretation therof feare thee. Balthasar answered, saying: O my lord, this dreame happen to thine enemies, and the interpretation to thine aduersaries. As for the tree that thou sawest which was so great & mightie, whose height reached vnto the heauen, and his breadth into all the worlde, whose leaues wer fayre, and the frute much, vnder the whiche the beastes of the fildes had their habitation, and vpon whose branches the foules of the ayre did syt. Euen thou (O king) art the tree, great and strong. Thy greatnes increaseth, and reacheth vnto the heauen, so dothe thy power to the endes of the earthe. But whereas the king sawe a watcher, euen an holy angell, that came downe from heauen, & sayd: Hewe downe the tree, and destroye it, yet leaue the grounde of the roote of the earth, and bind him vpon the plaine field with cheynes of yron and Steele. He shalbe wet with the dewe of heauen, and his part shalbe with the beastes of the field, till. vij. yerres be come and gone vpon him. This (O king) is the interpretation, yea, it is the very deuice of him, that is hiest of all, and it toucheth my Lord the king. Thou shalt be cast out from men, and thy dwelling shalbe with the beastes of the field, with grasse shalt thou be fed lyke an oxe. Thou must be wetted with the dewe of heauen: yea, seuen yeres shall come and go vpon thee, till thou knowe, that the hiest hath power vpon the kingdomes of men, and geueth them to whom he lyst. Moreover, whereas it was said, that the roote of the tree should be left still in the ground, it betokeneth, that thy kingdome shall remaine whole vnto thee, after thou hast learned to know, that the power cometh from heauen. Wherefore, O king, be content with my counsell, that thou mayst redeeme thy synnes with almesse, and thine offences with mercy to poore people, for this shalbe an healing of thine erroure. All these thyngs touche the king

Babuchodonosor. So after. xij. monethes, the king walked by and down in the palace of his kingdome of Babilon, and said: This is the great city of Babilon, which I my selfe (with my power and strength) haue made a kinges court, for the honour of my maiestie. While these wordes were yet in the kinges mouth, there fell a voyce from heauen, saying: O king Babuchodonosor, to thee be it spoken: Thy kingdome shall depart from thee, thou shalt be caste out of mens company, thy dwelling shalbe with the beastes of the fildes, so that thou shalt eate grasse lyke an Oxe, till seuen yeres be come and gone ouer thee: euen vntill thou knowest, that the hiest hath power ouer the kingdomes of men, and that he may geue them vnto who it pleaseth him. The very same houre was this matter fulfilled vpon Babuchodonosor, so that he was cast out of mens company, and did eate grasse lyke an oxe. His body was wet with the dewe of heauen, till his heares were as great as Eagles feathers, and his nayles lyke birdes clawes. When this time was pake, I Babuchodonosor lifte vp myne eyes vnto heauen, and myne vnderstanding was restored vnto me agayne. Then gaue I thanks vnto the highest, I magnified and prayled him that liueth for euermore, whose power endureth alway, and his kingdome from one generation to another: in comparison of whom all they that dwell vpon the earth, are to be reputed as nothing. He handled according to his will, among the powers of heauen, and among the inhabitants of the earthe, and there is none that may resist his hande, or say: What doest thou? At the same time was mine vnderstanding geuen me agayne, and I was restored to the honour of my kingdome, to my dignity, & to mine owne shape agayne. My great estates and princes sought vnto me, & I was sette in my kingdome agayne, so that I had yet greater worshippe. Then did I Babuchodonosor loue, magnify and praise the king of heuen,

Dan. 3.8

fol. 135.

Job. 4.20

Dan. 3.8
Jn. 17.6

Ex. 19.8

for all his woordes are true, and his waies right. As for those that go on proudly, he is able to bringe them downe.

The .v. Chapter.

Yng Balthazar made a great banquet to his thousand lordes: with all these thousand hee made greates cheare, and when he was dronken with wine, he commanded to bring him the golden and silver vessels. which his father Nabuchodonosor had taken out of the temple at Jerusalem: that the king and his lordes, with his queene and concubines mighte drinke thereout. So they brought the golden vessel that was taken out of the temple of the lordes house at Jerusalem.

Then the king and his lordes with his queene and concubines dronke out of them. They dronke wine, and prayed their ydols of gold, silver, copper, iron, woodde, and stone. In the very same houre there appeared light, as it had bene of a mans hande writing, right ouer against the candlestick vpon the playne wall in the kinges palace, and the king sawe the palme of the hand that wrote.

Then changed the king his countenance, and his thoughtes troubled him, so that the ioyntes of his bodie shooke, and his knees smote one against the other.

Wherefore the king cryed mightelie, that they should bring him the charmers, Chaldees, and coungerers of deuils. The king spake also to the wise men of Babilon, and sayd: Who so canne rede this writing, and shewe me the playne meaning thereof, shalbe clothed with purple, haue a chayne of golde about his necke, and rule the thirde parte of my kingdome. Vpon this came all the kinges wisemen, but they coulede neyther rede the writing, nor shewe the king what it signified.

Then was the king sore afrayde, in so muche that his colour changed, and his lordes were sore vexed. So by reason of this matter, that had happened so the king and his lordes, the queene

went by her selfe into the banquet house, and spake vnto the king, saying: O king, God saue thy life for ever. Lette not the thoughtes trouble thee, and let not thy countenance be changed. For why: there is a man in thy kingdome, that hath the spirite of the holpe goddes within him, as it was seene in thy fathers dayes. Hee hath vnderstandinge and wisdom like the goddes. Yea, the king Nabuchodonosor thy father made this man chiefe of the southsayers, charmers, Chaldees, and readers of deuities, because that suche an abundant spirite knowledge and wisdom to expound dreames, to open secrettes, and to declare harde doubtles was in him: yea, euen in Daniell, whom the king named Balthazar. Let this same Daniell be sent for, and he shall tell what it meneth. The king was Daniell brought before the king. So the king spake vnto Daniell and said: Art thou that Daniell one of the prisoners of Iuda, whom my father the king broughte out of Iewrye? I haue heard speake of thee, that thou hast the spirit of the holpe goddes, experience, and vnderstandinge, and that there hath bene greates wisdom founde in thee.

Nowe haue there bene broughte me wise and cunning charmers to rede this writinge, and to shewe me the meaning thereof: But they could not tell me what this matter signified. Then heard I say, that thou canst expound darke thinges, and declare harde doubtles. Well then, if thou canst rede this writing, and shewe me the meaning thereof, thou shalt be clothed with purple, haue a chayne of gold about thy necke, and rule the thirde part of my kingdome. Daniell answered and sayde before the king: As for thy rewardes, keepe them to thy selfe, or geue thy riche giftes to another: yet not the lesse, I will rede the writing vnto the king, and shewe him the interpretation thereof.

O king heare: The hiest gaue vnto Nabuchodonosor thy father, the dignitie of a kinge, with worship and honour, so that

Dan. 4.

Eccl. 17.

Eccl. 17.

that all people, kinredes and tonges
 stood in awe and feare of him, by rea-
 son of the hye estate, that he had lente
 him. For whye, he chose whom he
 would, he smote whom it pleased him
 agayne, whom he would he sette vp,
 and whom he list he put downe. But
 because his heart was so proude, and
 his stomacke set so faste vnto wilful-
 nes, he was deposed from his kingly
 throne, and his Maiestie was taken
 from him. He was shutte out from a-
 mong men, his heart was like a bea-
 stes hearte, and his dwellinge was
 with the wilde asses, he was sayne to
 eate grasse lyke an oxe, and his bodye
 was wet with the dew of the heau-
 en till he knewe that the hick hath pow-
 er vpon the kingdomes of men, and
 setteth ouer them whom he list. And
 thou his sonne (O Balthazar) for all
 this, thou hast not submitted thine heart
 though thou knowest all these thin-
 ges: but hast magnified thy self aboue
 the Lord of heauen, so that the ves-
 sels of his house were broughte be-
 fore thee, that thou, and thy lordes,
 with thy quene and concubins might
 drinke wine therout. And haste pray-
 sed the ydols of syluer and golde, cop-
 per and yron, and woode and stone,
 whiche nether see, heare nor vnder-
 stande. As for the G O D in whose
 hand consisteth thy breath and all thy
 waies, thou hast not loued him. Ther-
 fore is the palme of this hand sent hi-
 ther from him, to token by this wri-
 ting. And this is the scripture, that is
 witten by: Mene, Mithel, Phares.
 Nowe the interpretation of the thing
 is this: Mene, G O D hath numbred
 the kingdome, and brought it to an
 end: Mithel, thou art weied in the ba-
 lance, and art found to lighte: Phares,
 thy kingdome is deale in partes,
 and geuen to the Medes and Perses.
 Then commanded Balthazar, to
 cloth Daniell with purple, to hange a
 chayne of golde aboute his necke, and
 to make a proclamation concerninge
 him, that he should be the ruler of the
 thirde parte of his kingdome. The
 very same night was Balthazar the

king of the Chaldees slaine, and Da-
 rius out of Medea toke in the king-
 dome, being. lxxij. yere of age.

The. vi. Chapter.

It pleased Darius to set ouer his
 kingdome an hundred and twenty
 lordes, whiche should be in all his
 kingdome aboute. Aboue these he set
 thre princes (of whom Daniell was
 one) that the lordes mighte geue ac-
 ccountes vnto them, and the kinge to
 be vndiseased. But Daniell excused
 all these princes and lordes, for the
 spirit of God was plenteous in him:
 so that the kinge was minded to sette
 him ouer the whole realme. Where-
 fore the princes and lordes soughte to
 picke out in Daniell some quarell a-
 gainst the kingdome: yet coulde they
 fynde none occasion nor faulte vpon
 him. For whye: he was so faythfull,
 that there was no blame nor disho-
 nestie founde in him. Then saide these
 men: We can get no quarell agaynst
 this Daniell, except it be in the lawe
 of his God. Vpon this, wrote the
 princes and lordes together vnto the
 king, and saide thus vnto him: King
 Darius, God saue thy life for euer.
 All the great estates of the realme: as
 the Princes, Dukes, Senatours,
 and iudges, are determined to put out
 a commaundement of the kinge, and
 to make a sure statute: namelpe, that
 whoso despyeth any petition, eyther of
 any God or man (within this thirtie
 dayes) except it be onely of thee, O
 king, the same person may be cast into
 the lions denne. Wherefore, O kinge
 confirme thou this statute, and make
 a writing, that the thing whiche the
 Medes and Perses haue ordeyned, be
 not altered nor broken. So Darius
 made the writinge, and confirmed it.
 Now when Daniell vnderstode that
 the writinge was made, he went in-
 to his house, and the windowes of
 his wall toward Jerusalem stood
 open. There kneeled he downe vpon
 his knees, thre tymes a daye, there
 he made his petition, and prayesd his
 God, lyke as his maner was to do a-
 fore time, Then these men made serch,

And,

and

and founde Daniell making his petition, and praying vnto his God. So they came to the kinge, and spake befoze him concerning his commaundement, saying: O kinge, hast thou not subscribed the statute, that within xxx. dayes, who so requirerth his petition of any God or man, but onely of thy selfe, O kinge, he shalbe caste into the den of the Lions? The kinge answered, and sayde: yea, it is true. It must be as a lawe of the Medes and Perses, that may not be broken. The kinge answered they, and sayde vnto the king: Daniell one of the prisoners of Iuda, O king, regardeth neither thee nor thy statute, that thou haste made, but maketh his petition thre times a daye. When the kinge hearde these wordes, he was sore grieved, & would haue excused Daniell, to deliuer him, and put of the matter, vntill the sunne wente downe, to the intent that he mighte saue him. These men perceauing the kinges minde, sayde vnto him: Knowe this (O kinge) that the lawe of the Medes and Perses is, that the commaundement and statute which the king maketh, maye not be altered. • Then the kinge badde them bringe Daniell, and they cast him into the Lions den. The kinge also spake vnto Daniel, and sayd: thy God, who thou alway serueth, euen he shall defende thee. And there was brought a stone, and layde vpon the hole of the denne, thus the kinge sealed with his owne ringe, and with the signet of his princes: that the Kinges commaundemente concerninge Daniell, shoulde not be broken. So the kinge went into his palace, & ate no meate that night, neither was there any mirth vnto him brought in befoze him, neither coulde he take any sleepe. But betimes in the morninge, at the brake of the day, the king arose, and wente in all haste vnto the denne of the Lyons. Nowe as he came nye vnto the den, he cryed with a piteous voyce vnto Daniel: yea, the king spake, and laide vnto Daniell: O Daniell, thou seruant of the liuinge God, is not thy

god (whom thou alway serueth) able to deliuer thee from the lions? Daniell sayde vnto the king: O king, God saue thy lyfe for euer. • My God hath sent his aungell, whiche hath shut the Lyons mouthes, so that they mighte not hurte me. For why? mine vngl- times is founde out befoze him. And as for thee, O king, I neuer offended thee. Then was the king exceeding glad, and commaunded to take Daniell out of the denne. So Daniell was brought out of the denne, and no manner of hurte was founde vpon him. For he put his trust in his God. And as for those men, whiche had accused Daniell, the king commaunded to bring them, and to caste them in the Lions denne: them, their childe, and their wyues. • So the Lyons hadde the maistrise of theym, and brake all they bones a sunder, or euer they cam at the grounde. • After this wrote king Darius vnto al people, kindes and tongues, that dwelt in all landes: Peace be multiplied with you. My commaundement is, in all my domynion and kingedome, that men feare and stande in awe of Daniels God. • For he is the liuinge God, whiche abydeth euer, his kingdome shall not faile, and his power is euermoring. • It is he that deliuereth, and saueth, he doeth wondrous and marueylous woorkes, in heauen and in earth, he hath preserued Daniell from the power of the Lions. This Daniel prospered in the reigne of Darius and Cyrus of Persia.

The vij. Chapter.

In the fyrste yere of Belshazzar kinge of Babylon, saue Daniell a dreame, and a vision was in his heade vpon his bed. whiche dreame he wrote, and the summe of the matter is this. Daniel spake and laide: I saue in my vision by night, and beholde, the four win- des of the heauen stode vpon the Sea, and saue greates beastes came vp from the Sea, one vnto another.

Jer. 4. ab
Eze. 17 a
The first was as a Lion, and yet had he. Eagles winges. I sawe that his winges were plucked from him, and he taken away from the earth, that he stode upon his fete as a man, and that there was geuen him a mans hearte.

Pro. 18 c
Behold, the seconde beast was like a beare, and stode vppon the one syde. Amonge his teeth in his mouth, he had thre great long teeth, and it was sayde vnto him: Arise, eate vp muche flesh. Then I looked, and behold, there was another like vnto a leopard, this had winges as a foule, . euen foure vpon the backe. This beast had foure heades, and there was power geuen him. After this I sawe in a vision by night, and beholde, the fourth beast was grimme and horrible, and marvellous strong. It had grete yron teeth it deuoured and destroyed, and stamped the residue vnder his fete. It was farre vnlike the other beastes,

Pro. 1. c.
that were before it, for it had . ten hornes, wherof I tooke good heede. And beholde, there came vp amonge them another litle horne, before whō there was thre of the first hornes plucked away. Beholde this horne had eyes like a man, and a mouth speaking presumptuous thinges. . I looked till the seates were prepared, and till the old aged sat him downe, his clothing was as white as snow, and the heares of his heade like the pure wooll. His chryone was lyke the fyerie flame, and his wheeles as the burning fyre. There dyd hee foorth a sterie streame, and went out from him. . A thousand times, a thousande serued him. x. . times ten thousand stode before him. The iudgement was set, and the booke opened. Then toke I heede ther vnto, because of the voice of the proud words, which the horne spake. I behelde till the beast was slaine, and his bodie destroyed, . geuen ouer to be burnt in the fire. As for the power of the other beastes also it was taken away, but their liues were prolonged for a time and season. I sawe in a vision by night, and behold, . there came one in the cloudes of heauen lyke the

sonne of man, whiche wente vnto the olde aged, before whom they brought him. Then gaue he him . power and dignitie regall, that all people, tribes, and tongues should serue him. . His power is an euerlastinge power, which shall neuer be put downe: and his kingdom endured vncorrupt. My heart was vexed, and I . Daniel had a troubled spirite within me, and the visions of my head made me astrayde: till I gat me vnto . one of them that stode by, to knowe the trueth concerninge all these thinges. So he tolde me, and made me vnderstande the interpretation of these thinges. These

four great beastes are foure kinges whiche shall arise out of the earthe. These shall take in the kingdome of the sayntes of the most hiest, and possesse it still more and more for a longe season. After this I required diligently to knowe the trueth concerninge the fourth beast, which was so farre vnlike the other beastes, and so horrible: whose teeth were of yron, and his nayles of brasse, which deuoured & destroyed, & staped the residue vnder his fete. I despyed also to knowe the truth as touching the . ten hornes that he had vpon his head, and this other, whiche came vp afterwarde, before whose face there fel downe thre, which horn had eyes and a mouth, and spake presumptuous thinges, and looked with a grimmer visage then his fellows. I beheld, and the same horne made battaile against the sayntes: yea and gate the victoype of thrym, vntill the time that the old aged came, that the iudgement was geuen to the chiefest Sainctes: and till the tyme that the sainctes had the kingdome in possession. He gaue me this aunswere.

That fourth beast shalbe the fourth kingdome vppon earthe: it shall bee more thenne all other kingdomes, it shall deuoure, treade downe, and destroye all other landes. . The tenne hornes, are tenne kinges, that shall arise oute of the kingdome, after whom there shall stande by another, whiche shalbe greater then the firste.

Mat. 25 d
Mat. 13
Mat. 1. b
That fourth beast shalbe the fourth kingdome vppon earthe: it shall bee more thenne all other kingdomes, it shall deuoure, treade downe, and destroye all other landes. . The tenne hornes, are tenne kinges, that shall arise oute of the kingdome, after whom there shall stande by another, whiche shalbe greater then the firste.

Phil. 2. a

mat. 28. c

Joh. 12 d

Dan. 24.

Dan. 9. d

Pro. 15 a

and. 17. c

F

Jach. 1. a

Dan. 2. c He shall subdue three kings, and shall
2 po. 120 sprake words agaynst the best of all:
 he shall destroy the saynts of the most
 best, • and thinke that hee maye
 chaunge times and lawes. They shall
 be geuen vnder his power, • vntill a
 time, two times, and halfe a tyme.
 But judgement shall be kept, so that
 his power shall be taken from him, for
 he shall be destroyed, and perishe at the
 last. As for the kingdome, power and
 all might that is vnder the heauen, it
 shall be geuen to the holy people of the
Luke. 1 c most hiest, whose kingdome is eter-
Dan. 14 f lasting: yea, all powers shall serue and
 obey him. Thus farre extend the wor-
 des. Neuerthelesse, I Daniel was so
 vexed in my thoughtis, that my coun-
Luke. 2. c tenaunce chaunged, • but the wordes
 I kept still in my heart.

The viij. Chapter.

In the thirde yere of the reigne
 of King Balthasar, there appea-
Dan. 7 a red a vision vnto me Daniell af-
 ter that I had sene the first. I sawe
 in a vision (and when I sawe it, I
 was at Susis in the chiefe city, whi-
 che lyeth in the land of Elam) and in
Ier. 49. f the vision, me thought I was by the
Eze. 32 d riuier of Ulai. Then I looked vp and
 sawe: and beholde, there stode before
 the riuier a ramme, which hadde two
 hornes, and these two hornes were
 hye, but one was hyer then another,
 and the best came vp behind. I sawe
 that this ramme pushed with his
 hornes, agaynst the west, agaynst the
 north, and agaynst the south, so that
 no beastes might stande before him,
 nor defend them from his power: but
 he did as him list, and waxed great-
 ly. I toke heed vnto this, and then
28 came there an hee goate from the west
 ouer the whole earth and touched not
 the ground. This goate had a marue-
 lous withen horne betwixt his eyes
 and cam vnto the ramme, that had the
 two hornes (whom I had sene asofore
 by the riuier syde) and ranne fearcelye
 vpon him with his might. I sawe
 him drawe npe vnto the ramme, being
 very fierce vpon him: yea he gaue him
 suche a stroke, that he brake his two

hornes. Neyther had the ramme so
 muche strengthe as to stande before
 him: but he cast him downe, trode him
 vnder his feete, and no man was able
 to deliuer the ramme out of his po-
 wer. The goate waxed exceedingly
 great, and when he was at the stron-
 gest, his great horne was broken also.
 • Then grew there other foure such
 like in the sheade, towarde the foure
 windes of the heauen. Yea, out of one
 of the least of these hornes, there came
 vp yet another horne, whiche waxed
 maruelous great, towarde the south,
 toward the east, and toward the sayre
 pleasant land. It grew vp to the host
 of heauen, whereof it did cast some
 downe to the ground, and of the stars
 also, and trode them vnder feete. Yea,
 it grew vp vnto the prince of the
 host, from whom the dayly offerings
 was taken, and the place of his Sanc-
 tuary casten downe. And a certayne
 season was geuen vnto it, agaynst the
 dayly offeringe (because of wicked-
 nes) that it might cast downe the be-
 ritie to the ground, and so to prosper
 in all thinges, that it wente aboute.
 Vpon this I herd one of the sayntes
D speaking, whiche saynt sayde vnto
 one that asked this question. Howe
 long shall this vision of the dayly sa-
 crifice and of the waiting abhominati-
 on endure, that the Sanctuarye and
 the power shall so be troden vnder
 fote? And he answered him: Vnto the
 evening and the morning, euen two
 thousand and three hundredth dayes:
 then shall the Sanctuarye be cleansed
 agayne. Nowe when I Daniell had
 scene this vision, and soughte for the
 vnderstanding of it: beholde, there
 stode before me a thinge lyke vnto a
 man. And I herd a mans voyce in the
 riuier of Ulai, which cryed, and sayde:
 O Gabziell, make this man vnder-
 stande the vision. So he came, and
 stode by me. But I was afrayde at
 his comminge, and fell downe vpon
 my face. Then sayde he vnto mee: O
 thou sonne of man, marke well, for in
 the last time shall this vision be ful-
 filled

filled. Nowe as he was speaking vnto me I waxed faynt, so that I ranke doſtne to the grounde. But he tooke hold vpon me, and sette me vp againe, saying: Beholde, I will shewe thee what shall happen in the laste wyath: for in the time appoynted it shall be fulfilled. The ramme whiche thou sawest with the two hoznes, is the king of the Medes and Perses: but the goate is the king of Greke lande: the greates hozne that stood betwixte his eyes, that is the principall kinge. But wheras it brake, and foure o-

1. mar. 18

ther rose vp in the steede, it signifyeth, that out of this people shall stande by foure kingdomes, but not so mightie as it. After these kingdomes (whyle vngodlynesse is a growinge) there shall aryshe a kinge of an vnshamefast face, whiche shalbe wise in darke speakinges. He shall be mightie and strong, but not in his owne strength. He shall destroye aboue measure, and al that he gorth about, shall prosper: he shall sea the strong and holy people. And thowhe his craftines, falshode shall prosper in his hande, his hearte shall be proude, and many one shall be put to deathe in his welchynesse. He shall stande by agaynst the Prince of Princes, but he shall be destroyed without hande. And this vision that is shewed vnto thee, is as sure as the euening and the morning. Therefore write thou by this sight, for it will be long or it come to passe. Upon this, was I Daniell very faynt, so that I lay sicke certayne dayes: but when I rose vp, I went about the kinges busines, and marueiled at the vision, neuerthelesse no man knewe of it.

2. mar. 9.

2. Cl. 2.

Clay. 8. d

Dm. 5. c

Jr. 25 b

and. 29. b

The .ix. Chapter.

In the fyrste yere of Darius, the sonne of Bhasuerus, whiche was of the seide of the Medes, and was made king ouer the realme of Chal-dees: yea, euen in the fyrst yere of his reggne, I Daniell desired to knowe the verily number out of the booke, wherof the Lord spake vnto Jer-

emye walke. lxx. yeaues: I tourned me vnto God the Lord, for to praye and make mine intercession, with fastinge sackcloth and ashes, I prayed before the Lord my God, and knowledged saying: O LORD, thou great and fearefull God, thou that keepest couenaunte and mercye with them whiche loue thee, and do thy commaundementes. We haue sinned, we haue offended, we haue bene disobedient, and gone backe: yea, we haue departed from all thy preceptes and iudgements. We woulde neuer folowe thy seruantes the Prophetes, that spake in thy name to our Kinges and Princes, to our forefathers, and to all the people of the land. O LORD righteounesse belongeth vnto thee, vnto vs parteyneth nothinge but open shame: as it is come to passe this daye vnto euery man of Iuda, and to them that dwell at Jerusalem. Yea, vnto all Israel, whether they be farre or nye, throughout all landes, wherin thou hast strawed them, because of the offences, that they hadde done agaynst thee. Yea, O Lord, vnto vs, to our kinges and princes, to our forefathers, euen to vs all, that haue offended thee, belongeth open shame. But vnto thee, O Lord our God, parteyneth mercy and forgiveness. As for vs, we are gone backe from him, and haue not obeyed the voyce of the Lord our God, to walke in his lawes, whiche he layde before vs by his seruantes, the Prophetes: yea, all Israel haue transgressed, and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce. Wherefore, the curse and othe that is written in the lawe of Moyses, the seruant of God (agaynst whom we haue offended) is poured vpon vs. And he hath perſourmed his wordes, whiche he spake agaynst vs, and agaynst our Iudges, that iudged vs, to bringe vpon vs suche a greates plague, as neuer was vnder heauen, lyke as nowe it is come to passe in Jerusalem. Yea, all this plague, as it is written in the lawe of Moyses

2. Cl. 1. a and. 9. c

Baru. 1

W

Eren. 1

Pla. 108

2. pet. 1 d Zech. 7. b

Dent. 27 and. 28 Leuit. 26

Bar. 2. 3

les is come vpon vs. Yet made we not our prayer befoze the Lord our God, that we mighte turne agayne from our wickednes, and to be learned in the veritie. Therefore hath the Lord made halt, to bring this plague vpon vs, for the Lord our God is righteous, in all his workes whiche he doeth: for why? we would not hearken vnto his voyce. And now, O Lord our god, thou that with a mighty hand haste brought thy people out of Egypt, to get thy selfe a name whiche remaineth this day: we haue sinned, O Lord, and done wickedly agaynst all thy righteousness: yet lette thy wrathfull displeasure be turned away (I beseech thee) from thy citie of Jerusalem, thy holy hill. And why? for our sinnes sake, and for the wickednesse of our forefathers, is Jerusalem and thy people abhored, of all them that are about vs: Nowe therefore, O our God, heare the prayer of thy seruante, and his intercession. Let thy face shine ouer thy Sanctuary that lieth waste, for the Lordes sake. O my God, encline thine eare, and hearken (at the leaste for thine owne sake) open thine eyes: behold howe we be desolated, yea and the citie also, whiche is called after thy name: for we do not cast our prayers befoze thee in our owne righteousness, no, but only in thy great mercies. O Lord heare, O forgiue Lord, O Lord consider, tary not ouer long, but for thine owne sake do it, O my God: for thy citie, and thy people is called after thy name. As I was yet speaking at my prayers, knowledginge myne owne sinnes, and the sinnes of my people, makinge so mine intercession befoze the Lord my God, for the holy hill sake of my people: yea, while I was yet speakinge in my prayer, beholde, the man Gabriell, (whom I hadde sene afore in the vision) came flying to me, and touched me about the offering time in the euening. He informed me, and spake vnto me: O Daniell saide he, I am nowe come to make the vnderstand it. For as soon as thou

Bar. 2.b

• Cro. 12

23.8.14b

E

Dan. 7.e
and, 8.a

begannest to make thy prayer, it was so deuised, and therfore am I come to shewe thee. And why? For thou art a man greatly beloued. Wherefore ponder the matter well, that thou mayest learne to vnderstande the vision. xx. weekes are determined ouer thy people, and ouer the holy citie: that the wickednes may be consumed, that the synne maye haue an ende, that the offence maye be reconciled, to bringe in euerlastinge righteousness, to fulfill the visions, and the prophetes, and to annoynt the moste holpe one. Vnderstand this then, and marke it well: that from the time it shalbe concluded, to goe and repaie Jerusalem agayne, vnto Christ (of the annoynted prince: there shalbe seuen weekes. Then shall the streets and walles be buyded agayne. lxij. weekes, but with harde troublous time. After these. lxij. weekes, shall Christ be slayne, and they shall haue no pleasure in him. Then shall there come a people with the Prince, and destroye the citie, and the Sanctuary, and his ende shal come as the water floode. But the desolation shall continue till the ende of the battell. He shall make a stronge bonde with many for space of a weke, and when the weke is halfe gone, he shall put downe the slayne and meate offering. And in the temple there shall be an abhominable desolation, till it be destroyed all. And it is concluded that this wasting shall continue vnto the ende.

The .x. Chapter.

In the thirde yere of king Cyrus of Persia, there was shewed vnto Daniell (otherwise called Balthazar) a matter: yea, a true matter, but it is yet a longe time vnto it. He vnderstode the matter well, and perceived what the vision was. At the same tyme, I Daniell mourned for the space of thre weekes, so that I had no luste to eate breade: as for fleshe and wyne, there came none within my mouth: So, I did not once annoynt

my selfe, till the whole three weekes were out. Upon the .xxiiij. day of the first moneth, I was by the grete floud called Egris. I lift vp mine eyes, and looked, and beholde, a man clothed in linnen, whose loynes were girded by with fine golde of Traby: his bodye was like the Chrysolite stone, his face (to loke vpon) was lyke lightening, his eyes as the flame of fyre, his armes and feete were like sayre glittering metall, but the voyce of his wordes was like the voyce of a multitude. I Daniell alone sawe this vision, the men that were with me, saw it not: but a great fearefulness fel vpon them, so that they fled away and hid them selues. I was left there my selfe alone, and sawe this great vision, so long til there remained no moze strength within me: yea, I losse my colour cleme, I wasted away, and my strength was gone. Yet hearde I the voice of his wordes, and as sone as I heard it, sayntnes came vpon me, and I fell downe flat to the grounde, vpon my face. And beholde, an hande touched me, which set me by vpon my knees, and vpon the palmes of my handes, saying vnto me: O Daniel, thou welbeloued man, take good hede of the wordes, that I shall saye vnto thee, and stand right by, for vnto thee am I nowe sente. And when he had sayde these wordes, I stode by, trembling. He sayd he vnto me, feare not Daniell, for whye? since the firste daye that I set thine heart to vnderstande, and didst chaste thy selfe before the God, thy wordes haue ben heard. And I had come vnto thee, when thou beganest to speake, had not the prince ouer the kingdom of the Perses with stand me .xxi. dayes. But lo. Michael one of the chiefe princes came to helpe me, and I was left to continue there with the kinges of Persia, and am come to shewe thee, what shal happen vnto the people in the latter dayes. For it wilbe long yet of the vision be fulfilled. Nowe when he had spoken these wordes vnto me, I cast downe my head to the grounde, and helde my

tonge. Behold, there touched my lips one very lyke vnto a man. Then opened I my mouth, and sayde vnto him that stode before me: O my Lord, my toyntes are losed in the vision, & there is no moze strength within me. How maye my Lordes seruauent then talke with my Lord: seeinge there is no strength in me, so that I can not take my breath: Upon this heere touched me agayne, one much like a man, and comforted me, saying: O thou manso welbeloued, feare not, be content, take a good hert vnto thee, and be stronge. So when he had spoken vnto me, I recovered, and sayde: Speake on my Lord, for thou hast refreshed me. He said he, knowest thou wherfore I am come vnto thee? now wil I go again to fight with the king and prince of Persia. As sone as I go forth, lo, the prince of Greke land shall come. Nevertheless I wil shewe thee that thing that is fast noted in the scripture of truthe. And as for all ponder matters, there is none that helpeth me in them, but Michaell your prince.

The .xi. Chapter.

And in the firste yere of Darius of Media, I stode by him to comforte him, and to strength him, and now wil I shewe thee the trueth. Beholde, there shall stand by yet the kinges of Persia, but the fourth shalbe far richer then they al. And when he is in the chiefest power of his riches, he shall prouoke every man against the realm of Greke lande. Then shall there arise yet a mightye kinge, that shall rule with great dominio, and do what him list. And as sone as his kingdome cometh by, it shall be destroyed, and deuoyded towardes the foure windes of the heanen. They that come after him, shall not haue suche power and dominion as hee, but his kingdome shall be scatred, yea, euen among other then those. And the kinge of the south shalbe mightyer, then his other princes. And one shalbe stronger then he, and shall rule his dominion

Dan. 9. 8

Dan. 7. 9

1 Mac. 10

With

With great power. And in the ende of yeares, they shall be toynd together, and the kinges daughter of the south shall come to the kinge of the North, for to make frendshippe, but she shall not obtayne the power of that arme, neyther shall shee be able to endure throught his might, but she and suche as brought her (yea and he that begat her, and comforted her for his tyme) shall be deliuered by. Out of the braches of her rote, there shall one stande by in his stead which with power of armes shall go through the kinges land of the north, and haile him according to his strength. As for their Idoles and princes, with their costlie Jewels of golde and silver, he shall cary them away captiues into Egypt, and he shall regyne moze yeares then the kinge of the North. And when he is come into the kinges realme of the south, he shall be fayne to turne agayne into his owne land. Wherefore his sons shall be displeased, and shall gather together a mightie great host of people: and one of theym shall come, and go through like a water flood: then shall he turne, and go forth with despyng and boasting vnto his owne lande.

Ehen the king of the south shall be angry, & shall come forth to fight against the kinge of the North: yea, he shall bring a great multitude of people together, and a great heape shall be geuen into his hand: these shall he cary away with great pryde, for so much as he hath cast downe so many thousandes, neuertheless, he shall not preuaile. For the king of the north shall gather (of the newe) a greater heape of people then afoze, and come forth (after a certaine time and yerres) with a mightie hoste, and exceeding grate good. At the same time there shall many stande by agaynst the king of the southe, so that the wicked childre of the people also shall exalt them selues (to fulfill the vision) and then fall. So the king of the north shall come to lay sege, and to take the stronge fenced cities. And the power of them of the south shall not be able to abide him, and the beste

men of the people shall not be so strong, as to resist him. Shortly, when he cometh, he shall handle him as he liste, and no man shall be so hardy as to stande against him. He shall stande in the pleasant countrey, whiche throught him shall be destroyed. He shall set his face with all his power to obtayne his kingdome, and to be like it. Yea, that shall he doo, and geue him vnto the daughters among women, to destroy him. But he shall sayle, neyther shall he obtayne his purpose. After this shall he set his face vnto the Isles and take many of them. A prince shall stop him, to do him a shame: beside the confusion that els shall come vnto him.

Thus shall he turne agayne to his owne lande, stumble and fall, and be nomore found: so he that came bypon him and did him violence, shall stande in his place, & haue a pleasant kingdome, and after a few days he shall be destroyed, and that neyther in wrath, nor in battell. In his stead there shall arise a byle person, not holden worthy of a kinges dignitie: this shall come in peaceably, and obtayne the kingdom with fayne wordes: he shall fight agaynst the armes of the mightie (and destroye them) yea, and against the prince of the covenant. So after that he hath taken truce with him, he shall handle disceitfully, that he maye get by, and overcome him with a small flocke, and so with craftynesse to get him to the fattest place of the land, and to deale otherwys, then either his fathers or graundfathers did. For he shall destroy the thing, that they had robbed and spoyled, yea, and all the substance, ymagining thoughtes agaynst the strong holdes, and that for a time. His power and heart shall be slered by with a great armie agaynst the king of the south, where throught the kinge of the south shall be moured then vnto battell, with a greate and mightie hoste also. Neuertheless, he shall not be able to stand, for they shall conspire against him. Yea, they that eat of his meat shall hurt him, so that his hooft shall fall, and manye be slayne.

downe. These two kinges shall be minded to do mischefe, and talk of discrepte at one table: but they shall not prosper, for wyse & the ende shall not come yet, vnto the time appointed.

Amos. 5. a. Then shall he go home agayne into his owne lande with great good, and set his heart agaynst the holpe couenant, he shall be busy agaynst it, and then returne home. At the same time appointed he shall come agayn, and go toward the south. So shall it happen otherwise then at the firste, yet once

Ps. 24. d. agayne. And why? the shippes with Italians shall come vpon him, that he may be smitten and turne agayn, that he may take indignation agaynst the covenant of holines, to medle against it. Yea, he shall turne him, and drawe

such vnto him, as leaue the holy couenant. He shall sette mightye men to vnhallowe the sanctuary of strength, to put downe the dayly offeringe, and to set vp the abhominable defoliation. And such as breake the covenant shall be flatter with fayre words. But the people that will knowe their God, shall haue the ouerhand and prosper. Those also that haue vnderstanding among the people shall ensurme the multitude, and for a longe season, they shall be persecuted with sword, with fire, with captiuitie, and with the taking away of their goodes. Howe whe they fall, they shall be set vp with a litle helpe, but many shall cleaue vnto them faynedly. Yea, some of those which haue vnderstanding shall be persecuted also, that they maye be tryed, purified and clenfed, till the tyme be out: for there is yet another time appointed. The kinge shall doo what

Eccl. 2. a. him list, he shall exalt and magnifye him self agaynst al, that is God. Yea he shall speake maruelous thinges against the God of all goddes, wherein he shall prosper so long til the wrath be fulfilled, for the conclusion is deuised alreadye. He shall not regarde the God of his fathers, but his lust shall be vpon women. Yea, he shall not care for any God, for he shall magnifye himselfe alone all. In his place shall hee

worship the mighty stoute God, and the God who his fathers knew not, shall he honour with gold and siluer, with precious stones and pleasant Jewels. Thus shall he do, throughe his stronge fenced places, settinge by his strange god, whom he confesseth, and encreasing his glozre. Suche as will receaue him, and take him for God, he shall geue the great worship and power, yea, and make them lordes of the multitude, and geue them the lande with rewardes. In the latter tyme shall the Kinge of the south stryue with him, and the kinge of the north in like maner shall come against him with charrets, hoysmen, and with a great nauye of ships. He shall come into the landes, destroye go throughe: he shall enter also into the fayre pleasant land. Many cities and countreys shall decay. except Edom, Moab, and the beste of the children of Ammon, which shall escape from his hande. He shall stretch forth his hands vpon the countreys, and the land of Egypt shall not escape him. For throughe his goinge in, he shall haue dominion ouer the treasures of siluer and golde, and ouer all the precious Jewels of Egypt, Libia, and Ethiopia. He shall thelesse, the tydinges out of the East and the North shall trouble him, for the which cause he shall go forth to destroye and rote out a great multitude. The tentes of his palace shall be pitched betwixt the two seas, vpon the hill of the noble sanctuary, for he shall com to his death, and then shall no man helpe him.

Apo. 12. a

Apo. 11. a

Apo. 19. d

The .xij. Chapter.

The time will come also, that the gret prince. Michai, which standeth on my peoples side shall arise vp, for there shall come a tyme of trouble, suche as neuer was, since ther began to be any people vnto that same time. Then shall thy people be deliuered, yea, all those that be found written in the booke. Manye of them that sleepe in the duste of the earth shall awake, some to the euering lasting

Apo. 59 e

Mat. 24.

Job. 15. b

2 Co. 13. e

Al. b.

lasting

lasting life, come to perpetuall shame
mat. 13.c and reproofe. • The wise (suche as
B have taught other) shall glister as the
shining of heuen, and those that haue
instruēt the multitude vnto godlines
shalbe as the starres, woulde without
ende. And thou O Daniell, shutte vp
these wordes, and seale the booke till
the laste tyme. Many shall go aboute
here and there, and then shall know-
ledge increase. So I Daniell looked
and beholde, thre boode as it were o-
ther two, one vpon this shore of the
water, the other vpon yonder side. And
one of them sayde vnto him whiche
was clothed in linen and stode aboue
vpon the waters of the floud. Howe
long shall it be to the end of these wo-
derous workes? • Then heard I the
man with the linnen clothes whiche
stode aboue vpon the waters of the
floud: when he helde vp his right and
lefte hande vnto heauen, and swore by
him whiche liueth for euer, • that it
shall tarpe for a time, two times, and
halfe a time: and when the powre of
the holpe people is cleane scattered a-
bode, then shal al these things be ful-
filled. I hearde it well, but I vnder-
stode it not. Then said I: O my Lord
what shall happen after that? He an-
swered: So thy wat Daniell, for these
wordes shalbe closed vp and sealed, till
the laste tyme: and many shalbe puri-
fied, clensed, and tryed, (as it were
with fyre) But the vngodly shal liue
wickedly • and those wicked (as ma-
nye of theym as they be) shal haue no
vnderstandinge. As for suche as haue
vnderstandinge, they shall regarde it.
And from the tyme forth that the day-
lye offering shalbe put downe, and the
abominable desolation set vp, there
shalbe. M.ccc. dayes. • O well is
him that wayteth and cometh to
the. M.iii. C. xlv. dayes. Go thou
thy way now till it be ended: take thy
rest, and abide thy lotte, till the dayes
haue an ende.

The booke of the Pro-
phce of Oseas.

The first Chapter.



This is the worde of
the Lord, that came
vnto Oseas, the son
of Beerī. in the daies
of Oseas, Joathan,
Ahaz and Iezekias
kings of Iuda, and
in the tyme of Jeroboam the sonne of
Joas king of Israel. Firste, when
the Lord spake vnto Oseas, he sayd
vnto him: • Go thy way, take an har-
lot to thy wife, and gette children by
her: for the land hath committed great
whoredome against the Lord. So he
went, and toke Gomer the daughter
of Deblaim, whiche conceived and
brought forth a sonne. And the Lord
sayde vnto him: call his name Is-
rael, for • I will shortlye auenge the
blud of • Israel vpon the house of
Iehu, and will bring the kingdome
of the house of Israel to an end. The
will I breake the bowe of Israel, in
the balley of Israel. She conceived
yet agayne, and bare a daughter. And
he sayde vnto him: Call her name Lo-
ruhamah (that is, not obtaining mer-
cy) for I will haue no pitie vpon the
house of Israel, but forget them, and
put them cleane out of remembraunce.
• Neuertheles, I will haue mercy v-
pon the house of Iuda, and will saue
theym, euen through the Lord they
God. But I will not deliuer theym
through any bow, sword, battell, hor-
ses, or horsemen. Now when she had
weined Loruhamah, she conceived a-
gayne, and bare a son. Then sayde he:
call his name Loany. For whye, ye
are not my people, therefore will not
I be your God. And though the nu-
ber of the children of Israel be as the
sande of the sea, which can neyther be
measured nor tolde: yet in the place
where it is sayd vnto the, • ye be not
my people: euen there shall it be thus
reported of theym, • they be the chil-
dren

The ende of the Pro-
phce of Daniell.

ben of the lining God. • Then shall the children of Iuda, and the children of Israel be gathered together again, and chose them selues one head, & then depart out of the land, for great shall be the day of Israel.

¶ The .ij. Chapter.

Tell your brethren, that they are my people, and your sisters, that they have obtained mercy. As for your mother, ye shall chide with her, & reprove her: • for she is not my wife, neither am I her husband, onlesse she put away her whoredome out of my sight, and her aduoutrie from her beastes. If no, I shall strippe her naked, and sette her • euen as she came into the worlde: yea, I shall laye her wast, and make her like a wilderness, and slea her for thirst. I shall haue no pittie also vpon her children, • for they be the children of fornication. Their mother hath broken her wedlock, and she that bare them • is come to confusion. For she sayd: I wil go after my louers, that geue me my water & my bread, my wool and flaxe, my oyle and my drinke. But I will hedge the way with thornes, and stoppe it, that she shall not fynd her foote steps: and though she runne after her louers, yet shall she not get them, she shall seeke them, but not finde them. • Then shall she say: wel, I wil go turne againe to my first husband, for at that time was I better at ease, then nowe. But this would she not know, where as I yet gaue her coyne, wyne, oyle, spicer, and golde, • whiche she hath hanged vpon Baal. wherfoze, now will I go take my coyne and wyne again in their session, and sette agayne my wool and my flaxe, whiche I gaue her, to couer her shame. • And nowe will I discouer her foolishnes, euen in the sight of her louers, and no man shall deliuer her out of my handes. Whozouer I will take away all her myrrhe, • her holpe dayes, her newe moones, her Sabbothes, and all her solemne feastes. I will destroy her vineyardes, and fig-trees, though she sayth: lo, here are my rewardes, that my louers haue

geuen me. I will make it a wood, and wilde beastes shall cate it vp. I will punish her also for the dates of Baal, wherin she censed him, decking him with her rare ringes and cheynes whiche she solowd her louers, & forgate me, saith & Lord. wherfoze behold I will cal her again, bying her into a wilderness, and speke frendly vnto her: there will I geue her her vineyardes again, yea, and the • valley of Achor also, to shewe her hope & comfort. Then shall she syng there, • as in the time of her youth, and • like as the day when she came out of the land of Egypt. Then (sayth the Lord) she shall saye vnto me, O my husbande, and shall call me no more Baal: for I will take away those names of Baal from her mouth yea, she shall neuer remember theyr names anye more. • Then will I make a conenant with them, with the wilde beastes, with the foules of the ayre, & with euery thinge that crepeth vpon the earth. • As for bowe, sword and battell. I will destroy such out of the lande, and will make them to slepe safely. • Thus will I marry thee vnto mine owne selfe for euermore: yea, euen to my selfe will I marry thee in righteousnesse, in equitie, in louinge kindnes and mercy. In sayth also wil I marry thee vnto my selfe, and thou shalt know the Lord. At the same time will I shewe my selfe frendly & gracious vnto the heuens, saith the Lord, and the heuens shall helpe the earth, & the earth shall helpe the coyn, wyne and oyle, & they shall helpe Israel. • I will sowe the vpon earth, for a seede of mine owne selfe, and will haue mercy vpon her, that was without mercy. And to them whiche were not my people, I will saye: thou art my people, and he shall saye: thou art my God.

¶ The .iij. Chapter.

Then sayd the Lord to me: • Go yet thy way, and wowe an aduoutrous woman, whom thy neighbour loneth, as the Lord doeth the children of Israel: howe be it, they haue respecte to strange goddesses, • and loue the wine cannes.

So I gather for .xv. silverlinges, and for an homer and an halfe of barley, and sayd vnto her: Thou shalt abide with me a longe season, but see that thou playest not the harlot, and looke thou medle with none other man, and then
2. pa. 15c will I kepe my selfe for thee. • Thus the childzen of Israel shall sit a great while without king or prince, without offeringe and aulter, withoute priest and reuelation. But afterward shall the childzen of Israel conuert and seeke the Lord their God, and • Dauid their king: and in the latter daies they shall worship the Lord, and his louing kindnes.

Eze. 34

The .iiij. Chapter.
Hear the worde of the Lord, O ye childzen of Israel. For the Lord must punish them, that dwell in the lande. And whye? there is no trueth, there is no mercy, there is no knowledge of God in the land: but swearing, lying, manslaughter, these and aduourie, haue gotten the ouerhand, and one bloudgyltines foloweth another. Therefore shall the lande be in a miserable case, and all they that dwell therein, shall be rooted out. The beasts in the field, the fowles in the ayre, & the fishes in the sea, shall dye. Yet is ther none that wil chasten nor reprove another. • For thy people rebuketh the priests, whiche should reforme other men. • Therefore stum-
B blest thou in the day time, and the prophet with thee in the nighte. I will bringe thy mother to scilence, and whye? • my people perishe because they haue no knowledge. Seeing then that thou hast refused vnderstandinge, therefore will I refuse thee also, so that thou shalt be no more my priest: and for so much as thou hast forgotten the lawe of thy God, I will also forgette thy childzen. The more they increased in the multitude, the more they sinned agaynst me, therefore will I change their honor into shame. They eate vp the synnes of my people, and
Ela. 24a corage the in their wickednes: • thus the Priest is become like the people. Wherefore I will punish the for their

Mal. 1b

Bar. 3b

Ela. 24a

wicked waies, and rewarde them according to their owne imaginations. • They shall eat, and not haue inough. • They haue bled whoredome, therefore shall they not prosper: and whye? they haue forsaken the Lord, and not regarded him. Whoredome, wine & drunkennes taketh the heart away. • Why people aske counsell at their stockes, their stasse must tell the. For an whorish minde hath disceined them, so that they commit fornication agaynst their god. • They make sacrifices vpon the hye mountaynes, & burne their incense vpon the hilles: yea, among the oaks, groues, and bushes, for there are good shadowes. Therefore your daughters are become harlottes, and your spones haue broken their wedlocke: I wil not punish your daughters for being defiled, and your bydes that became whoores: • seying the fathers themselves haue medled with harlottes, and offered with unthriftes: but the people that will not vnderstand must be punished. Though thou Israel art disposed to playe the harlot, yet shouldst not thou haue offended, O Iuda, thou shouldst not haue runne vnto Gilgal. nor haue gone vnto Bethauen, nor haue sworn, the Lord liueth. For Israel is gone backe lyke a wanton cowe. The Lord therefore shall make her feede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Idols: wel, let him go, their drunkennes hath put them backe, and brought them to whoredome. Their rulers lone rewardes, bringe (saye they) to their owne shame. I wind shall take hold of their fethers, and they shall be confounded in their offerings.

The .v. Chapter.
O ye priests here this, take hede • O thou householde of Israel: gene eare • O thou kingly house for it were your part to see iudgement done, but you are become a snare vnto Mizpah, & a spred net vnto mount of Ephraim: they kill sacrifices by heapes, and turne far from the Lord, and I haue bene a rebaker of them all.

I know Ephraim well ynough, and
Israel is not hid fro me: for Ephra-
im is now become an harlot, and Is-
rael is defiled. They are not minded
to turne vnto their God, for they haue
an whorish heart, so that they canne
not knowe the **I D R D E**. But
Old. 7. d the pride of Israel will be rewarded
him in his face, yea both Israel and
Ephraim shall fall for their wicked-
nesse, & Juda with them also. They
Jer. 3. d shall come with their sheepe and bul-
locks, to seke the lord, but they shall
not finde him, for he is gone frome
them. As for the Lord, they haue refu-
sed him, and brought by bastard chil-
dren: a moneth therfore shall deuoure
them with their portions. Blowe
with the shalumes at Gibeon, & with
the trompet in Ramah, cry out at Be-
thanen vpon the one side of Ben Ja-
min. In the time of the plague shall
Ephraim be layd wast, therfore did I
faithfully warn the tribes of Israel.
Yet are the princes of Juda become
like them: that remoue the land mar-
kes, therfore will I poure oute my
wrath vpon them like water. Ephra-
im is oppressed, and can haue no right
of the lawe: for why? they folowe the
doctrins of f vngodly men. Therfore
will I be vnto Ephraim as a mothe,
and to the house of Juda as a cater-
pillar. When Ephraim saw his sik-
nes, and Juda his disease, Ephraim
went vnto Assur, and sent vnto kinge
Iared, yet could not he helpe you, nor
ease you of your paine. I am vnto E-
phraim as a lyon, & as a lions whelpe
to the house of Juda. When I will
spoyle them, and go my waye. I will
take them with me, and no man shall
rescue them. I will go, and retourne
to my place, till they knowledge that
they haue sinned, and seke me.
E. vi. Chapter.
In their aduersitie they shall early
seeke me, and saye: Come, lette vs
turne agayne to the Lorde: for hee
hath smitten vs, and he shall heale vs:
he hath wounded vs, and hee shall
binde vs by agayne: after two dayes
shall he quicken vs, in the thirde daye

he shall rayse vs by, so that we shall liue
in his sight. Then shall we haue vn-
derstanding, and endeavour our selues
to knowe the **I D R D E**. He shall
go forth as the spring of the day, and
comme vnto vs, as the evening and
morning rayne vpon the earthe. O
Ephraim, what shall I do vnto thee?
O Juda, howe shall I intreate thee?
seeing your loue is lyke a morninge
cloude, and like a dew that goth ear-
ly away. Therfore haue I cut downe
the Prophetes, and let them be slayne
for my woordes sake: so that thy pu-
nishment shall come to light. For
I haue pleasure in louing kindnesse,
and not in offering: yea, in the know-
ledge of God, more then in burnt sa-
crifice. But euen like as Adam did,
so haue they broken my couenant, and
set me at naught. Gilad is a Citie of
wicked dooers, of malicious people,
and bludshedders. And as they are ar-
med, wayt for him that passeth by the
way, suche is the counsell of the pie-
ties, which with one agreed counsell,
murder cruelly such as kepe the way
yea, they dare do all vnspcakable mis-
chiefes. Horrible thinges haue I sene
in the house of Israel, there playeth
Ephraim the harlot, and Israel is de-
spised: yea, and thou Juda keepest an
harlotte for thy selfe, when I retourne
the captiuitie of my people.

E. vii. Chapter.

Vhen I vndertake to make
Israel whole, then the vn-
graciousnes of Ephraim, and
the wickednes of Samaria commeth
to light: then go they about with lies
therfor the thefe robbeth within, and
without the spyler destruction. They
consider not in their herts, that I re-
member all their wickednesse. Nowe
their own inuentions haue beset them.
Which I se wel ynough. They make
the king and the princes, to haue ple-
sure in their wickednes and lyes. All
these burne in adnourtie, as it wer an
ouen that the baker heateth, when he
hath left kneading, till the dowgh be
lenened. Eue so goth it this day with
our kings & princes, for they begin to
be

B
P. 10. 168

E
Mat. 9. b
Jer. 7. c
Gene. 3. e

Jer. 2. b

Rom. 1. d

be wood broken through wine: they
vse familiaritie with such as disceane
them. They with the imagination of
their heart are like an ouen, their slepe
is all the night like the sleepe of a ba-
ber: in the morning is he as hot as the
flame of fyre, they are altogether as
hote as an oue. They haue deuoured
their owne iudges, all their Kinges
are fallen, yet is there none of the that
callet byon me. Therefore must E-
phraim be mixt amonge the heathen.
Ephraim is become like a cake that
no man turneth, strangers haue de-
uoured his strength, yea he regardeth
it not: he waxeth full of gras heares,
yet will he not know it, and the pride
of Israel is cast downe before their
face, yet will they not turne to the
Lorde their God, nor seeke him for all
this. Ephraim is like a doue, that is
begiled, and hath no bert: Now call
they vpon the Egyptians, now goe
they to the Assirians: but whyle they
be going here and there, I will spread
my net ouer them, and drawe theym
downe as the fowles of the ayre, and
according as they haue bene warned,
so will I punishe them. Wo be vn-
to them, for they haue forsaken mee.
They must be destroyed, for they haue
set me at naught. I am he that haue
redemed them, and yet they dissemble
with me. They call not vpon me
with their hartes, but I see howlinge
vpon their beddes. Whereas they come
together, it is but for meate & drinke,
and me will they not obeye. I haue
caught them, and defended their arme,
yet do they imagin mischef against me.
They turne theym selues, but not to
the mooste hyest, and are become as a
broken bowe. Their princes shall be
slayne with the sword, for the malice
of their tanges, suche scorners shall
they haue in the land of Egypt.

The. viij. Chapter.

Set the horne to thy mouth, and
blow: swifte (as an Eagle)
shall the enemye come agaynst
the house of the Lorde: for they haue
broken my couenant, and transgres-
sed my lawe. Israel should haue said

unto me, thou art my God, we know
the: but he hath refused the thing that
is good, therefore shall the enemye fo-
lowe vpon him. They haue orde-
ned kinges, but not through me: they
haue made princes, and I muste not
knowe of it. Of theyr siluer and
golde haue they made theym ymages,
to bring them selues to destruction.
Thy calfe, O Samaria, shall be ta-
ken away, for my wrathfull indigna-
tion is gone forth agaynst thee. How
long will it be, or they can be censed.
For the calfe came from Israel, the
workman made it, therefore can it be
no God, but euen in peeces shall the
calfe of Samaria be broken. They
haue sowne wind, therefore shall they
reape a storme. Their seede shall beare
no coine, there shall no meele be made
of their increase: though they reape,
yet shall strangers deuoure it. Is-
rael shall perishe, the Gentiles shall
intreate him as a foule vessel. Hence
they went vp to the Assirians, they
are become like a wilderness in the de-
sert. Ephraim geueth rewardes to
get louers, and though they hye them
among the heathen, yet now we wil
gather them vp. They shall begin to
be wried with the burthen of kinges
and princes. Ephraim hath made ma-
ny aultars to do wickednes, his aul-
ters (I saye) he hadde to his synne.
Though I shewe them my lawe ne-
uer so much, they count it but strange
doctrine. Where as they do sacrifice,
offering the fleshe and eatinge it: the
Lorde will haue no plesure therein: but
will remember their wickednes, and
punishe their sinnes. Israel tour-
neth agayne into Egypte, they haue
forgotten him that made them, they
build saye palaces, and Iuda maketh
many stronge Cities, therefore will
I sende a fyre into their cities, and it
shall consume their palaces.

The. ix. Chapter.

Do not thou triumph, O Is-
rael, make no boasting ouer
topous things as do the hea-
then, for thou hast committed aduontry
agaynst thy God, whoshe rewardes
hast

Exe. 2 c hast thou loved more then al the corne
flooers. • Therefore shall they nomore
enjoy the corneflooers, and wine pres-
ses, and their sweete wine shall taylor
them. They will not dwell in the loz-
des lande, • but Ephraim tourneth a-
Ex. 4 c gaine into Egypt, and eateth unclean
things among the Assirians. They
poure out no wine for a drinkeoffring
vnto the Lord, neither geue they him
their saine offerings, but they be vn-
to them as mourners meates, wherin
all they that eat them are defiled. For
the bread that they haue such lust vn-
to, shall not come into the house of the
Lord. What will ye do then in the so-
lemne days, & in the feast of the Lord?
No, they shall get them awaye for the
destruction. Egypt shall receyue them,

B Noph shall burie them. The nettles
shall ouergrowe their pleasant goods,
burres shall be in their tabernacles.
Wepe sure (O Israel) the time of vi-
sitation is come, the daies of recompen-
sing are at hand. And then shall Israel
knowe, that they were deceaued by a
prophete foolish, mad, and in a fren-
sie, for the multitude of thine iniqui-
tie, god shall multiply enemies against
thee. Ephraim hath made him selfe a
watchman of my God, a prophet, that
is become a snare to do hurte in euery
crete, and abomination in the house
of his God. They be gone to farre,
and haue destroyed them selues, lyke
Jud. 19. as they didde afore time, at • Gaboa,
1. r. 10. c therfore their wickednes shall be re-
1. reg. 9. c membred, and their sinnes punished.

C I found Israel like grapes in the wil-
dernes, and sawe their fathers as the
Jer. 24 a figg. • figges in the toppes of the figge
Jer. 25 b tree. • But they are gon to Baal Peor
and turne away from me to that shame-
full Idoll, and are become as abhomi-
nable as their iouers, Ephraim sleeth
lyke a birde, so shall they glozie also.
In so muche, that they shall neyther
begette, conceaue, nor beare children.
And though they brynge vp anye, yet
will I make them childlesse amonge
men. Yea, wo shall come to theyr,
Jer. 47 a when I departe from them. • Ephra-
im (as me thinke) is planted in wel-

thines, lyke as Cyprus, but now must
she bryng her owne children forth to
the manslayer. • Forde, thou shalt
geue them: what shalt thou geue the? •
geue them an vnfruitful wombe and
dry brestes. All their wickednesses is
done at • Gilgall, there do I abhorre
them. For the vngraciousnes of their
owne inuentions, I will drue them
out of my house. I will loue them no
more, for all their princes are vnfaith-
full. Ephraim is heuen downe, their
rote is dried vp, so that they shal bryng
no more fruite, yea, and thoughte they
bryng forth any, yet will I slea euen
the beste beloued fruite of their body.
My God shall caste them awaye, for
they haue not ben obedient vnto him:
therfore shall they go astraye amonge
the heathen.

The .x. Chapter.

I Israel was a goodly vine, but he
hath broughte forth vnprofitable
fruite: yea, the more fruite he had,
the moe aulcers he made, the more good
I did to their land, the more frendship
shewed they to theyr ymages. They
heartes is deuided, therfore will they
be destroyed. The Lord shall breake
downe their ymages, he shall destroy
their aulcers. Then shall they say: we
haue no kinge, for why? we haue not
scared the lord. And what shal then
king do vnto vs. They comē together
& sweare vaine othes, they be confede-
rate together, therfore groweth their
punishment, as the wedes in the sozo-
wes of the land. They that dwell in
Samaria haue worshipped the calfe
of Bethauen: therfore shall the people
mourne ouer them. Yea, and the prie-
stes also, that in their welthines re-
ioyled with them: and why? it shall
passe away fro them. I shalbe brough-
t to the Assirian: for a present vnto king
Zarub. Ephraim shall receaue full
punishment. Israel shalbe confounded
for his owne imaginations. Sama-
ria with his king shall vanishe away
as the scumme in the water. The hye
palaces of Iuen, where Israel do
sinne, shalbe cast downe: thistles and
thornes shal growe vpon their aulcers.

• The.

Israel

The Prophecie

Luk. 23 c. • Then shall they saye to the mountes:

Caynes: couer vs, and to the hilles: fal

Jud. 19 a vpon vs. O Israel, thou hast sinned

as • Gabaon did afoze time, where they

remayned: should not the battell then

come vppon the wicked childzen, as

well as vppon the Gabaonites: I

will chasten theym, euen after myne

owne despyte, the people shalbe gathe-

red together ouer them, when I pu-

nish them for their great wickednes.

Ephraim was vnto me, as a kowe

that is vled to go to plowe, therefore

I loued him, and sell vpon his saye

neck. I dioue Ephraim, Iuda plow-

ed, and Iacob played the husbände

man: Shewe vnto righteousness, and

reape the fruites of welldoing: plowe

by your freshe lande, for it is time to

seeke the Lorde till he come, and rayne

righteousnes vppon you. But you

haue plowed badgodynesse, ye haue re-

aped iniquitie, you haue eaten the fruite

of lyes. Seyng thou putttest thy con-

fidence in thine owne wayes, and

leanest to the multitude of thy woor-

thes, there shall growe a sedition a-

monge thy people. All thy stronge

Cities shall be layde waste, euen as

Salmana was destroyed with hys

familiars, throughte him that was a-

uenged of Irbell, in the daye of bat-

tell, where the mother perished with

her childzen. Euen so shall it go with

you (O Bethel) because of your ma-

licious wickednes. Lyke as the moz-

ning goeth away, so shall the kinge of

Israel passe.

The xi. Chapter.

When Israel was yonge, I

loued him, • and called my son

out of the land of Egypt. But

the more they were called, the more

they went backe, • offering vnto ydols

of Baal, and censing ymages. I ter-

ned Ephraim to go, and bare them in

myne armes, but they regarded not

me, that woulde haue helped them. I

led theym with cordes of frendship,

and with bandes of loue. I was euen

hee, that layde the yoke vppon theyr

necks. • I gaue them fodder my selfe

Exod. 26 • that they should not gouerne into

Egypte. And nowe is I stirre their

kinge. For they shoulde not turne

vnto me. Therefore shall the swordes

beginne in their Cities, the srope that

they haue layed by, shall be destroyed

and eaten: and that because of theyr

owne ymaginations. And my people

shall stande in a doubt whether to

turne theym, for when the prophetes

called them to the moste hieft, not one

yet woulde geue him his gloze. What

greate thynges haue I geuen thee,

O Ephraim: howe saythfully haue

I defended thee, O Israel: haue I

dealt with thee as with • Adama:

or haue I entreated thee lyke Sebo-

im: No, my heart is otherwise myn-

ded. Yea, my mercy is so feruent: ther-

fore haue I not turned me to destroy

Ephraim in my wrothful displeare.

For I am God, and no man. I am e-

uen that holpe one, in the myddest of

thee, thoughte I came not within the

Citie. The Lorde roareth like a lyon,

that they may folowe him: yea, • as a

lyon roareth he, that they maye be a-

frayed lyke the childzen of the sea, that

they maye be scattered away from E-

gypte, as men scatter byrdes: and a-

frayde away (as dones vse to be) from

the Irlirians land: and that because I

would haue them tary at home, sayth

the Lorde. But Ephraim goeth about

me with lies, and the house of Isra-

ell dissembleth. Ouely Iuda holdeth

him with God and with the true ho-

lye thynges.

The xij. Chapter.

Ephraim is fed with opye, & so:

loseth after y eall wind: he is

euer increasunge lyes and de-

struction. They be confederate with

the Irlirians, • theyr oyle is carryed

into Egypte. The Lorde hath a court

to hold with Iuda, and will punish

Jacob. After their owne wayes, and

according to their owne inuentions,

shal he recompence them. He toke his

brother by the hele, when he was yet

in his mothers wombe, and in his

strength he wrestled with God. • He

strone with the angel, and gat the vic-

tope, so that he prayed & desired him.

Exo. 3. b

Mat. 2. c

2. re. 12. e

Exod. 26

He found him at Bethel, and there he talked with vs. Yea, the Lord God of hostes, euen the Lord him selfe remembred him. The turne to thy God kepe mercye and equitie, and hope still in thy God. But thou arte lyke the marchant that hath a false weight in his hande, he hath a pleasure to occupy extortion. Ephraim thinketh thus. • Cusse, I am riche, I haue good ynough, in all my workes shall not one fault be founde that I haue offended. Yet am I the Lord thy God, euen as when I brought thee out of the land of Egypt, and sette thee in thy tentes, and as in the hye feast dayes. I haue spoken throughe the Prophetes, and shewed diuers visions, and declared my self by the ministracion of the prophetes. But at Galaad is the abhominacion, they are fallen to banitie. At Gilgal they haue slayne open: as many heapes of stones as they hadde in their lande forswes, so many altiers haue they made. • Jacob slid into the lande of Siria, and Israel serued for a wife, and for a wife he kepte shepe. By a prophet the Lord brought them out of Egypt, and by a prophet he preserued them. But Ephraim hath prouoked him to displeasure throughe his abhominacions, therfore shal his blud be poured vpon him self, and the Lord his God shal reward him of his blasphemies.

The. xliij. Chapter.

Vhen Ephraim spake, the he then trembled, and he was exalted among the Israelites, but he is gone backe to Babil. Therfore must he die. And now they sinne moze and moze: of their syluer they make them moulten ymages, after the ymaginations of their owne braynes, that is verpe pholis, and yet all is nothing but the worke of the craftsman. Not withstanding they preach of the same to such as there sacrificeth: who so will hysle the caines offereth perfectelpe. Therfore they shalbe as the morning clowde, and as the dewe that early passeth away, and like as dust that the wynde winde taketh awaye from the

sooze, and as smoke that goeth out of the chimney. I am the Lord God which brought thee out of the lande of Egypt, that thou shouldest knowe no God but me only, and that thou shouldest haue no sauour, but onely me. I toke diligent hede of thee in the wilderness, that day land. But when they were well fedde and had ynough, they waxed proude, and forgot me, therfore will I be vnto them as a lyon, and as a leoparde in the wyages, to the Assirians. I will come vpon them as a she beare, that is robbed of her whelpes, and I will breake the stubberne heart of theirs. There will I deuoure them as a lyon: yea, the wilde beastes shal teare them. • O Israel, thine iniquitie hath destroyed thee, but in me onely is thy helpe. Where are thy kinges now, that shoulde helpe thee in all thy Cities? Yea, and thy Iudges of whom thou saydest. geue me a kinge and princes (wel) I gaue thee a king in my wyathe, and in my displeasure wil I take him from thee again. The wickednes of Ephraim is bound together, and his sinne lieth hid. Therfore shal forswes come vpon him, as vpon a woman that trauspleth. An vndiscrete son is he, for he considereth not, that he shoulde not haue bene able to haue endured in the tyme of his byrth, had not I defended him fro the graue, and deliuered him from death. • O death, I wil be thy death: O hel, I will be thy stinge, yet can I see no consozt, for when he is now the goodliest among the brethren, the east wind (euen the wynde of the Lord) shal come downe from the wilderness, and dye by his condites, and drinke by his welles: he shal spoyle the treasure of all pleasante vessels. As for Samaria, they shalbe made wast, and why: they are disobedient vnto their God. They shal perishe with the sword, their children shalbe slayne, and their women great with child shalbe ript by.

The. xliij. Chapter.

O Israel, turne thee now vnto the Lord thy God, for thou hast taken a great fall throughe the

Exo. 43

Job. 22

1. reg. 8

2. Cor. 1

Ier. 18

Eze. 18

the

Pla. 92 a

Heb. 3. c

25

thy wretchednes. Take these wordes with you, when ye turne to the Lord and saye vnto him: O forgiue vs all our sinnes, and receaue vs graciously, and then will we offer the bullockes of our lippes vnto thee: I shall be nomore our helper, neither will we ryde vpon horses any more. As for the workes of our handes, we will nomore call vpon them: For it is thou that art our God, thou thyselfe euer mercy vnto the fatherlesse. O (yf they would do this) I should heale their sores: yea, with all my heart would I loue them, so that my wrath should cleane be turned away from the. Yea, I would be vnto Israel as the dewe, and he should growe as the liue, and his roote should breake out as Libanus. His branches should spread out abroade, and be as fayre as the Oliue tree, and smel as Libanus. They that dwell vnder his shadowe, should come againe, and grow vp as the corne, and flourish as the vine. We should haue as good a name as the wine of Libanus. O Ephraim what haue I to do with ydols any more? I will graciously heare him, and leade him forth. I will be vnto thee as a greene figge tree: vpon me shalt thou find thy fruit. Who so is wyle, shall vnderstande this, and he that is right instruct will regard it. For the wates of the Lord are righteous, suche as be godly will walke in them. As for the wicked, they will stumble therein.

Iere. 9. b

Pla. 18 c

The end of the prophecie of Oseas.

The booke of Joel the Prophet.

The first Chapter.



This is the worde of the Lord that came vnto Joel the sonne of Phatuel. Heare, O ye elders, ponder this well, O ye that

dwell in the lande, yf ever there hapened suche a thing in your dayes, or in the days of your fathers. Tell your children of it, and let them shewe it vnto their children, and so they to certifye their posteritie thereof. Looke what the caterpillar hath lefte, that hath the greshopper eaten vppon, what the greshopper lefte, that hath the locust eatē vp, and what the locust hath lefte, that hath the blasting winde consumed. Wake vp ye dronkards, & wepe, mourne all ye wine suppers, because of your sweete wine, for it shall be taken awaye from your mouth. Yea, a myghtie and an innumerable people shall come vp into my land, these haue teeth like the teeth of lions, & chaw bones like the lionesses. They shall make my vineyard waste, they shall pill of the barches of my figgetrees, strippe them bare, caste them awaye, and make the branches white. Make thy mone as a virgin doeth, that gyrdeth her selfe with sacke, because of her bydegroom. For the wine and drinke offering shall be taken awaye from the house of the Lord, and the priests the Lords ministers shall mourne. The field shall be wasted, the land shall be in a miserable case, for the corne shall be destroyed, the sweete wyne shall come to confusion, and the oyle bitterly desolate. The husbandmen and the wyne gardeners, shall looke pitously and make lamentation, for the wheate wine & barley, and because the harvest vpon the feild is so cleane destroyed. The grape gatherers shall make gret mone when the vineyard and figgetrees be so bitterly wasted: yea al the pomgranats palme trees, appletrees, and the other trees of the feild shall wither away. Thus the mery cheare of the children of men shall come to confusion. Gird you, and make your mone, O ye priestes, mourne ye ministers of the altar: go your way in, and slepe in sackcloth, O ye officers of my God, for the meat and drinke offering shall be taken awaye fro the house of your God. Proclaime a fasting, call the congregation, gather the elders, and all the

inhabitors of the land together into the house of the Lord your God, and cry vnto the Lord: alas, alas for this day. And whype the daye of the Lord is at hande, and cometh as a destroyer from the almighty. Shall not the meates be taken awaye before oure eyes, the mirth also and ioye from the house of our God? The sede shall perishe in the grounde, the Garners shall lye wast, the flookes shalbe broken downe, for the corne shalbe destroyed. What a sighing make the kine: the bullockes are in very euill liking, because they haue no pasture, and the shepe are famished away. O Lord, to thee will I cry, for the fire hath consumed the goodly pastures of the wilderness, and the flame hath bent vp al the trees of the field. Yea, the wilde beastes cry also vnto thee, for the water riuers are dyed vp, and the fyre hath consumed the pastures of the wilderness.

The .ij. Chapter.

Blowe out the trumpet in Zion, and crye vpon my holy hill that all suche as dwell in the lande, maye tremble at it: for the daye of the Lord cometh, and is harde at hande: a darke day, a gloming daye, a cloudye daye, yea, a stormy day, like as the morning spreadeth out vpon the hillies. Namelye, a great and mightye people, such as haue not ben since the beginning, neyther shall bee after them for euer moze. Before him shalbe a consuming fyre, and behinde him a burning flame. The lande shall be as a garden of pleasure before him, but behind him shal it be a very waste wilderness, and there is no man that shal escape him: They are to loke vpon like barbed horses, and runne like hoysmen. They skippe vp vpon the hillies as it were the sound of charettes, as the flame of fyre that consumeth the straws, and as a mightye people readye to the battayle. The folke shal be afrayde of him, all faces shalbe as blacke as a pot: These shal runne like

grauntes, and leape ouer the walles lyke men of warre. Every manne in his going shal kepe his aray, and not go oute of his path. There shall not one dyue another, but eche shal kepe his owne waye. They shal breake in at the windowes, and not be hurte: They shal come into the citie, and run vpon the walles. They shal climbe vp vpon the houses, and slippe in at the windowes like a thefe. The erth shal quake before him, yea the heuens shalbe moued. The Sunne and the Moone shalbe darkened, and the starres shal withdrawe their shine. The Lord shall shew his voyce before his holste, for his host is great, strong and mighty to fulfil his commaundement. This is that great and maruailous fearful daye of the Lord. And who is able to abyde it? Now therfore say eth the Lord. Turne you vnto mee with all your heartes, with fasting, sweepinge and mourning, rente your heartes and not your clothes. Turne you vnto the lord your god, for he is gracious and merciful, long suffering, and of great compassion, and ready to pardon wickednes. Then (no doubt) he also shal turne, and forgene, and after his chastening, he shal let your increase remayne, for meate and drinke: offerings vnto the Lord your God. Blowe oute with the trompette in Zion, proclaime a fasting, cal the congregation, and gather the people together, warne the congregation, gather the elders, bring the childeyn and sucklinges together. Let the bzidegroome go forth of his chamber, and the birde out of her closet. Let the prestes serue the Lord betwixt the porche and the aultar, weping and saying: be fauorable, O Lord, be fauorable vnto thy people, lette not thine heritage be brought to suche confusion, leaste the Heathen be lordes thereof. Wherefore should they saye among the Heathen, where is nowe they? God: The Lord shal the Lord be gelous ouer his land, & spare his people: yea the Lord shall answer and say vnto his people: Behold, I wil sed you corne, wine & oyle.

Joel. 3.c

Ipo. 6.c.

Wen. 4.c

Pla. 86.g

Joel. 1.c

Pla. 79.d

so that ye shall haue plenty of them: and I will no more greeue you ouer to be a reppose amonge the heathen. I will gaue, as for him of the north, I shall dreyne him farre from you, and shutte him out into a drye and wast land, his face toward the east sea, and his hinder partes toward the vtmoste sea. The stinke of him shal go by, and his filthy corruption shall fall vpon him selfe, because he hath dealt so proudly. Feare not (O land), but be glad, and reioyce, for the Lord will do greates things. Be not ye asrayde, neither (O ye beasts of the field) for the pastures shalbe greene, and the trees shall beare their fruite, the figtrees and vineyardes shall geue their encrease. Be glad then (O ye children of Sion) and reioyce in the Lord your God, for he hath geuen you a teacher of righteousness, and he it is that shall sende you downe shoures of rayne, early & late in the firste moneth, so that the garners shalbe full of corne, and the presses plenteous in wine and oyle. And as for the eares that the grethopper, locust blasting, and caterpillar (my gret host, which I sent among you) haue eaten by, I shall restore them to you agayne, so that ye shall haue ynough to eate, and be satisfied, and praise the name of the Lord your God, that so maruailously hath deale with you. And my people shall neuer be confounded any more. Ye shall well knowe, that I am in the myddest of Israel, and that I am the Lord your God, yea, and that there is none other, and my people shall no more be brought to confusion. After this, will I powze out my spirite vpon all flesh, and your sonnes and your daughters shall propheticke, youre olde men shall dreame dreames, and your yonge men shal see visions, yea, in those dayes I will poure out my spirite vpon seruantes and maydens. I will shew wonders in heauen aboue, and tokens in the earth beneath, bloud and fyre, and the vapoure of smoke. The sunne shal be turned into darknes, and the moone into bloud, before the great and no-

table daye of the Lord come. And the time shal come, that whosoener calleth on the name of the Lord shall be saued, for vpon the mount Sion and at Jerusalem, ther shalbe a saluation, like as the Lord hath promised: yea, and among the other remnant, who the Lord shall call.

The .ix. Chapter.

For take heede, in those dayes and at the same time, when I turne agayne the captiuitie of Iuda and Jerusalem: I shall gather all the people together, & bring them in the balley of Josaphat, and there will I reason with them, because of my people and heritage of Israel, whom they haue scattered about in the nations, and parted my land: yea, they haue caste lottes for my people, the yonge men haue they set in the border house, and solde the damseles for wine, that they might haue to drinke. Thou Tirus and Sidon, and all ye borders of the Philistines: what haue ye to do with me? will ye defye me? well, yf ye will nedes defye me, I will recompence you, euen vpon your heade, and that right woorthelpe: for ye haue taken away my siluer and golde, my sayre and goodly Jewels, & brought them into your goddes houses. The children also of Iuda and Jerusalem haue ye sold vnto the Grekes, that ye might bring them farre from the borders of their owne countries. Behold therfore, I will rayse them out of the place, where ye haue sold them, and will rewarde you eue vpon your heade. Your sonnes and your daughters will I sell through the handes of the children of Iuda, and so they shall geue them forth to sell, vnto the of Saba, a people of a farre countrey, for the Lord him selfe hath sayde it. Crye out these thinges amonge the Gentiles, proclaim warre, wake vpon the ghautes, let them drawe nye, let them come by all the iust warreours of them. Make you swordes of your plowshares, and speares of

Leu. 26 a
De. 12. b

Ps. 11. f
Esa. 44 a
Eze. 36 d
Act. 2. b

your sickles and sythes. Let the weak
man say: I am thronge. Whilste you,
and come all ye heathen round about:
gather you together, there shall the
Lord lay al the giances to the ground.
Let the people arse, and get them to
the balley of Josaphat, for there will

Joel. 14b I sit, and iudge all heathen rounde a-
bout. • Lape to your sythes, for the
haruest is ripe, come get you downe,
the winepress is ful, yea, the wine-
presses runne over, for their wicked-
nes is waken great. In the balley ap-
pointed, there shalbe many people, for
the day of the Lord is nye in the bal-

Joel. 2. b ley appointed. • The sunne and moone
shalbe darkened, and the starres shall

Jer. 25 b withdraue their lighte. • The Lord
shal roare out of Sion, and crye out
of Jerusalem, that the heuens and
the earth shall quake withal. But the
Lord shalbe a defence vnto his owne
people, and a refuge for the childezen of
Israel: Thus shall ye knowe that I
the Lord your God dwell vppon my
holy mount of Sion. Then shall Je-
rusalem be holpe, and there shall no
straungers go thzough her any more.

Amos. 9 • Then shall the mountaynes droppe
swete wine, and the hilles shall flowe
with milke. All the riuers of Iuda
shall haue water ynoughe, and out of
the Lordes house there shall flowe a
spring, to water the broke of. • Sitim,

Jer. 49 but Egypte shal be layde waste, • and
Edom shal be desolate, because they
haue deale so cruelly with the chil-
dzen of Iuda, and shed innocent blud
in their lande. Agayne, Iuda shalbe
inhabited for euermore, and Jerusa-
lem from generation to generati-
on: for I will not leaue their
bloud vnanenged. And
the Lord shall
dwell in
Sion.

The ende of the Pro-
phetie of Joel.
(.)

The booke of the pro-
phet Amos.

The first Chapter.



These are the her-
mons that were she-
wed vnto Amos,
(which was one of
the shepheardes at
Bethsura) vpon Is-
rael, in the time of. • Oshai kinge of
Iuda, and in the time of. • Jeroboam
the sonne of Joash kyng of Israel,
two yere before the earthquake. And
he sayde: • The Lord shal roare oute
of Sion, and shewe his voyce from
Jerusalem, so that the pastures of the
shepheards shalbe in a miserable case,
and the toppe of Carmel tyled vp.
Thus sayth the Lord: For thre and
foure wickednesses of. • Damascus, I
will not spare her, because they haue
threshed Galaad with yron slayes.
But I wil sende a fyre into the house
of Hazael, the same shall consume the
palaces of Benadab. Thus will I
breake the barres of Damascus, and
roote out the inhabiter from the fiede
of Auen: And him that holdeth the
scepter, out of the pleasaunt house, so
that the people shall be dziurn out of
sayre Siria, sayeth the Lord. Thus
sayth the Lord: For thre and foure
wickednesses of Gaza, • I will not
spare her: because they make the pri-
soners yet more captiue, and haue dzi-
uen theym into the lande of Edom.
Herfore will I sende a fyre into the
walles of Gaza, whiche shall deuour
her houses. I will roote out theym
that dwell at Asdod, and him that hol-
deth the scepter of Ascalon, & stretche
out mine hand ouer Accaron, that the
remnaunt of the Philistines shall pe-
ryshe, sayth the Lord. Thus sayeth
the Lord: For thre and foure wicked-
nesses of the Citie of. • Tyre, I will
not spare her, because they haue en-
creased the captiuitie of the Edomy-
tes, and haue not remembred the. • bro-
therly coneuante, Herfore will I
send

4. re. 15 a
3. re. 14. 6

Jer. 25 d

Esa. 17 a

Jach. 9. a

Joel. 3. a

3. reg. 5 a

Et iii.

Abd. 1 a
Jer. 49 b

sende a fyre into the walles of Tyre, that shall consume her palaces. Thus sayth the Lorde: For thye and foure wickedneses of Edom, I will not spare him, because he perlecuted his brother with the swearde, destroyed his mothers wombe, bare hatred beye longe, and so kept indignation alway by him. Therefore will I sende a fyre into Cheman, whiche shall deuoure the palaces of Bozra. Thus sayth the Lorde: For thye and foure wickedneses of the children of Ammon, I will not spare them: because they ript by the women great with child in Galaad, to make the borders of their lands the wider. Therefore will I kyndle a fyre in the walles of Rabbath, that shall consume her palaces: with a greete crye in the daye of battayle, in tempest and in the daye of storme, so that their king shall go into captiuitie, he and his princes together, sayth the Lorde.

Ch. ii. Chapter.

Esa. 16 a
Jer. 25 a

Thus sayth the Lorde: For thye and foure of the wickedneses of Moab, I will not spare him, because he bzent the bones of the king of Edom to ashes. Therefore will I sende a fyre into Moab, which shall consume the palaces of Carioth, so that Moab shall peryshe with noyse, and the sounde of a shawme. I will roote out the iudge from among them, and slea all his princes with him, sayth the Lorde. Thus sayth the Lorde:

For thye and foure wickedneses of Juda, I will not spare him, because he hath caste asyde the lawe of the Lorde, and not kept his commaundementes: for why? they woulde nedes be disceaued with the eyes that their forefathers folowed. Therefore will I sende a fyre into Juda, which shall consume the palaces of Ierusalem. Thus sayth the Lorde: For thye and foure wickedneses of Israel, I will not spare him, because he hath sold the righteous for money, and the poore

Jer. 44. e
Eze. 20 c

for shoes. They treade bypon poore mens heades in the duste of the earth, and crooke the wayes of the meekes.

The sonne and the father go to the harlot, to dishonoure my holy name, they lye besyde every aulter vpon clothes taken to pledge, and in the house of their goddes, they drinke the wyne of the oppressed. Yet destroyed I the Amozites befoze them, that was as hye as the Cedre trees, and as stronge as the okes: notwithstanding I destroyed his fruite from aboute, and his roote from vnder. Againe, I brought you out of the lande of Egypt, and led you fortye yeaeres throughe the wilderness, that ye might haue the Amorites landes in possession. I raised by prophetes amonge your children, and abstayners from amonge your yonge men. Is it not so, O ye children of Israel, sayth the Lorde? But ye gaue the abstayners wyne to drinke: yea, ye commaunded the prophetes, saying: Prophecie not. Behold, I will crash you in sunder, lyke as a wayne crasheth, that is ful of sheaues, so that the swyfte shall not escape, neyther the stronge be able to do anye thing: no the giant shall not saue his owne life. The archer shall not abyde, and the swifte of foote shall not escape. The horseman shall not saue his life, and he that is as manly of stomake as a giant, shall in that day be sayne to runne his way naked, sayth the Lorde.

Ch. iii. Chapter.

Hear, what the Lorde speaketh vnto you (O ye children of Israel) namely, vnto all the trybes, whom I brought out of Egypt, and sayde: you onely haue I accepted from all the generations of the earth: therefore will I visit you in all your wickedneses. May twayne walke together, excepte they bee agreed amonge them selues? Doeth a Lyon roare in the woode, excepte he haue a praye? Or cryeth a Lions whelp out of his denne, excepte he haue gotten some thinge? Doeth a birde fall in a snare bypon the earth where no fouler is? Taketh a man his snare by from the ground, afore he catch somwhat. Cry they out Iair, with the trumpet in the Citie, and

the people not afrayde? Cometh there any plague in the Citie without it be the Lordes doinge? Howe doeth the Lord God no manner of thing, but he telleth his secrete befoze unto his seruantes the prophetes. When a Lion roareth, who will not be afrayde? Seeing then that the Lord God him selfe speaketh, whoe will not prophesye? Preache in the palaces of Asdod, and in the palaces of the land of Egypt, & saye: gather you together vppon the mountaynes of Samaria, so shall ye see great murther and violent oppression amonge them: for why? they regard not the thing that is right sayeth the Lord: they gather together euell gotten goodes, and laye by robbery in their houses. Therefore, thus sayth the Lord God: This land shall be troubled and besieged round about, the strength shall be pluckt from ther, and the palaces robbed. Thus sayeth the Lord, like as an heardman taketh two legges of a peece of an eare out of the lions mouth: Euen so the childre of Israel (that dwel in Samaria) hauing their couches in the corner, their beds at Damascus, shall be plucked awaye. • Heare and beare record in the house of Jacob (saith the Lord God of hosts) that when I beginne to visite the wickednes of Israel, I will visite the altars at Bethel also, so that the hornes of the altar shall be broken off, and fall to the ground. As for the winter house and sommer house, I will smite them downe, and the houses of quoy, yea and many other houses shall perish, and be destroyed, sayth the Lord.

The .iiij. Chapter.

Hearc this worde ye fat kine, that be vpon the hill of Samaria, ye that do poore menne wrong, and oppresse the nedye, ye that say to your lordes, bringe hit her, let vs drinke. Therefore, the Lord hath sworn by his holynesse. The dayes shall come vpon you, that the enemies shall carry you awaye in shippes, and your possessions shall be carried awaye by your fishers hookes. Yet shall get you

out at the gappes one after another, euen the kinges palace shall you overthrowe, to make a way to escape, sayeth the Lord. Ye came to Bethel for to worke vnglaciousnes, and haue increased your sinnes at Gilgall: yee broughte your sacrifices in the morning, and your tithes vnto the thirde day. Ye made a thankoffring of leuen ye promised frewill offerings, and proclaimed them. Suche lust had ye, O ye childzen of Israel, sayth the Lord God. Therefore haue I genen you pble teeth in all your cities, and scarcenes of breade in all your palaces, yet will ye not turne vnto me, sayeth the Lord. When there were but thre monethes vnto the harvest, I withheld the rayne from you: yea, I rayned downe one citie, and not vppon another: one peece of grounde was mofstured with rayne, and the grounde that I rayned not vpon, was dry. Wherefore two, yea, thre cities came vnto one to drinke water, but they were not satisfied, yet will ye not turne vnto me, saith the Lord. I haue smitten you with drought and blastinge, and looke howe manye orchardes, vineyardes, figtrees and oliuetrees ye hadde, the caterpillar hath eaten them by: But yet will ye not tourne vnto me, sayeth the Lord. Pestilence haue I sente among you, as I did in Egypt: your younge men haue I slayne with the sword, and caused your horses to bee taken captiue: I made the stinking sauour of your tentes to come by into your nostrils, Yet will ye not tourne vnto me sayeth the Lord. Some of you haue I onerthrowen, • As I ouerthrowe Sodome and Gomorra, so that ye were as the brande plucked out of the fire: Yet will ye not turne vnto me, sayeth the Lord. Therefore, thus will I handle thee agayne, O Israel, yea euen thus will I handle thee. Make ther readye then to meeete thy God, O Israel. For loe, he maketh the mountayns, he ordaineth the winde, he sheweth man what he is about to do, he maketh & morninge the darkness, he treadeth vpon the hie places

Iol. 16
3 reg. 12.

den. 11. b
Ier. 14. 8

Exo. 9. b

Gen. 19.

of the earth, the Lord God of hostes is his name.

Che. v. Chapter.

Hear this woꝛde, O ye house of Israel, and why? I muste make this mone for you.

The virgin Israel shall fall, and neuer rise vp againe, shee shall be caste downe vpon her owne ground, and no man shall heape her vp. For this saith the Lord God: Where as there dwelt a. M. in one Citie, there shalbe left scarce an hundred therein, and where there dwelte an hundred, ther shal scarce ten be left in the house of Israel.

Neuetheless thus saith the Lord vnto the house of Israel: Seke after me, and ye shall liue, but seke not after Bethell. Come not at Gilgail, and go not to Bersaba, for Gilgail shalbe caried away captiue, and Bethel shall come to naught. Secke the Lord, that ye may liue, least the house of Ioseph be brent with fire, and consumed, and lest ther be none to quench Bethel. Ye turne the law to woozwood, and cast downe righteousnesse vnto the ground. Ye forsake the lord, that maketh the .vij. starres and the Orions, that turneth the nighte into day, and of the day he maketh darknes.

Job. 9. a.

C

Amo. 9. a.

He calleth the waters of the sea and poureth them out vpon the playn ground, the Lord God is his name. He rayseth destruction vpon y mighty people, and bringeth downe the stronghold. But they owe him euill will, that reioyeth them openly, and who so telleth them the plaine truth, they abhorre him. For so muche then as ye oppresse the poore, and rob him of his best sustenance, therefore wher

Deu. 28. c.

Soph. 1. c

as ye haue builded houses of square stone, ye shal not dwel in them. Mercurious pleasant vineyardes shal ye plant, but the wine of them shal ye not drinke: and why? as for the multitude of your wickednesse, and your

D

Exo. 23. b

Mic. 3. c.

scoute sinnes, I knowe your right well. Enemies are ye of the righte-ous, ye take rewards, ye oppresse the poore in indgement. Therefore the wise must now be sayne to hold his tongue,

so wicked a tyme is it. Seke after the thinge that is good, and not euill, so shall ye liue: yea, the Lord God of hostes shall be with you, according to your owne desyre. Hate the euill, and loue the good: sit vpright agayne in the porte (and no doubt) the Lord god of hostes shall be mercifull vnto the remnant of Ioseph. If no (saith the Lord God, the God of hostes) there shalbe mourning in al stretes, yea thei shall say in euery streete: Alas; alas. They shal call the husbandman to lamentation, and such as can mourn, to mourninge. In all vineyardes there shalbe heuines, for I wil come among you, sayeth the Lord. Wo be vnto the that desire the day of the Lord. Wherefore would ye haue it? As for the day of the Lord, it shalbe darke & not clere. Yea, like as when a man runneth fro a Lyon, and a beare meteth with him: or when he cometh into the house, and leaneeth his hand vpon the wall, a serpent byteth him. Shall not the day of the Lord be dark, & not clere? shall it not be cloudy, and no shine in it? I hate & abhorre your holy daies, and where as ye cense me whenne ye come together, I will not accepte it. And though ye offer me burnt offerings and meate offerings, yet haue I no pleasure therein. As for your fatte thanke offerings, I will not looke vpon them. I way with that noyle of thy songs, I will not heare thy playes of Musike, but see that Equitie flowe as the water, and righteousnesse; as a mighty streame. O ye house of Israel, I gaue ye me offerings and sacrifices those forty yeres long in the wilderness: yet haue ye sette vppon Tabernacles to your Moloch, and ymagines of your Idoles, yea, and the statue of your God Remphs, figures, whiche ye made to woozship them. Therefore will I cause you to be carried awaye beyonde Damascus, sayeth the Lord, whose name is: The God of hostes.

Is. 97. b

Is. 12. b

Deu. 17. a

C

Is. 1. b

Soph. 1. c

Mic. 3. c

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Is. 1. b

Job. 6. c **O**wo be to the proud welthy in
Sion, to such as thinke the so-
lure vpon y mount of Sama-
ria, which hold the selues for
the best of the world, & rule the house
of Israel euen as they list. Go vnto
Calne, and see, and from thence gette
you to Hemath the great citie, and so
go downe to Gath of the Philistins:
be they better at ease then these king-
domes, or the border of their land wi-
der then yours? Ye are taken out for
the euill daye, euen ye that sit in the
schoole of wisfulness. Ye that lye vpon
beddes of yuoye, and vse poure
wantonneſſe vpon your couches: ye
that eate the best lambes of the flocke,
and the fattest calves of the droue: ye
that sing to the lute, and in playinge
of instrumentes compare your selues

Job. 21 b vnto. Dauid: ye that drinke wine out
Esa. 5. b of gobblets, and annoint your selues
with the best oile, but no man is soye
for Iosephs hurt. Therfor, now shall
ye be the first of them, that shalbe led
away captiue, and the lustye cheere of
the wulful shal come to an end.

Job. 21 b **E** The Lord God hath swozne euen by him
selfe (saith the Lord God of hostes)
I hate the pride of Jacob, and I ab-
horre his palaces, and I will geue
ouer the citie, with all that is therein,
so that though there remaine ten men
in one house, they shall dye. So their
next kinſfolkes & dead buriers, shall
take them, & carpe away their bones,
and say vnto him, that is in the inner-
mer house: Is there yet any moor by
thee? And he shall aunſwere, they are
all gone, hold thy tongue (shall he say)

Job. 21 b **E** for they woulde not remember the
name of the Lord. Beholde, the Lord
is minded to smite the great houses,
so that they shall decay, and the little
houses, that they shal cleane a sunder.
Who can ruine with horses, or plow
with oxen vpon the harde rockes of
stone. For why? ye haue turned true
iudgement into bitterness, and the
fruite of righteousness into worme-
wood. Yea, euen ye that reioyce in
vayne thinges: Ye that say, haue not
we obtained hoznes in oure owne

strength? Well, take hede O ye house
of Israel, sayth the Lord God of ho-
stes: I will bring a people vpon you
which shal trouble you, from the way
that goeth toward Hemath, vnto the
brooke in the meadowe.

The. vij. Chapter.

The Lord God shewed me such
a vision: Beholde, there stood
one that made grassehoppers,
euen when the corne was shootinge
foorth, after the kinge had clipte his
shepe. Now when they vndertoke to
eate by the Greene things in the land:
I sayd: O Lord God, be mercysfull, I
beseeche thee, who should els helpe by
Jacob, that is brought so low. So the
Lord was gracious therin, & the Lord
sayd: Well, it shall not be. Agayne, the
Lord shewed me this vision, beholde,
the Lord God called the fire to punish
withall, and it deuoured the greene
depe, yea, it consumed a part all ready.
Then said I, O Lord God, hold thine
hand for who should els helpe by Jacob
his brought so low? So the Lord was
mercysfull therin, and the Lord God
sayd: wel, it shal not be. Moreover, he
shewed me this vision: beholde, the
Lord stood vpon a plastered wall,
and a Malons trowell in his hande.
And the Lord sayde vnto me: Amos,
what seeſt thou? I answered: a Ma-
lons trowell. Then sayde the Lord:
Beholde, I will laye the trowell a-
monge my people of Israel, and will
nomore ouersee them, but the hye hi-
chappels of Isaac must he layd wast,
and the churches of Israel made de-
solate, and as for the house of Iero-
boam, I will stande by agaynſt it
with the swerde. Vpon this sente
Amasiah the pzieste of Bethell vnto
Ieroboam the kinge of Israel, say-
ing: Amos maketh the house of Is-
rael to rebell agaynſt thee: the lande
cannoe not awaye with his wordes.
For Amos sayeth, Ieroboam shall
dye with the swerde, and Israel shal
be ledde awaye captiue out of their
owne lande, And Amasiah sayd vnto
Amos

3. re. 17 a

3. reg. 8 b

Att. b.

Israell

The Prophecie

Ela. 30 b Amos, get the hence. (thou that canst see so well) and flee into the lande of Iuda, get thee there thy living, and prophesie there, and prophesie nomoze at Bethel, for it is the kinges chapel,

D and the kinges court. Amos aunswere, **Zac. 13. a** red, and sayd to Amasiah: As for me I am nether prophet, nor prophetesse sonne, but a keeper of catell. Howe as I was breaking downe mulberyes, and going after the cattell, the Lord tooke me, and sayde vnto me: Go thy waye, and prophesie vnto my people of Israell. And therefore heare thou now the woide of the Lord: Thou sayest: Prophecy not against Israell, and speake nothing against the house of Isaac: wherefore thus sayeth the Lord: Thy wife shalbe defiled in the citie, thy sonnes and daughters shal be slayne with the swerde, and thy land shall be measured oute with the lynes. Thou thy selfe shalt dye in an vnclean land: and Israel shalbe driven out of his owne countrey.

The. viij. Chapter.

The Lord God shewed me this vision, and beholde, there was a maunde with sommer fruite. And he sayd: Amos, what seest thou? I answered: A maunde with sommer fruite. Then sayd the Lord vnto me: The ende cometh vpon my people of Israell, I will nomoze ouersee them. In that daye shall the songes of the temple be turned into sorowe, sayeth the Lord God: many dead bodies shal lye in every place, and be caste forth **Ela. 5. c** secretly. Heare this, O ye that oppress the poore, and destroy the needy in the lande, sayinge: When will the newe moneth be gone, that we maye sell vitaille, and the Saboth, that we maye have scarcenes of coine to make the bussel lesse, and the sicke greater: we shall set by false weightes, that we may get the poore vnder vs, with their money, and the needye also for shoes: yea, lette vs sell the chaffe for coine. The Lord hath sworn against the pryde of Jacob, these wooches of

theirs will I neuer forget. Shall not the land tremble, & all they that dwell therein, mourne for this? Shall not their destruction come vpon them like a water streame, and flowe ouer them as the floude of Egypt? At the same time (sayeth the Lord God) I shall cause the sunne to go downe at noone, and the lande to be darke in the cleare day. Your hye feastes will I turne to sorowe, and your songes to mourning: I will bringe sackcloth vpon all backs, and baldnesse vpon every heade: yea, suche a mourning will I sende them, as is made vpon an onely begotten sonne, and they shall haue a miserable end. Behold, the time cometh (sayeth the Lord God) that I shall sende an hunger into the earth, not the hunger of bread, nor the thirst of water, but an hunger to heare the word of the Lord, so that they shall go from the one sea to the other, yea from the north vnto the east, runninge about to seeke the word of the Lord, and shall not finde it. In that time shall the saye virgins, and the ponge men perishe for thirst: yea, euen they that swore in the execrable cark of Samaria, and saye, as truly as thy God liueth as Dan, and as true as thy God liueth at Bersaba. These shall fall, and neuer rise by agayne.

The. ix. Chapter.

I sawe the Lord standinge vpon the altar, and he saide, smite the doore cheeke, that the postes maye shake withall. For their conetousnes shall fall vpon all their heades, and their posteritie shalbe slaine with the swerd. They shall not flee awaye, there shall not one of them escape, nor bee deliuered. Though they were buried in the hell, my hand shal fetch them from thence, though they clyme by to heauen, yet shall I caste them downe, though then hide them selues vpon the toppe of Carmell, yet shall I seeke them oute, and bringe them from thence, though they clype downe fro my sight into the deepe of the sea,

I shall commant the serpent, euen
 there to bite them. If they goe away
 before their enemies into captinitie,
 then shall I commaunde the swerde
 there to slea them. Thus will I sette
 mine eyes vpon them, for their harme
 and not for their healthe. For when
 the Lord God of hostes toucheth a
 land, it consumeth away, and all they
 that dwell therein, must needs mourne.
 And whye? their destruction shall a-
 ryle as euery streame, and runne ouer
 3. 12. 3. g them, as the flood in Egypt. • He that
 hath his dwellinge in heauen, and
 groundeth his tabernacle in earthe.

Amos. 5. • He that calleth the waters as the
 sea, and poureth them out vpon the
 playne ground, his name is the Lord.
 O ye children of Israel, are ye not vn-
 to me, euen as the Moziars, saith the
 Lord? haue not I brought Israel

Ex. 10. b out of the land of Egypt? • The Phi-
 C listines from Capthor, and the Sy-
 rians from Cyp? Behold, the eyes of
 the Lord are vpon the realme that sin-
 neth, to rote it cleane out of the earth.
 Neuertheless, I will not utterly
 destroye the house of Jacob, sayth the
 Lord. For so, this I promise, though
 I sift the house of Israel among ail
 nations (lyke as they vse to sifte in a
 sieue) yet shall not the smallest gra-
 uell stone fall vpon the earth. But all
 the wicked doers of my people, that
 say: Cushe, the plague is not so nye
 to come so hastily vpon vs: those shal
 1. 15. 7b perishe with the swerde. • At that
 time will I buyd agayne the taber-
 nacle of Dauid, that is fallen downe,
 and hedge vp his gappes, and looke
 what is broken, I shall repayre it:
 yea, I shall builde it vp agayne, as it
 was afore time, that they maye pos-
 sesse the remnant of Edom: yea, and
 all suche people as call vpon my name
 with them, sayeth the Lord, whiche
 doeth these thinges. Behold, the time
 commeth (sayeth the Lord) that the
 plowman shall ouertake the mower,
 and treader of grapes, him that so-
 1. 3. c weth seede. • The mountaynes shall
 droppe sweete wine, and the hilles
 shall be fruitful, and I will turne the

Captinitie of my people of Israel:
 they shall repayre the waste Cities,
 and haue them in possession: they shal
 plant vineyards, and drinke the wine
 therof, they shall make gardeins, and
 enioye the fruites of theym. And I
 will plant theym vppon their owne
 ground, so that I will neuer roote
 theym oute agayne from their lande,
 which I haue geuen them, sayth the
 Lord God.

• The end of the prophe-
 cie of Amos.

• The booke of the Pro-
 phete Abdi.



among the heathen. Up, let vs aryle,
 and fight agaynst them. Beholde, • I
 will make thee small among the hea-
 then, so that thou shalt be utterly des-
 pised. The pride of thine heart hath
 lyft thee vp, thou that dwellest in the
 strong holdes of stone, and hast made
 thee an hye seate, Thou saiest in thine
 heart, who shall cast me downe to the
 ground? • But though thou wentest
 vp as hie as the Eagle, and madest thy
 nest • aboue amonge the starres: yet
 would I plucke thee down from thens
 saith the Lord. If the theues & robbers
 cam to thee by night, thou taking thy
 rest, should they not steale, til they had
 enough? If the grape gatherers came
 vpon thee, would they not leaue thee
 som grapes? But how shal they reape
 Esau, & seke out his treasure. Yea, the
 men y^e wer sworn vnto thee, shal drue
 thee out of the borders of thine owne
 land. They that be nowe at one with
 thee, shal deceue thee, & overcome thee.

• This is the by-
 spon that was she-
 wed vnto Abde.
 Thus hath the Lord
 God spoken vpon.
 Edō. We haue heard
 of the lord that there
 is an ambassage sent

Eze. 28 b
 and. 35. a
 Amos. 1 c

Ier. 49. c

Amo. 1. 2 a
 Abac. 2. b

• Euen

Edom

The Prophecie

¶ **Esa. 29. e** • Shall not I at the same tyme de-
stroy the wise men of Edom, and those

¶ **1. Cor. 10. c** that haue vnderstandinge from the
mounte of Esau: Thy gigantes (¶
¶ **Theman**) shalbe astrayde: for thowoe
the slaughter they shalbe al ouerthro-
wen vpon the mount of Esau. Shame
shall come vpon thee: for the malice

¶ **Ge. 27. f** that thou shewdest to thy • brother
Jacob: yea for euermore shalt thou pe-
ryshe, and that because of the time,
when thou diddest set thy selfe against
him, euen when the enemies carped
away his host, and when the aleaun-
tes came in at his portes, and cast lots
vppon Ierusalem, and thou thy selfe

¶ **D** wast as one of them. Thou shalt no-
more see the day of thy brother, thou
shalt nomore beholde the tyme of his
captiuitie, thou shalt nomore reioyce
ouer the children of Iuda, in the daye
of their destructiō, thou shalt triumph
nomore in the time of their trouble.

¶ **E** Thou shalt nomore come in at the
gates of my people, in the time of their
decay: thou shalt not see their misery
in the daye of their fall. Thou shalt
sende out no man against their host,
in the daye of their aduersitie, neyther
shalt thou stand waityng any more at
the cogners of the stretes, to murder
such as are fled, or to take them priso-
ners, that remayne in the day of their
trouble. For the daye of the Lord is
harde by vpon all the Heathen. • Like

¶ **Ier. 50. c**
¶ **Joel. 3. b** as thou halte done, so shalt thou be
dealt withall, yea, thou shalt be rewar-
ded euen vpon thine heade. For lyke-
wise as ye haue droncken vpon mine
holp hill, so shall all Heathen drinke
continually: yea drinke shall they, and
swallowe vpper, so that ye shall be, as
though ye had neuer bene. But vpon
the mounte Sion shall the saluation
be an holynes, these shalbe holpe, and
the house of Jacob shall possesse euen

¶ **Jach. 3. b** those, • that had them selues afore in
possession. Moreover the house of
Jacob shalbe a fyre, the house of Jo-
seph shall be a flame, and the house of Esau
shall be the strawe, which they shal

¶ **Iere. 5. c** kydle and consume, so that nothing
shall be left of the house of Esau, the
Lord him selfe hath sayde it. • They of
the south shall haue the mountayne of
Esau in possession, and loke what ly-
eth vppon the ground, that shall the
Philistines haue: the playne feldest
shall Ephraim and Samaria possesse:
and the mountaynes of Galaad shall
Ben Iamin haue. And this host shal
be the children of Israels prisoners.
Howe what so lieth from Canaan
vnto Zarephath, and in Sepharad, that
shalbe vnder the subiection of Ieru-
salem, and the cities of the south shall
enheryte in it. • Thus they that escape
vpon the hill of Syon, shall go vnto
punishe the mounte of Esau, and the
kingdome shalbe the Lordes.

¶ **The ende of the boke of**
the prophetic of Abdi.

¶ **The booke of the pro-**
phete Jonas.

¶ **The first Chapter.**



¶ **T**he woorde of the
Lord cam vnto • Jo-
nas the sonne of • Je-
muthai, saying: • • Je-
ruple, and get thee to
Nineue that • great ci-
ty, & preache vnto the
how that • their wickednes is come
by before me. And Jonas made him
ready to flee vnto Charris from the
presence of the Lord, and gatte him
downe to Toppa, where he founde a
shippe ready for to go vnto Charris.
So he payde his fare, and wente a-
board, that he might go with them vn-
to Charris, from the presence of the
Lord. But the Lord hurled a great
winde into the sea, and there was a
mightie tempest in the sea, so that the
shippe was in leopardsie of goyng in
peeces. Then the mariners wer afraid
and cryed euery man vnto his God:
and the goodes that were in the ship,

they cast into the sea, to lighten it of them. But Jonas gat him vnder the hatches, where he layed him downe and slombzed. So the mayster of the ship came to him and sayde vnto him why slombzest thou? Up, call vppon thy God: Yf God happily witt thinke vpo vs that we perishe not. And they sayde one to another: come let vs caste lottes, that we may knowe, for whose cause we are thus troubled. And so they cast lottes, and the lot fell vppon Jonas. Then sayd they vnto him: tel vs for whose cause are we thus troubled: what is thine occupatio: whēce comest thou, and whither goest thou? What countrey man arte thou, and of what nation? He answered them: I am an Ebrie, and I feare the Lord God of heauen, which made both the sea, and dry land. Then were the men exceedingly afrayde, and sayde vnto him: why diddest thou so? for (they knewe that he was fled from the presence of the Lord, because he had told them) and sayde mozeouer vnto him: what shall we do vnto thee, that the sea may cease from troubling vs: for the sea wrought and was troublous, he answered them: take me and caste me into the sea, so shall it let you be in rest, for I wote, it is for my sake, that this great tempest is come vpon you. Neuerthelesse, the men assayed with rowing, to bring the ship to land, but it wold not be, because the sea wrought so, and was so troublous against the. wherfore they cryed vnto the Lord, and sayd: O Lord, let vs not perishe for this mans death, neither laye thou innocent blood vnto our charge: for thou, O Lord, hast done euē as thy pleasure was. So they tooke Jonas, and caste him into the sea, and the sea leste raging. And the men feared the Lord exceedingly, doing sacrifices, and making bowes vnto the Lord.

The. ij. Chapter.

At the Lord prepared a great fish to swallowe vp Jonas. So was Jonas in the belly of the

fish, thre dayes and thre nightes. And Jonas prayed vnto the Lord his God, out of the fishes belly, and said: In my trouble I called vnto the Lord, and he heard me, out of the belly of hel I cryed, and thou herdest my voyce. Thou haddest cast me downe in the middelt of the sea, and the flūd compassed me about, yea, all the waves and roules of water went ouer me, I thought that I had bene cast away out of thy sight. But I wil yet agayne lōke towarde thy holy temple. The waters compassed me, euen to the very soule, the depe lay about me, and the weedes were wrapt aboute mine heade. I went downe to the bottome of the hilles, and was barred in with earth for euer. But thou, O Lord my God, hast brought vp my lyfe agayne out of corruption. Whē my soul fainted within me, I thought vppon the Lord, and my prayer cam in vnto thee euen into thy holy temple. They that holde of vayne vanities, will forsake his mercy. But I will do thee sacrifice with the voyce of thanckesgiving, and will pay that I haue bowed: for why? saluation cometh of the Lord. And the Lord spake vnto the fish, and it cast out Jonas agayne vpon the dry lande.

The. iij. Chapter.

Then came the word of the Lord vnto Jonas agayne, sayinge: vp, and gette thee to Ninie that great Citie, and preache vnto the the preaching which I bad thee. So Jonas arose, and went to Ninie at the Lords commandement. Ninie was a great Citie vnto God, namely, of thre dayes iourney. And Jonas wente to, and entred into the Citie, euen a dayes iourney, and cried, saying: Here are yet fortye dayes, and then shal Ninie be ouerthrowē. And the people of Ninie beleued God, and proclaymed fastinge, and arayed them selues in sackcloth, as wel the great as the small of them. And the ybnges came vnto the kinge of Ninie, which

Pl. 1306

Plsa. 62

C

D

Jonas. 1

B

Ed. 374

which arose out of his seate, and did his apparel off, and put on sackcloth and sat him downe in ashes. And it was cried and commanded in Pinne, by the ancthoritie of the king and his Lordes, saying: • see that neyther man nor beast, oxe or shepe tak ought at all, and that they neyther feede nor drink water, but put on sackcloth both man and beast, and crye mightely vnto God. Yea, se that every man turne from his euil way, and from the wickednes, that he hath in hand. who can tell? God may turne, and repent and cease from his fierce wrath, that we perishe not. And when God sawe their woorkes howe they turned from theyr wicked wayes, he • repented on the euill, which he sayd he woulde do vnto them, and did it not.

The.iiij.Chapter.

Therefore Jonas was sore discontent and angry. And he prayed vnto the Lord, and sayd: O Lord, was not this my sayinge (I praye thee) when I was yet in my countrey: therfore I hated rather to flee vnto Charris, • for I know wel ynough that thou art a merciful God, full of compassion, long suffering, and of great kindnes, and repentest when thou shuldest take punishment. And nowe O Lord, take my life from me (I beseeche thee) for I had rather dye then liue. Then sayde the Lord: arte thou so angry? And Jonas gat him out of the cite, and sat downe on the eastside thereof, and there made him a booth, and sat vnder it in the shadow, till he might see what should chaunce vnto the cite. And the Lord God prepared a wild byne, which sprang vpon ouer Jonas, that he might haue shadowe aboue his heade, to deliuer him out of his payne. And Jonas was exceeding glad of the wild vine. But vpon the nexte morow agaynst the spring of the day, The Lord ordeined a worme, which smote the wilde vine, so that it withered away. And when the Sunne was vp, God pre-

pared a seruente Eastwinde, and the Sunne beat ouer the head of Jonas, that he saynted agayne, and wisshed vnto his soule, that he might dye, and sayde: It is better for me to dye, then to liue. And God sayde vnto Jonas: Art thou so angry for the wild vine? And he said: yea, verie angry am I, euen vnto the deathe. And the Lord sayde: thou hast compassion vpon a wild vine, whereon thou bestowedst no labour, nor made it grow, which sprang vp in one night, and perished in another: And shoulde not I then haue compassion vpon Pinne that great Cite, wherein there are about an hundred and twenty thousand persons that know not their right hande from their left, besides much cattell

The ende of the Prophecye of Jonas.

The booke of the Propheete Michas.

The first Chapter.



This is the word of the Lord, that came vnto Michas the Moabitite in the daies of Jotham, • Ahas, and • Jerahmeiah kings of Iuda. Which was shewed him vpon Samaria and Ierusalem. • Heare al people, marke this well, O earth, and all that therein is. Yea, the Lord God him selfe be witnesse among you, euen the lord from his holy temple. For say: • beholde, the Lord shall go out of his place, and come downe, and tread vpon the hye thinges of the earth. The mountaynes shal consume vnder him and the halley shal cleare a funder: like as swaxe consumeth at the fyre, and as the waters runne downeward. And al this shalbe for the wickednes of Iacob, and the sinnes of the house

B of Israel. But what is the wicked-
 3. re. 12. c nelle of Jacob? Is not • Samaria:
 which are the hie places of Juda? Is
 3. re. 11. c not • Jerusalem? Therefore I shall
 4. re. 16. a make Samaria an heape of stones in
 the fpyde, to lape about the vineyard,
 her stones shall I cast into the valley,
 and discover her foundations. All her
 Images shall be broken downe, and al
 her garments shall be byent in the fire:
 yea, all her Idols will I destroy, for
 whye? they are gathered out of the
 byre of an whoze, and into an whozes
 byre shall they be turned agayn. wher
 foze I will mourne and make lamen-
 tation, bare and naked will I go: I
 muste mourne like the dragons, and
 take sorow as the Estriches, for their
 wound is past remedie. And whye? it
 is come into Juda, & hath touched the
 post of my people at Jerusalem alre-
 dy. Wepe not, least they at Geth per-
 ceane it. Thou at Bataphia, welter
 thy selfe in the dust and ashes. Thou
 that dwellest at Saphir, get thee hēce
 with shame. The proude shall boaste
 nomoze for very sorowe: and way: her
 neighbour shall take from her what
 she hath. The rebellious citie hopeth
 that it shall not be so euill, but for all
 that, the plague shall come from the
 Lord, euen into the pozte of Jerusa-
 lem. The great noyse of the charettes
 shall feare them, that dwell at • Lachis,
 whiche is an occasion of the sinne of
 the daughter of Sion, for in thee cam
 by the wickednes of Israel. Yea, she
 sente her coursers into the lande of
 Geth. The houses of Ipes will dis-
 ceane the kinges of Israel. And as
 for thee (O thou that dwellest at Mo-
 rassa) I shall bying a possessione by-
 pon thee, and the plague of Israel shall
 reache vnto Odolla. Make thee bald,
 and shauē thee, because of thy tender
 chyldren: Make thee cleane balde as
 an Egle, for they shall be caried awaye
 captiue from thee.

perfourme it in the cleare day, for their
 power is agaynste God. When they
 come to haue lande, • they take it by
 violence, they robbe men of their hou-
 ses. Thus they oppresse a man for his
 howse, and euery manne for his he-
 ritage. Therefore thus sayeth the
 Lord: Behold, against this houtholde
 I haue I deuised a plague, wherout ye
 shall not plucke your neckes: Ye shall
 nomoze go so prouidy, for it will be a
 pertilous time. In that day shall this
 terme be bled, and a mourning shall be
 made ouer you on this maner: We be
 bitterly desolate, the portion of my
 people is translated. When will he
 parte vnto vs the lande, that he hath
 taken from vs? Neuertheles, there
 shall be no man to deuide thee thy por-
 tion in the congregation of the Lord.
 Cushe, holde your tonge (saye they)
 It shall not fall vpon this people, we
 shall not come so to confusson, sayeth
 the house of Jacob. Is the spirite of
 the Lord so cleane away? or is he so
 mynded? Crueth it is, my wordes
 are frendly vnto them that liue right:
 but my people doeth the contrarpe,
 therefore muste I take parte against
 them, for they take awaye bothe cote
 and cloke from the simple. Ye haue
 turned your selues to fighte, the we-
 men of my people haue ye shutt out
 from their good houses, and taken a-
 waye my excellent giftes from their
 chyldren. Ap, get you hence, for here
 shall ye haue no rest. Because of their
 Idolatrie they are corrupte, and shall
 miserable perithe. Yf I were a
 fleshepe scilowe, and a preacher of
 Ipes, and tould them that they might
 spyte bybbinge and boillinge, and be
 droncken, O that were a Prophete
 for this people. But I will gather
 thee in deede, O Jacob, and dzyue the
 remnaunte of Israel all together.
 I will carrie theym one with ano-
 ther, as a flocke in the fouldre, and as
 the cattell in their stalles, that they
 maye be disquieted of other menne.
 Whoo soo breaketh the gappe, hee
 shall goo before. They shall breake
 by the pozte, and go in and oute at it.

3. re. 21. a

Amos. 5. b

Isa. 33. f

C

The .ij. Chapter.

Owo vnto them, that ymagine
 to do harme, and denie vngra-
 tounes vpon theyr beddes, to

The kings shall go before them, and the Lord shall be upon the head of them.

The. iij. Chapter.

And I saide: Heare, O ye heades of the house of Jacob, and ye leaders of the house of Israel. • Should not ye knowe

den. 17. b what were lausfull and righte? But
Iere. 5. a ye hate the good, and loue the euill, ye

plucke of mens skynnes, and the fleshe from their bones, ye eate the fleshe of my people, and flay of their skynne, ye breake their bones, ye choppe them in peeces, as it were into a cauldron, and as fleshe into a pottage. Nowe the time shall come, • that when they call vnto the Lord, he shall not heare them, but

Clay. 1. b hyde his face from them, because that
I. pet. 3. b they haue dealt so wickedly. And as

concerning the prophets that deceyue my people, thus the Lord saith against them. • When they haue any thing to

Eze. 13. b bryte vpon, then they preache that all
shall be well: but yf a man put not
some thinge into their mouthes, they

den. 28. c preache of war agaynst him. • There-

fore your vision shalbe turned to night, and your prophesying to darkenesse, the sunne shall go downe ouer those prophetes, and the daye shall be darke vnto them. Then shall the vision seers be ashamed, and the southsayers confounded: Yea, they shall be sayne, all the packe of them, to stoppe their mouthes, for they haue not Goddes word. As for me, I am full of strength

Iere. 1. c and of the spirite of the Lord, full of iudgement and boldnesse, to shew the house of Jacob their wickednes, and the house of Israel their synne. O heare this, ye rulers of the house of Jacob, and ye iudges of the house of Israel, ye that abhorre the thing that is lausfull, and wylste asyde the thing

I. bac. 2. b is streight. • Ye that builde by Sy-

Eze. 22. b on with blond, and Jerusalem with

• doynge wronge. • O ye Iudges, ye geue sentence for giftes: O ye priests

• Ier. 6. b ye teache for lucre. • O ye prophetes, ye prophesie for money. Yet will they

be taken as those that hold vpon God,

and say: Is not the Lord among vs? Cussy, there can no misfortune happen vs. • Therefore shall Zion (for your sakes) be plowed like a field. Jerusalem shall become an heape of stones, and the hill of the temple shall be turned to an hye wood.

The. iij. Chapter.

But in the latter daies it will come to passe, that the hill of the Lordes house shall be sette

by hyer then any mountaynes or hilles: Yea, the people shall prease

vnto it, and the multitude of the Gentiles shall haste thither, saying: Come

• let vs go by to the hill of the Lord, and to the house of the God of Jacob, that he may teache vs his wayes, that

we may walke in his pathes. • For the lawe shall come out of Zion, and the worde of God from Jerusalem,

and shall geue sentence amonge the multitude of the Hethen, and reforme

the people of farre countreys: so that of their swerdes, they shall make

ploughe shares, and spythes of their speares. • One people shall not lyfte

by a sword agaynst another: yea they shall no more learne to fighte, but euery

man shall sit vnder his vinegarde, and vnder his figge tree, and no man

to fray him away: for the mouth of the Lord of hostes hath spoken it.

Therefore where as al the people haue walked euery manne in the name of

his owne God, we will walke in the name of our God for ever and ever.

At the same tyme, saith the Lord, will I gather by the lame, & the outcastes, and such as I haue chastened,

and will geue issue to the lame, and make of the out castes a greates people:

• and the Lord him selfe shalbe their king vpon the mounte Syon, from

this time forth for euermore. And thou strong hold of the daughter Syon

vnto thee shall it come, even the lordship and kingdome of the daughter

Jerusalem. Why then arte thou now so heauy? Is there no kinge in thee? Are thy counsaylers away, that

thou

thou art so payned, as a woman in her
trauill: And nowe (O thou daugh-
ter Sion) be sope, let it geue thee as
a wife laboring with childe, for nowe
must thou get thee out of the citie, and
dweli vpon the playne field. Yea, vn-
to Babylon shalt thou go, there shalt
thou be deliuered, and there the Lord
shall loose thee from the hand of thine
enemies. Nowe also there are many
people gathered together against thee,
saying: what, Sion is cursed, we shal
see our lust vpon her. But they know
not: the thoughtes of the Lord, they
vnderstand not his counsel, that shall
gather them together as the sheues in
the barne. Therefore get thee vp, O
thou daughter Sion, and thyse out
the corne: for I will make thy horne
prync, and thy clawes byasse, that thou
mayest grynde manye people, their
goods shalt thou appropriate vnto the
Lord, and their substance vnto the
ruler of the whole worlde.

¶ The .v. Chapter.

After that shalt thou be rob-
bed thy selfe, O thou robbers
daughter, they shall laye siege
agaynst vs, and smite the iudge of Is-
rael with a rodde vppon the cheeke.
¶ And thou Bethleem Ephrata, art
lytle among the thousandes of Iuda.
Out of thee shal come vnto me which
shalbe the gouernour of Israel: whose
outgoyng hath bene from the begyn-
ning, and from euerlastinge. In the
meane while he plagueth them for a
season, vntill the time that he (which
shall beare) hath borne: then shall the
remnant of his byerthen be conuerted
vnto the chyldren of Israel. He shall
stande faste, and geue foode in the
strength of the Lord, and in the victo-
rye of the name of the Lord his God:
and when they be conuerted, he shall
be magnified vnto the farthest partes
of the worlde. Then shal ther be peace,
so that the Assirian maye come into
your lande, and trade in your houses.
We shall bringe by seven shepherdes.
and eight prynces vpon them: these

shall subdue the lande of Assur with
the swerd, and the landes of Myrror
with their naked weapons. Thus
shall he deliuer vs from the Assirian,
when he commeth within our lande,
and setteth his foote within our boz-
ders. And the remnaunt of Jacob shal
be among the multitude of people, as
the dew of the Lord, and as the drops
vpon f grass, that tarieth for no man
and wapteth of no body. Yea, the re-
sydue of Jacob shall be among the
Gentils and the multitude of people,
as the Lion among the beastes of the
wood, and as the lions whelp among
a flocke of shepe, which (when he go-
eth thowse) treadeth downe, teareth
in pces, and there is no man that can
helpe. Thine hand shalbe lift vp vpon
thine enemies, and all thine aduersa-
ries shall perishe. The time shall come
also, sayth the Lord, that I will take
thine horses from thee, and destroy thy
charettes. I will breake downe the
cities of the lande, and ouerthowse all
thy strong holdes. All witchcraftes
will I roote out of thine hande, there
shall no mo south saynges be within
thee. Thine Idols and thine Images,
will I destroy out of thee, so that
thou shalt nomoze bowe thy selfe vn-
to the workes of thine owne handes.
Thy groues will I plucke vp by the
rootes, and breake downe the cities.
Thus will I be auenged also, vpon
all the heathen that will not heare.

¶ The .vi. Chapter.

Herken nowe what the Lord
sayth: Up, reproue the moun-
taynes, and let the hilles heare
thy voyce. I heare the punishment
of the Lord, ye mountaynes, and ye
mightie foundations of the earth: for
the Lord will reproue his people,
and reason with Israel. O my pro-
ple what haue I done vnto thee: or
wherin haue I hurte thee: Geue me
answere. Because I brought thee fro
the lande of Egypt, and deliue-
red thee out of the house of bondage: Be-
cause I made Moyses, Aaron
and

and Miriam to lead thee: Remember
Ex. 22. (O my people) • What Balach the
king of Moab had ymagined agaynst
thee, and what answere that Balaam
the son of Beor gaue him, from Se-
thim vnto Gilgal, that ye may know
the louinge kyndnes of the Lorde.
What acceptable thinge shall I offer
vnto the Lorde: shall I bowe my knee
to the hye God: shall I come befoze
him with bent offeringes, and with
calues of a yere, olde: hath the Lorde
a pleasure in many thousande rams:
or innumerable streames of oyle: Or
shall I gene my fyre bozne for mine
offences, and the fruite of my body for
the synne of my soule: I will shewe
thee, O man, what is good, and what
the Lorde requireth of thee. Namely,
to do right, to haue pleasure in louing
kindnes, to be lowely, and to walke
with thy God. • The Lordes voyce
cryeth vnto the citie, and the man that
shalbe sated considereth thy name (O
Lord.) Herken what is your rod, and
heare him that warneth you. • Shalld
Leu. 19 I not be displeased, for the vnright-
Ex. 25 teous good in the houses of the wic-
ked, and because the measure is my-
nyshed: Or shoulde I iustifye the
faisle balances, and the bagge of dys-
ceitfull weyghtes, amonge those
that be full of ryches vnrighteouslye
gotten: where the citezens with fals-
hode, speake lyes, and haue disceitfull
songs in their mouthes: Therefore, I
will take in hand to punish thee, and
to make thee desolate, because of thy
Leu. 26 sinnes. • Thou shalt eat, and not haue
ynough: yea thou shalt bring thy selfe
down. Thou shalt see, but not escape,
and those that thou wouldest save, will
Deu. 2 deliuer to the sword. Thou shalt
sowe, but not reape: thou shalt presse
oute oignes, but oyle shalt thou not
haue to anoynt thy selfe withall: thou
shalt treade out sweete must, but shalt
drink no wyne. Ye kepe the ordinaun-
Is. 16 ces of Amri, and all the customes of
the house of Ahab, ye folow their ple-
sures, therefore will I make thee walk,
and cause thy inhabitants to be abhor-
red, O my people: and thus shalt thou

bear thine owne shame.

The vij. Chapter.

Vclo is mee, I am become as
one that goeth a gleaning in
the harvest. There are no mo
gapes to eat, yet woulde I sayne
(with all my heart) haue of the beste
fruite. • There is not a godly vypon
earthe, there is not one righteous a-
mong men. They labour all to shed
bloud, and euery man hunteth his bo-
ther to death, yet they say they do wel,
when they do euill. As the pyete
will, so saith the iudge, that he may do
him a pleasure againe. The great man
speaketh what his heart desireth, and
the hearers aloswe him. The beste of
them is but as a thistle, and the most
righteous of asen is but as a hyer in
the hedge. But when the daye of thy
preacher cometh, that thou shalt be
dispyed, then shall they be wasted a-
way. • Let no man beleue his frende,
nor put his confidence in a brother.
Kepe the port of thy mouth from her
that lieth in thy bosom, for the sonne
shall putte his father to dishonour,
the daughter shall ryle agaynst her
mother, the daughter in lawe agaynst
her mother in lawe: and a mans foes
shalbe euen they of his owne household.
Neighbourlesse, I will looke vp vnto
the Lord, I will patiently abide God
my sauoure, my God shall heare me.
• O thou enemye of mine reioyce not
at my fall, for I shall get vp agayne:
and though I sytte in darknesse, yet
the Lorde is my lychte. I will beare
the punishment of the Lorde (for
why? I haue offended him) till he se
in iudgment vpon my cause, & see that
I haue righte. He will bringe me
forth to the lychte, and I shall see his
righteousnes. Shee that is mine ene-
mie shall lye vpon it and be confound-
ed, which now sayth: • Where is the
Lorde thy God: Whine eyes shall be-
holde her, when shee shall be troden
downe as the claye in the streets.
• The time will come that the gapes
shalbe made vp, and the lawe shall go
abrode, and at that time shal they come

into thee from Iſtar vnto the ſtrong cities, and from the ſtrong cities vpon the river: from the one ſea to the other, from the one mountayne to the other: Not withſtandinge, the lande muſt be waiked, becauſe of them that dwell therein, and for the fruites of their owne ymaginations. Therefore ſide thy people with the rod, the ſtock of thine heritage which dwell deſolate in the wood, that they may be fed vpon the mount of Carmell, Baſan, and Gilead, as afore time. **Exo. 13** I ſhew them, like **Job. 39** as when they came oute of Egypte. **Gen. 3** This ſhall the heathen ſee, and be ſhamed for all their power, ſo that they ſhall laye their hande vpon their mouth, and ſtop their eares. They ſhall likke the duſte like a ſerpent, and as the womes of the earth, that tremble in their holes, they ſhalbe afraid of the Lorde our God, and they ſhall feare thee. Where is there ſuche a God as thou: that pardonelt wickedneſſe, and forgoeſt the offences of the remnant of thine heritage? He keepeth not his wrath for ever, and why? his deſyre is to haue compaſſion: he ſhall turne agayne, and be mercifull to vs, he ſhall put downe our wickedneſſes and caſte all our ſinnes into the bottoſome of the ſea. Thou ſhalte hepe thy truth with Iacob, and thy mercy for Abraham, like as thou haſte ſwoyne vnto our fathers long ago.

The ende of the Prophecy of Michas.

The booke of the Prophet Nahum.

The firſt Chapter.



This is the heape burden of Minie, which Nahum of Elchoſ did write as he ſawe it. The Lorde is a glorious God, and a taker

of vengeance is the Lorde, & wrathfull. The Lorde taketh vengeance of his enemyes, and reſerueth diſpleaſure for his aduerſaries. The Lorde ſuffreth longe, he is of great power, and ſo innocent: that he leaueth no man faultleſſe before him. The Lorde goth forth in the tempeſt & ſtorme weether, the cloudes are the duſte of his ſeete, when he reynoueth the ſea, he dyeth it vp, and turneth all the ſloundes to drye lande: Baſan is deſolate, Carmell and the pleaſure of Abanias waſteth awaye. The mountaynes tremble for him, the hilles conſume. At the ſight of him, the earth quaketh, yea, the whole world, and all that dwell therein. Whomay endure beſore his wrath? Who is able to abide his grim diſpleaſure? His anger taketh on lyke fyre, and the harde rockes are clouen a ſunder beſore him. Full gracious is the Lorde and a ſtrong hold in the time of trouble, he knoweth them that put their truſt in him: when the ſoud runneth ouer, and deſtroieth the place, & when the darknes foloweth ſhill vpon his enemyes. What doo ye ymagine them agaynſte the Lorde on this manere? (Cuſhe when he hath once made an ende, there ſhal come nomore trouble) For like as the thornes that ſtype together, and as the drye ſtrawe, ſo ſhal the dyonkards be conſumed together, euen when they be full. There come out of thee ſuch as ymagin miſchiefe, and geue vngraceous counsell agaynſte the Lorde. Therefore thus ſayth the Lorde: Let them be as well prepared: yea, and as manye as they can, yet ſhall they be hewen doſone and paſſe awaye. And as for the, I wil bere thee, but not bitterly deſtroy thee. And now will I breake his rodde from thy backe, and burſte thy bonds in ſunder. But the Lorde hath geuen a comauendement concerning thee: that there ſhall come no more ſeede of thy name. He carued & caſten ymages will I roote oute of the houſe of thy God. Thy grane ſhall I prepare for thee, and thou ſhalt be confounded.

Amos. 9

The

Rom. 2

Rom. 2

Je. 10

Jer. 10

Pla. 34

Abac. 3

D

Mich. 5

Esa. 52 a
Ro. 10. a

The .ij. Chapter.

Behold, upon the mountaines
come the fete of him, that buy-
geth good tydings, and pre-
ceth peace. O Juda, keepe thy holpe
dapes, performe thy promises: for
Betial shal com no moze in thee, he is
bitterlye rooted oute. The scatterer
shal come by agaynst thee, and lape
siege to the castell. Take thou well to
the streetes, make thy loynes stronge,
arme thy selfe with all thy might, for
the Lord shal restore agayne the glo-
rye of Jacob, like as the glory of Is-
rael. The destroyers haue broken the
downe, and marred the vine branches.
The shield of his gigantes glistereth
his men of warre are clothed in pır-
ple. His charettes are as fire, when
hee maketh him forwarde, and his
speare shattes are soked in venime.

Behold the charettes rolle vpon the stre-
tes, and welter in the hye wayes.
They are to loke vpon like cressettes
of fyre, and go swifelye as the light-
ninge. When he doeth but warne his
gpautes, they fall in their araye, and
hastely they clime by the walles, yea,
the engins of the warre are prepa-
red already. The water portes shalbe
opened, and the Kinges palace shal
fal. The quene herselfe shal be led a-
way captiue, and her gentle women
shal mourne as the doves, and grone

Cob. 14b within their hertes. • Finis is like
Soph. 2a a poole ful of water, but the shall they
be fayne to flee. Stand, stande, (shall
they cry) and there shall not one turne
backe. Away with the siluer, awaye
with the golde, for here is no ende
of treasure. There shall bee a multı-
tude of all maner of costlye oznamen-

Ctes. Thus must she be spoyled, empti-
ed, and cleane stripped out, that theyr
heartes maye be melted awaye, theyr
knees tremble, all their loynes bee
weake, and their face blacke as a pot.
Where is nowe the dwellinge of the
lions, and the pastures of the Lyons
whelpes? Where the lion and the lion-
nesse wente with the whelpes, and
no man frayd them awaye? But the li-
on spoyled enough for his yong ones

and deuoured for his lionesse, hee fil-
led his dennes with his praye, and
his dwelling place with that he had
rauished. Behold, I will vpon thee,
sayth the Lord of hostes, and will set
fyre vpon the charettes, that they shal
smoke withall, and the sword shal de-
uoure the ponge lions. I will make
an ende of thy spoyling, from oute of
the earth, and the voice of the melan-
gers shal no moze be heard.

The .iij. Chapter.

Vo to the bludthirstie Citye
which is al ful of lyes and rob-
berye, and wil not leaue of fro
rauihing. There a man maye heare
scourginge, rushing, the napsle of the
wheles, the crying of the hoyses, and
the rollinge of the charettes. There
the hoysenenne gette by with naked
swerdes, and glistering speares, there
lyeth a multitude slayne, and a greate
heape of dead bodies, there is no ende
of dead coarces, yea, menne fall vpon
their bodies. And that for the greate
and manifold whozdom, of the sappe
and bewtifal harlot, which is a may-
stresse of witchcraft: yea, and selleth
the people through her whozdom,
and the nations through her witch-
craft. Beholde, I will vpon thee,
(sayth the lord of hostes) and will pul
thy clothes ouer thy head, that I may
shewe thy nakednes amonge the hea-
then, and thy shame among the king-
domes. I will cast dirte vpon thee, to
make thee be abhozred, and a galinge
stocke: yea, all they that looke vpon
thee, shall starte backe, & saye: Finis
is destroyed. Who wil haue pittie vpon
thee? wher shall I seke one to comfort
thee? Art thou better then the greates
Citye of Alexandria, that laye in the
waters, and had the waters rounde
about it: whiche was strongelye
fenced and walled with the sea: Ea-
thiopia and Egypt were her strength
and that exceeding great, about mea-
sure. Iphrica and Libia were her
healers, yet was shee bytten a-
waye, and broughte into captiuitie,
her younge childzenne were smitten
downe at the head of euery strete, the

lottes were caste for the mooste au-
cient menne in her, and all her migh-
tye menne were bounde in chaynes.

Cearn so shalt thou also be drenched,
and hide thy selfe, and seke some helpe
agaynst thyne enemye. All thy strong
cities shalbe lyke fygtrees with rype
fygges, whiche when a man shaketh,
they shal fall into the mouth of the ea-
ter. Beholde, thy people within thee
are but women, the portes of thy land
shall be opened vnto thine enemies,
and the fyre shall deuoure thy barres.
Drawe water now agaynst thou be
besieged, make by thy stronge holdes,
goe into the clays, temper the mortar,
make stronge bricke: • yet the fyre
shall consume thee, the swearde shall
destroie thee: yea, as the locust doth,
so shal it eate thee by. It shal fall hea-
uelye vpon thee as the locustes: yea,
right heauely shal it fall vpon thee, e-
uen as the gresshoppers. Thy mar-
chautes haue bene numbred with
the starres of heauen, but now shall
they spredde abroade as the locustes,
and flee their waye. Thy lordes are
as the gresshoppers, and thy captay-
nes as the multitude of gresshoppers,
whiche when they be cold, remayne in
the hedges: but when the Sonne is
by, they flee away, and no man canne
telle where they are become. Thy
shepherdes are a sleepe (• kinge of
Assur) thy worthies are layd downe,
thy people is scattered abroade vpon
the mountaynes, and no man gathe-
reth them together agayn. Thy wofull
cannot be hyd, thy plague is so sore,

All they that heare this of thee,
shall clappe their handes ouer
thee. For what is hee, to
whom thou haste not
alway ben doing
hurte

**The end of the prophete
of Nahum.**

**The booke of the Pro-
phete Abacuc.**

The fyrst Chapter.



This is the heauye
burthen whiche the
prophet Abacuc dyd
see. O Lord, • howe
long shal I cry, and
thou wilt not heare?

Pla. 220

Job. 218

Ecc. 4.5

B

Act. 136

den. 28.4

C

Soph. 3.

• How long shal I complayne vnto
thee, suffering wrong, and thou wilt
not helpe? Why lettest thou me see
swertnes and labour? Tyranny and
violence are before me, power ouer-
goeth righte: for the lawe is tozue in
peeces, and there cannot right iudge-
ment go forth. And why? the vngod-
lye is moze set by then the righteous:
this is the cause, that wronge iudge-
ment proceedeth. • Beholde, amonge
the heathen, and loke well, wondre at
it, and bee abashed: for I will doe a
thinge in your tyme, whiche though
it be tolde you, yee shall not beleue.

• For lo, I will rayse by the Caldees
that bitter and swifte people: whiche
shall go as wynde as the land is, to take
possession of dwelling places, that be
not their owne. A grymme and boy-
sterous people is it, these shall spy in
iudgement and punish. Their horses
are swifter then the cats of the moun-
tayne, and byte them sozer then the
wolues in the evening. Their horse-
men come by great heapes from farre,
they flee hastily to deuoure as the E-
gle. They come all to spoile, out of the
commeth an east wynde, which blow-
eth, and gathereth they captaynes,
lyke as the sande. They shall mocke
the kinges, and laugh the princes to
scorn. They shal not set by any strong
holde, for they shall laye ordinaunce a-
gaynst it, and take it. Then shall they
take a freshe eozage vnto them, to go
forth, and to do moze cruell, and to as-
crybe the power vnto their God.

But thou O Lord my God • my ho-
lie one, thou arte from the beginning, E-
therfoze shall we not dye. O Lord,

Esa. 26.4

Pla. 89.5

Abac. iii,

thou

thou hast ordeyned them for a punishment, and sette them to reproue the mightie. Thine eyes are cleane, thou maiest not see euill, thou canst not behold the thing that is wicked. • Wherefore then doest thou loke vpon the vngodlye, and holdest thy tongue, when the wicked denoureth the man that is better then him selfe? Thou makest men as the fishe of the sea, and like as the creeping beastes, that haue no gyde they take vp all with their angle, they catche it in their nette, and gather it in their pearne, wherof they reioyce and are glad. Therefore offer they vnto their net, and doe sacrifice vnto their pearne, because that throughe it, they portion is become so fatte, and their meate so plenteous. Wherefore, they caste out their nette agayne, and neuer cease to slay the people.

The .ij. Chapter.

I stode vpon my wathe, and set me vpon my bulwarke, to looke and see what he woulde saye vnto me, and what aunswere I should geue him that reproveth mee. But the Lord aunswered me, and sayde: Write the vision playnely vpon thy tables, that whoso cometh by, maye rede it: • for the vision is yet far of for a time, but at the laste it shall come to passe and not fayle. • And thoughe he tarpe, yet waite thou for him, for in verie deede he will come, and not be slacke. Behold the vnrightheous thinketh him selfe in sauegarde, as in a stronge holde: • but the lust shall liue by his sapth. Like as the winde dyscureth the dyonhard, euen so the proud shall fayle and not endure. He openeth his desyre wyde vp as the hell, • and is as vnfatiable as death. All heathen gathereth he to him, and heapevnto him all people. But shall not all these take vp a prayerbe agaynst him, and mocke him with a byword, and saye: Wo vnto him that heapevnto by other mennes goodes: How long will he lode him selfe with thicke clope: How sodenly will they stand vp, that shall byte, and awake, that shall teare

thee in peeces: yea thou shalt be their praye. • Being thou hast spoyled many heathen, therefore shall the remnant of the people spoyle thee: because of mens blud, and for the wrong done in the lande, and in the citie, and vnto all them that dwell therein. • Wo vnto him that couetously gathereth euill gotten goodes into his house, that he may set his nest on hye, to escape from the power of misfortune. Thou hast deuided the shame of thine own house for thou hast slayne to muche people, and haste wilfully offended, so that the very stones of the wal shall crye out of it, and the tymber that lieth betwixt the ioyntes of the building shall answer. • Wo vnto him that buildeth the towne with bloud, and mayntaineth the citie with vnrightheousnes. Shall not the Lord of hostes bring this to passe, that the labourers of the people shall be burnt with a great fire: and that the thinge where vpon the people haue swerted them selues, shall be loste: • For the earth shall be full of knowledge of the Lords hono, lyke as the waters that couer the sea. Wo vnto him that geueth his neighbour drinke, putting in gell, and makinge him dyonken, • that he maye see his priuities. Therefore with shame shall thou be filled, in steade of honoure. Drinke thou also, till thou slomber withall: for the cuppe of the Lords right hand shall compasse thee about, and shameful spewing in steade of thy worship. • For the wronge that thou hast don in Libanus, shall ouerwhelm thee, and the wild beastes shall make thee afraide, because of mens blud, and for the wrong done in the land, in the citie, and vnto all such as dwell therein. What helpe then will the ymage doe, whom the workman hath fashioned? Or the bayne caste ymage, wherein because the craftsman putteth by trust, therefore maketh he domme doles: Wo vnto him that sapevnto a peece of wood: arise, and to a domme stone: stand vp. For what instruction may such one geue? Behold, it is layd out with golde and silver, and there

Jer. 12.8

Dan. 9.2

Heb. 1.10

Gala. 3.2

Heb. 1.10

Job. 30.3

is no breath in it. • But the Lord in his holpe temple is he, whome all the world should feare.

The .iij. Chapter.

O Lord, when I heard speake of thee, I was afayde. The worke that thou hast taken in hande, shalte thou perfourme in his tyme, O Lord: and when thy tyme commeth, thou shalt declare it. In thy very wrath thou thinkest vpon mercy. God commeth from Cheman, and the holy one from the mount of Saba-
ran. Selah. His glorie couereth the heauens, and the earth is full of his prayle. His shine is as the sunne, and beames of light go out of his handes, there is his power hid. Destruction

goeth before him, and a pestilent sick-
ness goeth from his feete. • He stan-
deth, and mensureth the earth. He loo-
keth, and the people consume awaye, the mountaynes of the world fall
downe to powder, and the hills are
faine to bowe them selues, for his go-
inges are euermlasting and sure. I saw
that the pavilions of the Moorsians,
and the tentes of the land of Arabian
were rexed for werines. Walke thou
not angrie, O Lord, in the waters: was not thy wrath in the shoudes, and thy displeasure in the Sea: Yea, when thou sattest vpon thine horse, and when thy charittes had the vic-
toyre. Thou shewedst thy bowe o-
penly, lyke as thou haddest promised
with an oth. vnto the tribes. Selah
Thou diddest deuide the waters of
the earth. When the mountaynes saw
thee, they were afayde, the water
stream went away, the depe made a
noyle at the lifting vp of thine hande.

The. Sunne and Moone remayned
still in their habitation. Thine ar-
rowes went out glisteringe, and thy
speares as the shine of the lightning.

Thou trodest downe the lande in
thine anger, and diddest breke the he-
then in thy displeasure. Thou camest
forth to helpe thy people, to help thine
anointed. Thou smotest downe the

head of the house of the yngodly, and
discoueredst his foundations, euen
vnto the necke of him. Selah. Thou
diddest strike through with his scy-
ter the heades of his playne people:
which come as a stormy wind to scat-
ter me abroad, and are glad when they
may eat by the pooze secretly, Thou
makest a way for thine hoyses in the
sea, euen in the middes of great wa-
ters. When I heare this, my bodye is
vexed, my lippes tremble at the voyce
therof, my bones corrupt. I am afraid
where I stand. O that I might rest
in the daye of trouble, that I might
go by vnto our people, which are al-
ready prepared. For the figtrees shall
not be grene, and the bynes shall beare
no fruite. The labour of the Oliue
shall be but lost, and the land shall bring
no corne: the shepe shall be taken out of
the fold, and there shall be no cattell in
the stables. But as for me, I will be
glad in the Lord, and will reioyce in
God my Sautour. • The Lord God Psal. 124.
is my strength, he shall make my feete
as the feete of hartes, and hee whiche
geueth the victoyre, shall bring me to
my hye places, singinge vpon my
psalmes.

The end of the prophes-
ye of Abacuc.

The booke of the pro-
phete Sophony.

The firste Chapter.



This is the word of
the Lord, whiche
came vnto Sopho-
ny the son of Chusi
the sonne of Gedo-
liah, the son of Ama-

riah, the sonne of Mezekiah in the
time of Josiah the sonne of Am-
hinge of Iuda. I will gather by all
thyngs in the land, saith the Lord. I
will

4 Reg. 24
4 Reg. 12

will gather by man and beast: I will gather by the foules in the ayre, and the fishe in the sea (to the great decay of the wicked) and will bitterlye destroy the men out of the land, saith the Lord, I will stretch out mine hande vpon Iuda, and vpon al such as dwel

at Jerusalem. Thus will I rote out the remnant of Baal from this place,

2. Re. 23 and the names of the Remains and
De. 17.6 priestes: yea, and such as vpon their

house toppes worship and bowe them selues vnto the holle of heu'n, which sweare by the Lord, and by their Malchum also, which starte abacke from the Lord, and neither seeke after the Lord, nor regarde him. We sit at the presences of the Lord God, for the day of the Lord is at hande: yea, the Lord hath prepared a layne offering, and called his gesses therto. And thus shall it happen in the day of the Lords layne offering. I will visite the

Zach. 1.8

princes, the kinges children, and all such as weare straunge clothing. In the same day also will I visite al those that tread ouer the threshold so proudly, which fil their Lords house with robbery and falshood. At the same

2. re. 27 b

time (sayth the Lord) ther shalbe herd a great crye from the fishe porte, and an howling from the other porte, and a greate murther from the hills. While ye that dwell in the mill, for al the marchaunt people are gone, and all they that were laden with siluer, shalbe rote out. At the same time wil I seke through Jerusalem with lanternes, and visite them that continue in their dregs, and say in their herts:

3 Esd. 3 a

• Cull, the Lord will do neither good nor euill. • Their goodes shalbe spoiled, and their houses layd wast, • they shall builde houses, and not dwell in them, they shall plant vineyards, but not drinke the wine thereof. For the great day of the Lord is at hand, it is hard by, and cometh on a pace. Horrible is the rydinges of the Lords day, then shall the gyaunt cry out: for that daye is a daye of wrath, a daye of trouble and heauynesse, a daye of bitter destruction and misery, a darke and glo-

Jer. 5. c

ming day, a cloudy and stormy day, a daye of the noyle of trompettes and shawmes, agaynst the stronge Cities and hye towres. I will bringe the people into such vexation, that they shall go about like blind men, because they haue sinned agaynst the Lord.

• Amo. 9 c

Their bloud shalbe shed as the duste, and their bodyes as the mire. • They ther their siluer nor their gold shalbe able to deliuer them in that wrathfull daye of the Lord, but the whole lande shall be consumed through the fyre of his gelousye, for he shall soone make cleane riddaunce of all theym that dwell in the land.

Joel. 1. a

• I have heard the despite of Moab, & the blasphemys of the children of Ammon, how they haue shamefully intrated my people,

• I have heard the despite of Moab, & the blasphemys of the children of Ammon, how they haue shamefully intrated my people,

the .ij. Chapter.

E Amin our selues, and search I thou nation, that hast no desire to the lawe, of the thing go forth that God hath concluded, and of the time come wherein man shall passe away as the duste: of the fearsfull wrath of the Lord come vpon you, yea, of the daye of the Lords displeasure come vpon you. Seke the Lord all ye meke hearted vpon earth: ye that wooke after his iudgements, seeke righteousness, • seeke lowynesse, that ye may be defended in the wrathfull daye of the Lord: For Gaza shall be destroyed, and Ascalon shalbe layde waste. They shall caste out blood at the none day, & Accaron shalbe pluckt by by the rootes. Woe vnto you that dwell vpon the sea coaste yee murderous people, the woode of the Lord shal come vpon you. • Canaan thou lande of the Philistines, I will destroye thee, so that there shall no man dwell in thee any moze, and as for the sea coaste, it shalbe herdmennes cogges and sheepefoldes, yea, it shall be a position for suche as remayne of the house of Iuda, to feede ther vpon. In the houses of Ascalon shall they rest towarde night: for the Lord they God shal visite them, and turne away their captiuitie. • I haue heard the despite of Moab, & the blasphemys of the children of Ammon, how they haue shamefully intrated my people,

and magnified them selues within the borders of their lande. Therefore as truly as I liue (sayeth the Lord of hostes, the God of Israel) Moab shall be as Sodom, and Ammon as Gomorra, euen by the thorne hedges, salt pities, and a perpetuall wildernes. The residue of my folke shall spoile them, the remnant of my people shall haue them in possession. • Thys shall happen vnto them for their pride because they haue dealt so shamefully with the Lord of hostes people, and

Ezr. 1.1 magnified them selues among them. The Lord shall be grimme vpon them, and destroy al the goddes in the land. And all the fles of the heathen shall worship him, every man in his place. Ye Moabites also shall perishe with my sword: Yea, he shall stretch out his hand ouer the north, and destroy Assur. • As for Hittite, he shall make it desolate, byr and waste. The flockes and all the beastes of the people shall lye in the midst of it. Pelicanes and fowles shall abide in the upper postes of it, foules shall sing in the windowes and raunches shall sit vpon the balkes, for the boordes of Cedre shall be riuen downe. • This is the proude and carelesse citie, that said in her heart, I am, and there is e's none. • Howe is she made so waste, that the beastes lye therein: who so goeth by, mocketh her and poynteth at her with his finger.

The .iij. Chapter.

Vnto that abhominable, filthy, and cruell Citie, whiche will not heare, nor be reformed. Her truste is not in the Lord, neyther will shee holde her to her God. Her rulers within her are as roaring lions, her iudges are as wolues in the evening, which leaue nothing behinde them til the morow. Her prophetes are light persons and vnfaithfull menne, her priestes vnhalow the sanctuary, and do wrong vnder the pretence of the lawe. But the iust Lord that doth no vnrighht, was among them, euery morninge shewing them his lawe clearly, and cea-

sed not. But the vngodlye will not learne to be ashamed. Therefore will I roote out this people, and destroye their towres: yea, and make their streets so boyd, that no man shall go therein. Their cities shall be broken downe so that no body shall be left, nor dwell there any more. I sayd vnto them: • Feare me, and be content to be reformed. • That their dwelling should not bee destroyed, and that there should happen vnto them none of these thinges, wherewith I shall visite theym. But neuerthelesse, they stand byr as lye, to folowe the filthyness of their swone ymaginations. • Therefore yee shall wait vpon me (sayeth the Lord) vntill the time that I stand byr: for I am determined, to gather the people, and to bring the kingdomes together that I may poure out mine anger, yea at my wrathful displeasure vpon the

• For all the worlde shall be consumed with the fire of my gealousye. And then will I cleanse the lippes of the people, that they may euerychone call vpon the name of the Lord, and serue him with one shoulder. • Suche as I haue subdued, and my children also, whom I haue scattered abroad, shall bring me presentes beyonde the waters of Ethiopia. In that time shalt thou nomore be confounded, because of al thy ymaginations, wherthrough thou haddest offended me: for. • I will take away the proud bolster of thyne honour from thee, so that thou shalt nomore triumph because of my holpe hill. In thee also will I leaue a small poore simple people, which shall trust in the name of the Lord. • The remnant of Israel shall do no wickednes, nor speake lyes, neyther shall ther any disceatfull tongue be founde in their monthes. • For they shall be sedde, and take their rest, and no man shall make them afraid. • Gue thanks, O daughter Sion, be ioyful, O Israel, reioyce and be glad from thy whole heart, O daughter Ierusalem, for the Lord hath take away thy punishment, & turned backe thyne enemies. • The king of Israel, euen the Lord him selfe, is with thee:

Psalm. 1.1
• **So. 1.6**

Isa. 1.1

thee, so that thou needest nomye to feare any misfortune. In that time it shall be sayd to Jerusalem: feare not, and to Sion, let not thine handes be slacke, for the Lord thy God is with thee, it is he that hath powet to save: he hath a speciall pleasure in thee, and a marvelous loue toward thee: yea, he rejoyceth over thee with gladnesse. Such as have bene in heavynes, will I gather together, and take out of thy congregation, as for the shame and reproche that hath ben layed upon thee, it shall be farre from thee. And lo, in that time will I destroie all those that vex thee: I will helpe the lame, and gather up the castaway: yea, I will gette them prayse and honoure in all landes, where they have bene put to shame. At the same time will I bring you in, and at the same time will I gather you. I will gette you a name, and a good report among all people of the earth, when I turne backe your captivitie before your eyes, (sayeth the Lord.)

Mich. 4b

The ende of the Prophecye of Sophony.

The booke of the Prophecie Aggeus.

The first Chapter.

1 Esd. 2c
Dan. 5. b



1 Es. 2. 3

In the seconde yeare of Kinge. Darius in the sixte moneth the firste daye of the moneth, came the worde of the Lord (by the prophet Aggeus) unto Jozobabell the sonne of Salathiel the prince of Juda, and to Iesua the sonne of Josedech the hye prieste, saying: Thus speaketh the Lord of hostes, and sayth. This people doeth save: The tyme is not yet come to builde up the Lordes house. Then spake the Lord by the prophet Aggeus, and sayde, • Ye your selves

can finde tyme to dwell in sieled houses, and shall this house be waste? Consider nowe your owne wayes in your heartes (sayth the Lord of hostes) • ye sowe muche, but ye bring litle in, ye eat, but ye have not enough: he drink but ye are not filled, ye drinke your selves, but ye are not warme, and he that earneth any wages, putteth it in a broken purse: I thus sayth the Lord of hostes. Consider your owne wayes in your heartes, get you up to the mountayne, fetch woodde, and build up the house • that it maye be acceptable unto me, and that I may shewe mine honour, sayth the Lord. Ye looked for muche, and lo, it is come to litle, and though ye bring it home, yet do I blowe it away. And why so sayth the Lord of hostes? • Even because that my house lyeth so waste, and ye runne every man unto his owne house. Wherefore, the heaven is forbidden to geue you anye dewe, and the earth is forbidden to geue you increase. • I have called for a drought, both upon the land and upon the mountaynes, upon corne, upon wyne, and upon oyle, upon every thinge that the ground bringeth forth, upon men and upon castell, yea, and upon all handye labour. Nowe when Jozobabel the sonne of Salathiel and Iesua the son of Josedech the hye prieste, with the remnant of the people, herd the voyce of the Lord their God, and the wordes of the prophet Aggeus (lyke as the Lord their God had sent him) the people did feare the Lord. Then Aggeus the Lords Angell, sayde the Lordes message unto the people: I am with you, sayeth the Lord. • So the Lord waked up the spirite of Jozobabel the prince of Juda, and the spirite of Iesua the soome of Josedech the hye prieste, and the spirite of the remnant of all the people, that they came and laboured, in the house of the Lord of hostes, their God.

The .ij. Chapter.

Upon

Vpon the .xiiij. day of the first moneth, in the seconde yere of king Darius, the .xli. daye of the seventh moneth, came the woꝛde of the Lord by the prophet Aggeus, saying: **S**peake to Zorobabel, the sonne of Salathiel Prince of Iuda, and to Iesua, the sonne of Iosedech the hie priest, and to the residue of the people, and say: **W**ho is left among you, that sawe this house in her fyrste beaultie? But what thinke ye nowe by it? **I**s it not in your eyes, euen as though it were nothings? **H**owerthelesse, be of good chere, **O** Zorobabel (saith the Lord). be of good comfort, **O** Iesua thou sonne of Iosedech, the hie priest: **T**ake good heartes vnto you also, all ye people of the lande, sayth the Lord of hostes, and doo accordinge to the woꝛde: (for I am with you, saith the Lord of hostes) like as I agreed with you, when ye came out of the lande of Egypt: and my spirite shalbe among you, feare ye not. **F**or thus sayth the Lord of hostes: **Y**et once more will I shake heauen and earth, the sea, and the drye lande, yea, **I** will moue all heauen, and the comfort of all hea- then shall come, and so will I fill this house with honour, saith the Lord of hostes. **T**he spirite is mine, and the golde is mine, sayth the Lord of hostes, **T**hus the glory of the last house shalbe greater then the fyrst, sayth the Lord of hostes: and in this place will I geue peace, saith the Lord of hostes. **T**he .xiiij. daye of the ninth moneth, in the .ij. yere of king Dari- us, came the woꝛde of the Lord vnto the prophete Aggeus, saying: **T**hus sayth the Lord God of hostes. **A**ske the Priestes concerning the lawe, and saye: **I**f one beare holy fleshe in his conte lappe, and with his lappe doo touche the byrde, potage, wine, oyle, or any other meate, shall he be holpe also? **T**he priestes answered, & saide: **N**o. **T**hen sayde Aggeus: **H**owe yt one beynge defyled with a dead carkas touche any of these, shall it not be vn- cleane? **T**he priestes gaue answer, and saide: **Y**ea, it shalbe vncleane, **T**hen

Aggeus answered and saide: **E**uen so is this people, and this nation be- soze me, saith the Lord, and so are all the woꝛkes of their hands: yea, and all that they offer, is vncleane. **A**nd nowe (I pray you) consider from this day forth and howe it hath gone with you afoze, or euer there was layd one stone vpon another in the temple of the Lord, that when ye came to a corne heape of .xx. bushels, there were scarce ten: & that when ye came to the wine presse for to poure out .l. pottes of wine, ther were scarce .xx. For I smote you with heate blasting, and haile stones in all the la- bours of your handes: yet was there none of you that wold turne vnto me, sayth the Lord. **C**onsider then from this day forth, and afoze: namely, from the .xiiij. daye of the ninth moneth, vnto the daye that the foundation of the Lordes temple was layde. **M**arke it wel, **I**s not the sede yet in the barn? haue not the bynes, the figge trees, the pomgranates, and Olive trees, ben yet vnfruitfull. but from this day forth, I shall make them to prosper. **W**hereouer, the .xiiij. daye of the mo- neth, came the woꝛde of the Lord vnto Aggeus againe, saying: **S**peke to Zorobabel the prince of Iuda, and saye: **I** will shake both heauen and earth, and ouerthrowe the seate of the Kingedomes, yea, and destroye the mightie kingedome of the heathen. **I** will ouerthrowe the Chareites, and those that sette bypom them, so that bothe horse and manne shall fall downe, euery manne throughe his neighbours swearde: **A**nd as for thee **O** Zorobabel (sayeth the Lord of hostes) thou sonne of Salathiel, my sernant: **I** will take thee (sayth the Lord) at the same time, and make thee as a scale, for I haue cholen thee, say- eth the Lord of hostes.

Aggeus. I

Jach. 8. b

The ende of the Prophe-
sie of Aggeus.

et

2 The booke of the prophete Zacharie.

The first Chapter.

3



mat. 23 d

Jer. 30. c

Jer. 44. a

Pla. 78 a

Olse. 14

Jer. 44. a

In the eight moneth of the seconde yere of king Darius, came the word of the Lord vnto Zacharie, the sonne of Barachias, the son of Addo, the Prophete, saying: The Lord hath beene sore displeased at your forefathers. And say thou vnto them: Thus sayth the Lord of hostes: Come you vnto me (sayth the Lord of hostes) and I will turne me vnto you, sayth the Lord of hostes. We ye not lyke your forefathers, vnto whom the prophets cryed afore tyme, saying: Thus saith the Lord God of hostes: Turn you from your euill waies, and from your wicked ymaginations. But they would not heare nor regard me, sayth the Lord. What is now become of your forefathers, and the prophets: are they still alque? But did not my wordes & statutes which I commanded by my seruantes, the prophets, touche your forefathers? Upon this, they gaue answer and said: Alike as thy Lord of hostes deuided to do vnto vs, according to our owne waies and ymaginations, euen so hath he deide with vs. Upon the xxiij. day of the xi. moneth, whiche is the moneth Shebat, in the seconde yere of Darius, came the word of the Lord vnto Zacharie, the sonne of Barachias, the sonne of Addo the prophet, saying: I saw by night and so, there sat one vpon a red horse and stode still among the myre trees that were beneath vpon the ground, and behynd him were there red speckled and whyte horses. Then sayde I: O my Lord, what are these? And the angell that talked with me, sayde vnto me: I will shewe thee what these bee. And the manne that stode among the myre trees, answered, and sayde: These are they, whom

the Lord hath sent to go thozough the world. And they answered the angell of the Lord, that stode among the myre trees, and sayde: We haue gone thozow the world, and beholde, all the world dwelleth at ease, and are carelesse. Then the Lordes angel gaue answer, and sayde: O Lord of hostes, howe long wilt thou be vnmerticfull to Jerusalem, and to the Citie of Iuda? With whom thou hast been displeased nowe these thre score and tenne yeres. So the Lord gaue a louing and a comfortable answer vnto the Angell, that talked with me. And the Angell that commened with me, sayde vnto me: Crye thou, and speake. Thus saith the Lord of hostes: I am exceeding gelous ouer Jerusalem and Sion, and sore displeased at the carelesse heathen. For where as I was yet but a little angrie, they did theyr beste that I might disrope them. Therefore thus sayth the Lord: I wil turne me againe in mercie towards Jerusalem, so that my house shall be builded in it, sayth the Lord of hostes; yea, and the plommet shall be layde abroade in Jerusalem, sayth the Lord of hostes. Cry also, and speake: Thus sayth the Lord of hostes. My cities shalbe in good prosperitie agayne, the Lord shall yet comforte Syon, and chooseth Jerusalem. Then sayte I vppon myne eyes, and saide, and beholde foure hornes. And I sayde vnto the Angell that talked with me: What be these? He answered me: These are the hornes, whiche haue scattered Iuda, Israhell, and Jerusalem abroade. And the Lord shewed me foure carpenters. Then sayd I: What wil these do? He answered & said: These are the hornes, which haue so strawed Iuda abroad, that no man durst lift by his head. But these are come to fray them a way, & to calt out the hornes of the Gentiles: which lifte by their hozne ouer the lande of Iuda, to scatter it abroade.

The .ij. Chapter.

I lift vp mine eyes agayne, and looked: and beholde, a man with a measure lyne in his hande. Then sayd I: Whither goest thou? and hee sayd vnto me: To measure Ierusalem, that I may see, howe longe and howe bryde it is. And behold, the angell that talked with me, wente his way sooth. Then went there out another angell to mete him, and sayd vnto him: Runne, speake to this younge man, and say: Ierusalem shall be inhabited without any wall, for the verie multitude of people and cattell that shall be therein. Yea, I my selfe (sayth the Lord) will be vnto her a wall of fyre round about me, and will be honoured in her. O get you sooth, O flee from the land of the north, sayeth the Lord, yee. Whom I haue scatred into the foure windes vnder heauen, sayeth the Lord. Haue thy selfe, O Sion, thou that dwellest with the daughter of Babilon. For thus sayeth the Lord of hostes, After that glorious power hath he sent me out to the heathen, which spoyled you: for who so toucheth you, shall touche the apple of his own eye. Behold, I will lift vp mine hande ouer them: so that they shall bee spoyled of those which afore serued them, and ye shall know, that the Lord of hostes hath sent me. Be gladde, and reioyce, O daughter of Sion, for loe, I am come to dwell in the midst of thee, sayth the Lord. At the same time there shall manye heathen cleaue to the Lord, and shall be my people. Thus will I dwell in the midst of thee, and thou shalt know that the Lord of hostes hath sente me vnto thee. The Lord shall haue Iuda in possession for his part in the holy ground, and shall chose Ierusalem yet agayne. Let all aske he be still before the Lord, for he is risen out of his holy place.

The .iij. Chapter.
And he shewed me Iesua the hye Priest, standinge before the angell of the Lord, and Sathan stode at his right hand to recuse him. And the lord said vnto Sa-

than: The Lord reppone thee (thou Sathan) yea, the Lord that hath chosen Ierusalem, reppone thee. Is not this a bzande taken out of the fire? Now Iesua was clothed in vnclean rayment, and stode before the angell, which answered and sayd vnto those that stode before him: Take awaye the foule clothes from him. And vnto him he sayde: Beholde, I haue taken awaye thy sinne from thee, and will decke thee with chaunge of rayment. He sayde moreover, sette a sayze myter vpon his heade. So they set a sayze myter vpon his head, and put on cloathes vpon him, and the angell of the Lord stode there. Then the angell of the Lord testified vnto Iesua, and spake: Thus sayth the Lord of hostes If thou wilt walke in my ways, and kepe my swatche, thou shalt rule my house, and kepe my courtcs, & I will geue thee place among thes that stand here. Heare (O Iesua) thou highe Prieste, thou and thy frendes, that dwell before thee, for they are wonderous people. Beholde, I will bringe forth the bzanches of my seruaunts: for loe, the stone that I haue layde before Iesua: vppon one stone shall be seuen eyes. Beholde I will heve him out (sayth the Lord of hostes) and take awaye the sinne of the lande in one daye. Then shall every man call for his neighbour vnder the vyne, and vnder the figge tree, sayth the Lord of hostes.

The .iiij. Chapter.
And the Angell that talked with me, camme agayne, and waked me bype, as a manne that is rayled out of his sleepe, and sayde vnto me: What seest thou? And I sayd, I haue looked, and beholde: A Candlesticke all of goild, with a boly vppon it, and his seuen lampes therein, and vppon euery lampe seuen stalkes. And two Olive trees thereby, one vppon the right side of the boly, and the other vppon the lefte side. So I answered and spake to the angell

Esa. 4. a.
 Jer. 23. a
 and. 24. c
 Zach. 6. d
 Esa. 28 a
 1. Pe. 2 a

gel that talked with me, sayinge: **W**hy my Lord what are these? the angell that talked with mee answered and sayde vnto mee: knowest thou not what these be? And I sayde: No my Lord. He answered, and sayde vnto me: This is the worde of the Lord vnto Zorobabel, sayinge: • Whether thou

Esa. 11.8

rough an hoste of menne, nor through strength, but through my spirit sayth the Lord of hostes. What art thou, thou great mountayne, before Zorobabel? thou must be made euen. And

Esa. 28.8

he shall bringe by the first. Noane, so that men shal cry vnto him, good luck good lucke. Moreover, the worde of the Lord came vnto me, sayinge: • The

Phi. 1.8

handes of Zorobabell haue layed the foundation of this house, his handes shal also finish it, • that ye may know

Deu. 18.2

howe that the Lord of hostes hath sent me vnto you. For he that hath be despised a litle season, shall reioyce, when he seeth the tynne weighte in Zorobabels hand. The seuen eyes are the Lordes whiche go through the

whole worlde. Then answered I and sayde vnto him: what are these two olive trees vpon the right and left side of the candlestick? I spake moreover and sayde vnto him: what be those two olive boughes (which through the two golden pypes (emprye them selues into the gold? He answered me, and sayde: knowest thou not what these be? And I said, no my Lord. Then sayde he: • These are the two Olive boughes, that stand before the ruler of the whole earth.

Isa. 1.11

• The. v. Chapter.

So I turned me, lifting vp mine eyes, and looked, and behold, a flying booke. And he sayd vnto me: what seest thou? I answered: I see a flying booke of twentye cubites long and ten cubites bryde. Then sayde he vnto me: This is the curse, that goeth forth ouer the whole earth: for all theyes shalbe iudged after this booke, and all swearers shalbe iudged according to the same, and I will bringe it forth saith the Lord of hostes, so that it shal come to the house of the theefe,

and to the house of him, that falsly sweareth by my name, and shall consume in his house, and consume it with the timber and stones thereof. Then the angell that talked with me, wente forth and sayde vnto me, lyste by thine eyes and see, what is this, y goth forth. And I sayd: what is it? He answered, this is a measure going out. He said moreover: Euen thus are they that dwell vpon the whole earth, to looke vpon. And behold, ther was lyste by a talent of leade: and lo, a woman sat in the middell of that measure. And he sayde, this is vngodlynesse. So he caste her into the middell of the measure, and threw the lumps of leade into the mouth of the measure. Then list I by mine eyes, and looked and behold, there came oute two womenne, and the winde was in their winges (for they had winges like the winges of a stork) and they lyste by the measure betwixt the earth and the heauen. Then spake I to the angell that talked with me: whither wil these beare the measure? And he sayde vnto me, into the lande of. Sinear, to build them an house, which when it is prepared, the measure shalbe sette there in his place.

• The. vi. Chapter.

Moreouer, I turned me, lifting vp mine eyes, and looked, and behold, there came foure charettes out from betwixt the hilles, whiche hilles were of brylle. In the firste charret were red horses, in the seconde charret blacke horses, in the thirde charret were white horses, in the fourth charret were horses of diuerse colour, and stronge. He spake I, and sayd vnto the angell that talked with me, O lord, what are these? The angell answered and said vnto me. • These are the foure windes of heauen, which be come forth to stand before the ruler of all the earth. • That with the blacke horse went into the land of the north, and the white followed them, and the speckled horses wente forth towarde the south. These horses were very stronge

and went out, and sought to go & take their iourney ouer the whole earth. And he sayde: Get you hence, and go thorough the world. Then cryed they vnto me, and spake vnto me, saying: Behold, these that go toward & north, shall still my warthe in the North countrey. And the worde of the Lord came vnto me saying: Take of the prisoners that are come from Babilon: namely, Sheibay, Tobiah, and Jada, and come thou the same day, and go in to the house of Josiah, the son of Shophon. Then take golde and spinner, and make crownes thereof, and sette them vpon the heade of Iesus, the son of Iosedech, the hie priest, and speake vnto him: Thus sayeth the Lord of hostes: Behold, the man, whose name is the branch, and he that shall spring by after him, shall build by the temple of the Lord, yea, euen he shall build by the temple of the Lord. He shall beare the mapse, he shall set vpon the Lordes throne, and haue the dominion. A priest shall be also vpon his throne, and a peaceable counsell shall be betwixt them both, And the crownes shall be in the temple of the Lord, for a remembrance vnto Helem, Tobiah, Josiah, and then the sonne of Shophon, & such as be farre of, shall come and build the temple of the lord, that ye maye knowe, howe that the Lord of hostes hath sente me vnto you. And this shall come to passe, yf ye will hearken diligently vnto the voyce of the Lord your God.

The viij. Chapter.

It chaped also in the fourth yere of king Darius, that the worde of the Lord came vnto Zachary in the fourth daye of the ninth moneth, whiche is called Tasseu: what tyme as Sarasar and Bogomelech, and the men that were with them, sent vnto Bethel, for to praye befoze the Lord: and that they shold say vnto the priestes, whiche were in the house of the Lord of hostes, and to the prophetes. Should I wepe in the .xij. moneth, & abstaine as I haue don now certain yeres? Then came the word of the Lord

of hostes vnto me, saying: Speake vnto all the people of the lande, and to the Priestes, and saye: when ye fasted and mourned in the fyfthe . and tenth moneth (nowe this .lxv. yeres) dyd ye faste vnto mee? when ye dyd eate also and drinke, dydde ye not eate and drinke for your owne selues? Are not these the wordes whiche the Lord spake by his prophetes afore tyme, when Jerusalem was yet inhabited and welthie, she and the cities rounde about her: when there dwelte men, bothe towarde the southe, and in the playne countreis? And the worde of the Lord came vnto Zacharie, saying: Thus sayth the Lord of hostes. Execute true iudgement, shew mercy and louing kindnes, euery man to his brother: Doe the widow, the fatherles, the stranger & poore no wrong, and let no man ymagine euill agaynst his brother in his heart. For euer theles they would not take hede, but turned their backes, and stopped their eares, that they shoulde not heare: yea, they made theyr heartes as an Adamante stone, least they shoulde heare the lawe and wordes. Whiche the Lord of hostes sent in his holy spirite by the Prophetes afore tyme. Wherefore the Lord of hostes was very wrothe at them. And thus is it come to passe: that like as he spake, and they wold not heare: euen so they cryed, and I wold not heare (sayth the Lord of hostes) but scattered them among all Gentiles, whom they knewe not. Thus the land was made so desolate, that there trauailed no man in it, neyther too, nor fro, for that pleasant land was bitterly layd waste.

The viij. Chapter.

So the worde of the Lord came vnto me, saying: Thus sayth the Lord of hostes: I was in great zealousie ouer Sion. Yea, I haue ben verie zealousie ouer her in a greete displeasure. Thus sayeth the Lord of hostes: I will tourne mee agayne vnto Sion, and will dwell

Jer. 41. 8

Leu. 21. 8

1. pet. 1. 8

Jer. 11. c

Esoz. 1. d in the middes of Ierusalem: so that Ierusalem shall be called a faithfull and a true citie, the hill of the Lord of hostes: yea, & the holy hill. Thus saith the Lord of hostes: There shall yet olde men and we men dwell againe in the streetes of Ierusalem. Yea, and such as go with staves in their handes for verie age. The streetes of the citie also shall be full of yonge boyes and damselles, playing vpon the streets.

W Thus saith the Lord of hostes: if the residue of this people think it to be impossible in these dayes: should it therfore be impossible in my sight, saith the Lord of hostes? Thus saith the Lord of hostes: Behold, I will deliuer my people from the lande of the east and west, and will bring them againe, that they may dwell at Ierusalem.

Ere. 3. f They shall be my people, and I will be their God in truth & righteousness. Thus saith the Lord of hostes: let your hands be strong, ye that now heare these wordes by the mouth of the prophetes, which be in these dayes, that the foundation is layed vpon the Lord of hostes house that the temple may be buylded. For whye? before these dayes, neyther men nor cattell could win any thinge, neyther mighte any man come in and out in rest, for trouble: but I let every man go agaynst his neighbour. Nevertheless I will now intreate the residue of this people nomore as afore time, saith the Lord of hostes, but they shall be a sede of peace. The vineyard shall geue her fruite, the ground shall geue her increase, & the heauens shall geue their dewe: and I shall cause the remnant of this people, to haue all these in possession. And it shall come to passe, that lyke as ye were a curse among the heathen (O ye house of Iuda, and ye house of Israel:) men so will I deliuer you, that ye shall be a blessing: feare not, but let your handes be strong. For thus saith the Lord of hostes: lyke as I deuised to punishe you, what time as your fathers prouoked me vnto wrath, saith the Lord of hostes, & spared not: euen so

Page. 1 a I will be mercifull vnto you, saith the Lord of hostes.

Page. 1 a **T**he wordes of the Lord shall be receaued at Bzath, & Damascus shall be his offering: for the eyes of all men, and of the tribes of Israel shall looke vpon the Lord. The borders of Hemath shall be heard thereby. Tyus also and Sydon, for they are verie wise. Tyus shall make her selfe strong, heape vpon spire as the sande, and golde as the clape of the streetes. Beholde the Lord shall take her in, and haue her in possession. He shall smite downe her power in to the sea, and shee shall be consumed with fire. This shall I scall see, and be afrayde. Gaza shall be very laye, so shall Accaron also, because her hope

am I determined now in these dayes, for to do well vnto the house of Iuda, & Ierusalem, therfore feare ye not. Now the thinges that ye shall do, are these: **S**peake euery man the truth vnto his neighbour: execute iudgement truly, and peacrablie within your portes, none of you ymagine euill in his hearte agaynst his neighbour, and lone no false othes, for all these are the thinges that I hate, saith the Lord. And the wordes of the Lord of hostes, came vnto me, saying: thus saith the Lord of hostes. The fall of the fourth moneth, the fall of the fyfte, the fall of the seuenth, and the fall of the tenth, shall be top & gladnes, and prosperous hye feastes vnto the house of Iuda: Dnepe, loue the truth and peace. Thus saith the Lord of hostes. There shall yet come people, and the inhabitoures of many cities, and they that dwell in one citie shall go to another, saying. Al, let vs go, and praye before the Lord, let vs seke the Lord of hostes, I will go with you, yea, much people and mightie heathen shall come and seke the Lord of hostes at Ierusalem, and to praye before the Lord. Thus saith the Lord of hostes: In that time shall ten men (out of al manner of language of the Gentile) take one Jewe by the hem of his garment, and say: we will go with you, for we haue heard that God is among you.

The. 11. Chapter. **T**he wordes of the Lord shall be receaued at Bzath, & Damascus shall be his offering: for the eyes of all men, and of the tribes of Israel shall looke vpon the Lord. The borders of Hemath shall be heard thereby. Tyus also and Sydon, for they are verie wise. Tyus shall make her selfe strong, heape vpon spire as the sande, and golde as the clape of the streetes. Beholde the Lord shall take her in, and haue her in possession. He shall smite downe her power in to the sea, and shee shall be consumed with fire. This shall I scall see, and be afrayde. Gaza shall be very laye, so shall Accaron also, because her hope

is come to confusion. For the king of
Gaza shall perishe, and at Bsalon
shall no man dwell. Strangers shall
dwell at Bnod, and as for the pride of
the Philistines, I shall roote it oute.

cl. 15. d. • Their bloud wil I take away from
their month, and their abominations
from amonge their teeth. • Has they
shalbe left for our God, yea, they shall
be as a prince in Juda, and Bccaron
like as a Jebusite. And so wil I com-
passe my house rounde aboute with
men of warre goinge to and fro : that
no oppressour come vpon them anye
more, for that haue I sene nowe with
myne eyes. • Reioyce thou greatly,
O daughter Zion, be glad, O daugh-
ter Jerusalem. For lo, thy king com-
meth into thee, even the righteous,
and mercifull. Lowely and simple is
he, he rydeth vpon an Ass, and vpon
the foale of an Ass. I will roote out
the charrettes from Ephraim, and the
horse fro Jerusalem, the battell bowes
shalbe destroyed. He shal geue the doc-
trine of peace vnto the heathen, and
his dominion shalbe from the one sea
to the other, and from the floudes to
the ende of the worlde. • Thou also
thou shalt the bloude of thy couenaunt

cl. 61. c. • shalte lette • thy prisoners out of the
oc. 21. a. • pitte wherein is no water. • Turne
cl. 12 d. • you now to the stronge holde, ye that
be in prison, and longe tyme to be deli-
uered. And this day I bringe the word
that I wil reward thee double again.

cl. 61. a. • For Juda haue I bent out as a bowe
oc. 9. a. • for me, & Ephraim haue I filled. • Thy
cl. 8. c. • sounes, O Bpon, wil I raise by a-
gainst the Grekes, and make thee as
a gyant, swearde, the Lord God
shalbe sene aboue them, and his dartes
shall go forth as the lightning. • The
Lord God shall blowe the trumpet,
and shall come forth as a flame out of
the south. • The Lord of hostes shall
defende them, they shall consume and
devoure, and subdue them with flying
stones. • They shall drinke and rage, as
it were the passow wine. • They shalbe
like the holmes, and as the hoz-
ses of the sulter. • The Lord their God
shall deliuer them in the daye, as the

flocke of his people : for as precious
stones of a diademe they shalbe set
vpon his lande, • O howe prosperous
and goodly a thing shall that be. • The
corne shall make the pong men chere-
full, and the new wine the maydens.

The .x. Chapter.

PRaise the Lord then betymes I
to geue the latter rayne, • so shal deu. 38. b
the Lord make bright cloudes,
and geue you rayne ynough for all the
increase of the fiesle. For vaine is the
answere of Idols. • The southsayers
saye lyes, and tell but vayne dreames,
the comfort that they geue, is nothing
worth. • Therefore, go they astray like
a flocke of shepe, and are troubled be-
cause they haue no shephearde. • Why
Gen. 49 b
• Ezr. 13 a
worthfull displeasure is moued at the
shepherdes, and I will visite the goa-
tes. For the Lord of hostes will gra-
ciously visite his flocke, the house of
Juda, and holde them as a goodly
fayre horse in the battell. Out of Ju-
da shal come the helmet, the naye, the
battelbowe, and all the princes toge-
ther. • They shall be as the gyantes,
which in the battell read downe the
mye vpon the strettes. • They shall
fight, for the Lord shalbe with them,
so that the horsmen shalbe confoun-
ded, I will comfort the house of Ju-
da, and preserve the house of Joseph.
I will turne them also, for I pittie
them, and they shalbe like as they wer
when I had not cast them of. For I
the Lord am their God, and will here
them. Ephraim shall be as a gyante,
and their heart shalbe chereful as tho-
rowe wyne : yea, their chyldren shall
see it, and be glad, and their heart shall
reioyce in the Lord. I wil blowe for
them, and gather them together, for I
wil redeme them. • They shal increafe,
as they increased afore. I will sowe
them among the people, that they may
thinke vpon me in farre countreys,
they shal lue with their chyldren, and
turne agayne. I wil bringe them a-
gayne also from the lande of Egypt,
and gather them out of Assiria. I will
• Ezr. 1. i. carpe

Esa. 13 a
Eze. 39 a

cary them into the land of Gilead and to Libanus, and they shall wante no-thinge. He shall goo vppon the sea of trouble, and smite the sea waues, so that all the deepe foudes shal be dized bp. The proud boasting of Assur shal be cast downe, and the scripture of. Egipte shalbe taken away. I will conforzte them in the Lorde, that they may walke in his name, saith the Lorde.

The .xi. Chapter.

Open thy doores, O Libanus, that the fyre may consume thy Cedre trees. Howle ye fyre trees for the Cedre is fallen: yea, all the proude are wasted awaye. Howle (O ye oke trees of Basan) for a mighty stronge wood is cut downe. When may heare the shepherdes mourne, for their glorie is destroyed. When maye heare the Lions whelps roare, for the pryde of Jordan is wasted awaye. Thus saith the Lorde my God: Fede the shepe of the slaughter, which shal be slayde of those that possesse them: yet they take it for no sinne, but they that sell them, say: The Lorde be thanked, I am rich: yea, their owne shepherdes spare them not. Therefore will I no more spare those that dwell in the lande, (saith the Lorde) but so, I will deliuer the people, every man into his neighbours hande, and into the hand of his king, that they may smite the lande, and out of their handes I will not deliuer them. I my selfe fedd the slaughter shepe (a poore flocke he- relpe) and tooke vnto me two stanes, the one is called louing kindnes, the other is called destroyer, and so kepte the sheepe. Three shepherdes I put out of office in one moneth, for I might not awaye with them, neyther had they any delite in me. Then saide I: I wil fede you no more, the thing that dieth, let it dye, and that that wil perishe, let it perishe, and let the rem- nant eate, every one the fleshe of his neyghboure. I tooke also my louing mekelasse, and brake it, that I might disannul the coneuant, which I made with all people, And so it was broken

Ipo. 22 c

in that daye. Then the poore symple shepe, that hadde a respecte vnto me, knewe thereby that it was the wothe of the Lorde. And I saide vnto them yf ye thinke it good, bzing hither my price: if no, the leaue. So they woted down. xxx. syluer pence, the value that I was prised at. And the Lorde sayde vnto me: cast it vnto the potter (a good ly price for me to be vatued at of them) and I toke the. xxx. syluer pence, and cast them to the potter in the house of the Lorde. Then brake I my other staffe also (namely destroyer) that I might losse the brotherhead betwixt Iuda and Israel. And the Lorde said vnto me: Take ther also the staffe of a foolish shepherde, for so, I will rayle bp a shepherd in the land, which shal not seke after the thinges that be lost, nor care for suche as go astray, he shal not heale the wounded, he shal not nozise the thing that is whole, but he shal eate the fleshe of such as be fat, and teare their clawes in peeces. O foolish shepherde, that leaueh the flocke. The swearde shal come vpon his arme, and vpon his right eye. His arme shal be cleane dyled bp, and his right eye shalbe soze blinded.

The .xij. Chapter.

The heauie burthen whiche the Lorde hath deuised for Israel. Thus saith the Lorde, which Ely- spredde the heauens abroade, laide the foundations of the earth, and geneth man the breath of life. Behold, I wil make Jerusalem a cup of surfet, vnto all the people that are rounde aboute her. Yea, Iuda him selfe also shalbe in the syege agaynsle Jerusalem. At the same tyme will I make Jerusa- lem an heauie stoane for all people, so that all such as lyft it bp, shalbe toyned and rente, and all the people of the earthe shal be gathered together agaynsle it. In that daye, saith the Lorde, I will make al horses abashed, and those that ride vppon them, to be oute of their wittes. I will open myne eyes vppon the house of Iuda,

Se. 17

ro. 36c
28. 2. b
oh. 12 d

23c
28. 2. b
oh. 12 d

23c
28. 2. b
oh. 12 d

23c
28. 2. b
oh. 12 d

and smite all the houses of the people
with blindness. And the princes of
Juda shall saye in their heartes: The
inhabiters of Jerusalem shall geue
me consolation in the Lorde of hostes
their God. In that time wil I make
princes of Juda, like as an hot bur-
ning out with wod, & like a cresset of
fire among the straw, so that they shal
consume all the people rounde about
them, both vpon the right hand & the
left. Jerusalem also shalbe inhabited a-
gain: namely, in the same place where
Jerusalem standeth. The Lord shal pre-
serue the tentes of Juda, like as afore-
tyme, so that the glory of the house of
Dauid, and the glory of the citizens of
Jerusalem, shalbe but litle regarded,
in comparisoun of the glorie of Juda.
In that daye shall the Lorde defende
the citizens of Jerusalem, so that the
weakest then among them shall be as
Dauid, and the house of Dauid
shalbe like as Gods house, and as the
Angel of the Lord before them. At the
same time wil I go about to destroy
all suche people as come agaynst Je-
rusalem. Moreover, vpon the house
of Dauid, and vpon the citizens of
Jerusalem: wil I poure out the
spirit of grace and compassion, so that
they shal looke vpon me, whom they
haue pearled, and they shal beweepe
him as men mourne for their onely
begotten sonne: yea, and besoye for
him as men are soye for their firste
childe. • Then shall there be a greate
mourning at Jerusalem, like as the
lamentation of Abimelech in the field
of Haggadon. And the land shall be
woyle every kinred by them selues.
The kinrede of the house of Dauid
them selues alone, and their wiues by
the selues: The kinred of the house of
Nathan them selues alone, and their
wiues by them selues. The kinred
of the house of Levi, them selues alone
and their wiues by them selues. The
kinred of the house of Semei them
selues alone, and their wiues by them
selues. In like maner, all the other
tribes, every one by them selues,
and their wiues by the selues.

The. xiiij. Chapter.
In that time shall the house of
Dauid and the citizens of Jerusa-
lem haue an open • well, to washe
off sinne and uncleannesse. And then
(sayth the Lorde of hostes). I will
destroy the names of the Idoles out
of the lande, so that they shal nomore
be put in remembrance. • As for the
falle prophetes also, and the uncleane
spirites, I shall take them oute of the
land. So that if any of them prophesy
any more, • his owne father and mo-
ther that begatte him, shall saye vnto
him: Thou shalt die, for thou speakest
lyes vnder the name of the Lorde: yea,
his owne father and mother that be-
gate him shall wounde him, when he
prophesieth. And then shal those pro-
phetes be confounded, euery one of
his vision when he prophesieth: ney-
ther shall they weare sackclothes any
more, to disceit men withall. But
he shal be sayne to say. • I am no pro-
phete, I am an husbandman, for so am
I taught by. • Adam from my yonthe
vp. And if it be sayd vnto him: howe
comme these woundes then in thyne
handes: he shall answer: Thus am
I wounded in the house of mine owne
frendes. Arise, O thou swerd, vpon
my shepherde, and vpon the prince of
my people, sayth the Lorde of hostes.
• Smyte the shepherde, and the shepe
shalbe scatred abrode, & so wil I turne
myne hande to the litle ones. And it
shall come to passe (sayeth the Lorde)
that in all the land two partes shalbe
rooted out, • but the thirde parte shall
remayne therein. • And the same thirde
part wil I bring through the fire,
and wil cleanse them, as the siluer is
cleansed; yea, and trye them lyke as
golde is tryed. Then shall they call
vpon my name, and I will heare the.
I will say: it is my people. And they
shall say: Lord my God.

The. xiiij. Chapter.
Behold, the day of the Lord com-
meth that thou shalt be spoy-
led and robbed, for I will ga-
ther together all the heathen to fight
agaynst Jerusalem, so that the city shalbe
wonne

Eze. 47
Joh. 19
Esa. 26

Jer. 14.6

Deu. 13.6

Amo. 7.6

Gen. 3.6

Mat. 27
mar. 13

Amo. 9.6

Joh. 13

Esa. 45

Pla. 17

1 Pet. 1.4

wonne, & houses spoiled, & the womē
despoyled. The halfe of the citty shal go
away into captiuitie, and the residue
of the people shal not be caried out of
the citty. After that shal the Lorde go
forth to fight agaynst those heathen,
as men vile to fighte in the day of bat-
tell. Then shall his feete stand vpon
the mount Oliuet, that lyeth vpon the
east side of Ierusalem. And the mount
Oliuet shall cleaue in two, eastward
and westward, so that there shall be a
great valley, and the halfe mount shall
remoue toward the north, and the o-
ther toward the southe. All ye shall
see vnto the valley of my hillies, for
the valley of the hillies shall reache
vnto Hal. Yea, see shall ye as like as
ye fled for the earthquake in the dayes
of Olish, king of Iuda. And the Lord
my God shall come, and all they that
were with him. In that day shall it not be
light, other cleare or dimme. • This
shalbe a special day, which is knowen
vnto the Lord, neither day nor night, but
about the euening time it shalbe light
• In that time shall there waters of
life runne oute from Ierusalem: the
halfe parte of them toward the East
sea, and the other halfe toward the
bittermost sea, and shall continue both
summer and winter. • And the Lorde
him selfe shall be Kinge ouer all the
earth. At that time shall there be one
Lord only, a his name shalbe but one.
• When shal go about the whole earth,
as vpon a field from Gibeon to Ben-
iamin, and from the southe to Ierusa-
lem. She shall be set vp, and inhabi-
ted in her place, from Ben Iamin
porte, vnto the place of the first porte,
and vnto the corner porte: and frome
the power of Hananeel, vnto the
hinges wyne pressen. There shall
men dwell, and there shalbe nomore
curllinge, but Ierusalem shalbe safe-
ly inhabited. This shalbe the plage,
wherewith the Lorde will smite all
people, that haue sought agaynst Je-
rusalem. Famely, their flesh shalbe
consumed awaye, though they stande
vpon their feete, their eyes shalbe con-
sumed in their hooles, and their tonge

shall consume in their monthes. In
that daye shall the Lord make
a greatesedition amonge theym, so
that one manne shall take another by
the hande, and laye his handes vpon
his neighbour. • Ierusalem, and the
goodes of all the hea-
then shall be gathered together round
about, golde and silver, and a herse
great multitude of clothes. And so
shall this plague go ouer horses, mu-
les, camels, asses, and all the bestes
that shall bee in the hooles, lyke as
pouder plague was. Euerie one that
remayneth themme of all the people,
whiche came agaynst Ierusalem,
shall goe vpp yearly, to worshippe
the Kinge (even the Lord of hosts)
• and to keepe the feast of
tabernacles. And looke what gene-
ration vppon the earth goeth not to
Ierusalem, for to worshippe the
Kinge (even the Lord of hosts)
• vppon the same shall come
no rayne. If the kinde of Egypt
go not vpp, and come not, it shall not
rayne vppon theym neyther. This
shall be the plague wherewith the
Lord will smite all the hea-
then, that come not vp to keepe the
feast of tabernacles: yea, this shall be
the sinne plague of all people, that go
not vpp to keepe the feast of taber-
nacles. At that time shall the ryd-
inge gearre of the horses be holpe vnto
the Lord, and the kettles in the
house, shall be lyke
the basins before the altar: yea, all the
kettles in Ierusalem and Iuda, shall
be holpe vnto the Lord of hosts, and
all they that slea offerings, shal come
and take of them, and dwight them
therin. And at that time there
shalbe no more Cananites
in the house of the
Lord of ho-
sts.

The ende of the
prophecie of Zachary.

Ios. 1.

Mat. 24

Jos. 12. 8

Ipo. 2. 2

Abdi. 1. d

2 Es. 31. 8

Jos. 31. 8

The booke of the prophet Malachy.

The first Chapter.



The heauye burthen which the Lord shewed against Israel by Malachi. I haue loned you, sayeth the Lord, and yet ye say: wherein haue

Gen. 25. c. thou loned vs? Was not Esau Jacob's brother, sayeth the lord: yet haue I loned Jacob, and hated Esau, yea, I haue made his hills weest, and his heritage a wilderness for dragons. And though Edom sayde: well, wee are destroyed, we will go builde vp agayne the places that be wasted, yet (sayeth the Lord of hostes) what they builded, that brake I downe, so that it was called a cursed land, and a people, whome the Lord hath euer bene angry withall. Your eyes haue seen it, and ye your seines muste confesse, that the Lord hath brought the land of Israel to gret honoz. Shuld not a son honoz his father, & a seruant his master? If I be nowe a father, where is mine honour? If I be the Lord, where am I feared? sayeth the Lord of hostes. Howe to you priests, that despise my name. And yf ye saye: wherein haue we despysed thy name? In this, that ye offer vncleane bryade bypon mine altar. And yf ye will say: wherein haue we offered any vncleane thinge vnto thee? In this that ye say: The altar of the Lord is not to be regarded: If ye offer & blind, it is not that euill? And yf ye offer the lame and sick, is not that euill? Yea, offer it vnto thy priues, shal he be content with thee, or accepte thy person, sayeth the Lord of hostes: And nowe make your prayer before God, that he wape haue mevey bypon vs: for suche things haue ye done. Shal he regard your persons, think ye, sayeth the Lord of hostes? Yea, what is he among you that will do so muche as to shutte the

doores, or to kindle the fire bypon mine altar for naught? I haue no pleasure in you, sayeth the Lord of hostes: And as for the meate offeringe, I will not accepte it at your hande. For from the rising vp of the sunne, vnto the going downe of the same, my name is great amonge the Gentils: yea, in euery place shal there sacrifice be done, and a cleane meate offeringe offered by vnto my name: For my name is great amonge the Gentils, sayeth the Lord of hostes. But ye haue vnhalawed it, in that ye say, the Altar of the Lord is not to be regarded, and the thing that is set there bypon not woorthy to be eaten. How say ye: It is but labour and trauayle. And thus haue ye thought scozne at it (sayeth the Lord of hostes) offeringe robberye, yea, the lame and the sick. Ye haue brought me in a meate offeringe, shoulde I accepte it of your hande, sayeth the Lord: Cursed be the dissembler, which hath in his stocke one that is a male, and when he maketh a vowe, offereth a spotted one vnto the Lord. For I am a great king (sayeth the Lord of hostes) and my name is fearefull amonge the Gentils.

The .ij. Chapter.

And nowe (O ye priests) this commaundemente toucheth you: If ye wil not here it, nor regard it, to geue the glozy vnto my name, saith the Lord of hostes, I will send a curse bypon you, & will curse your blessings, yea, curse them with I, yf ye doo not take heede. Behold, I shall corrupte your seece, and caste dounge in your faces, euen the donge of your soleinne feastes, and it shal cleane faste bypon you. And ye shal knowe, that I haue sente this commaundement vnto you, that my couenaunte whiche I made with Levi, might stande, sayeth the Lord of hostes. I made a couenaunte of life and peace with him: Whis I gaue him, that he mighte stande in awe of me: and so he didde feare me, Jer. 18. and

and had my name in reuerence. The lawe of truth was in his mouth, and there was no wickednes found in his lippes. Hee walked with me in peace and equitie, and did turne many one away from their sinnes. • For

Dee. 4 b

in the pnesters lippes shoulde be sure knowledge that men maye seeke the lawe at his mouth, for he is a messenger of the Lord of hostes. But as for you, ye are gone cleane out of the way and haue caused the multitude to bee

Deu. 33. b

offended at the lawe: • ye haue broken the covenant of Aeni, sayth the Lord of hostes. Therefore will I also make you to be despised, and to be of no reputation amongal the people, because ye haue not kept my wayes, but haue

Eph. 4 a

bene partiaill in the lawe. • Haue we not al one father? Hath not one God made vs? • Why doth every one of vs then despise his owne brother, and so breake the covenant of our fathers.

Jach. 7. b

Nowe hath Iuda offended, yea, the abomination is done in Israel, and in Jerusalem. • for Iuda hath defiled

Esdr. 9. a

the sanctuary of the Lord which he loved, and hath kept the daughter of a strange God. But the Lord shall destroye the man that doeth this: (yea both the master and the scolar) out of the Tabernacle of Jacob, with him that offereth meatofferinge vnto the Lord of hostes. Nowe haue ye brought it to this point agayn, that the altar of the Lord is couered with teares, weeping and mourning, so that I wil nomore regard the meatoffering, neither will I receaue or accepte anye thing at your handes. And yet ye say, wherfore? Euen because that where as the Lord made a covenant betwixte thee, and the wife of thy youth, thou hast despised. • Yet is she thine owne companion and married wife. So did not the one, and yet had he an excellent spirit. What did then the one? He sought the seede promised of God. Therefore looke well to your spirite, and let no manne despise the wife of his youth. If thou hatest her, putte her away sayeth the Lord of Israel

Gen. 2. d

and geue her clothinge for the scoone

sayeth the Lord of hostes. Looke wel then to your spirite, and despyse her not. Ye greue the Lord with your wordes, and yet ye say: wherewithall haue we greued him? In this that ye say. All that do euill are good in the sight of God, and such as please him, O els where is the God that punisheth.

The. 19. Chapter.

BEhold. • I will send my messenger, which shall prepare the way before me, and the Lord whom ye would haue, shall sone come to his temple, yea, euen the messenger of the covenante whom ye longe for. Beholde, he commeth, sayth the Lord of hostes. But who may abyde the dape of his comming? Who shalbe able to endure, when he appereth? For he is like a goldsmithes fire, and lyke washers sope. He shall set him downe to trye and to clesne the siluer, he shall pource the children of Aeni, and purifie theym like as golde and siluer, that they may bring meatofferinges vnto the Lord in all righteousness. Then shall the offering of Iuda and Jerusalem be acceptable vnto the Lord, like as from the beginninge and in the yeares afore time, I will come, and punish you, and I my selfe wilde a swifte witnesse agaynst the witches, agaynst the aduouters, agaynst false swerers: yea and agaynst those that wrongfullye keepe backe the hyelinges dewtye, which were the widdowes and the fatherlesse, and oppresse the straunger and feare not me, sayeth the Lord of hostes. For I am the Lord that change not, and ye (O ye children of Jacob) wil not leaue off, • ye are gone away fro mine ordinaunces, and since the time of your forefathers haue I not kepte them. • Tourne you nowe vnto me, and I will tourne mee vnto you, sayth the Lord of hostes: ye saye, wherein shall we tourne? Shoulde a man vse falshood and disceyte with God, as yee vse falshood and disceyte with me, yet ye say, wherein shal we

Gen. 27b disceate with thee? In tythes and
 Ag. 1. a heareofferings. • Therfore are ye cur-
 sed with penurie, because ye dissem-
 ble with mee, all the sorte of you.

Jon. 3b • Bringe euery tythe into my barn,
 that there may be meate in my house,
 and proue me withall (sayth the Lord
 of hostes) yf I wil not open the win-
 dows of heauen vnto you, and poure
 you out a blessing with plenteousnes
 Yea, I shall reppone the consumer for
 your sakes, so that he shall not eate vp
 the fruite of your ground, neither shal
 the vineyarde be barrein in the fielde,
 sayth the Lord of hostes. In so much
 that al people shal say, that ye be ble-
 sed, for ye shalbe a pleasaunt land, saith
 the Lord of hostes. Ye speake harde
 wordes agaynst me, sayeth the Lord.

D
 Job. 21a And yet ye say: What haue we spoken
 Job. 73b agaynst thee? Ye haue said: It is but a
 Job. 21a lost labour to serue God. • What pro-
 fit haue we for keeping his commaun-
 dementes, and for walkinge humbly
 befoze the Lord of hostes? • Therfore
 may we saye, that the proude are hap-
 pye, and that they whiche deale with
 vngodlynes, are let vp, for they tempt
 God, and yet escape. But they that
 feare God, saye thus one to another:
 The Lord considereth and heareth
 it. Yea, it is befoze him a memorie
 booke witten for suche as feare the
 Lord, and remember his name. And
 in the daye that I will make (sayeth
 the Lord of hostes) they shalbe mine
 owne possession: and I will fauour
 them, lyke as a manne fauoureth his

owne sonne, that doeth him seruice.
 Tourne you therfore, and consider
 what difference is betwixte the righ-
 teous and vngodly, betwixte him that
 serueth God, and him that serueth
 him not.

The. iij. Chapter.

F • Marke, the daye cometh
 that shall bourn as an ouen: Psa. 18. a
 and all the proude, yea, and all
 such as do wickednes, shalbe strawe,
 and the daye that is for to come, shall
 burne theym vp (sayth the Lord of
 hostes) so that it shall leaue them nei-
 ther roote nor branche. But vnto you
 that feare my name, shall that sonne of
 righteousnes aryse, and health shalbe
 vnder his winges: ye shall go forth
 and multiplie as the fatte calues, ye
 shall treade downe the vngodlye: for Psa. 1. b
 they shall be like the ashes vnder the
 soles of your feete, in the daye that I
 shall make, sayth the Lord of hostes.
 Remember the lawe of Moyles my
 seruaunt, which I committed vnto Deu. 4. a
 him in Deb for all Israel, with the
 statutes and ordinaunces. Behold, I
 will send you. • Cleas the prophet, be- mat. 11. b
 fore the comminge of the daye of the
 greet and fearefull Lord. • He shall
 Luke, 1. a tourne the heartes of the fathers to
 their children, and the heartes of their
 children to their fathers, that I
 come not and smite the
 earth with cur-
 singe.

The ende of the prophcie of Malachy:
 and consequently of all the Prophetes.

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The vo-
lume of the Booke cal-
led Hagtiographa.

The thirde Booke of Esdras.

The fourth Booke of Esdras.

The Booke of Tobiah.

The Booke of Judith.

The reste of the booke of Esther.

The Booke of Wisedome.

Ecclesiasticus.

Baruch, the Prophet.

The song of the three Children
in the Oven.

The storie of Susanna.

The storie of Bell, and of the
Dragon.

The mayer of Manasseh.

The first booke of the Machabees.

The second booke of the Machabees.

This is the
manuscript
of John Lawson
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Date of 1653

See Harland

typographia

To the Reader.

In consideration that the booke before ar found in the Hebrew tongue, received of all men: and that the other following, which are called Hagiographa (because they were wont to be read, not openly and in common but as it were in secret, & apart) are neither found in the Hebrew nor in the Chaldee: in which tongues they have not of long time bene written (unless then it were haply the booke of Sapience) whereupon it were now very hard to repaire & amend them: And that also they are not retained nor taken as legitimate & lesull, aswell of the Hebrews of the whole church, as S. Hierom the weth: we have separate them, and set them aside, that they may the better be known, to thintent that men may know of which booke witness ought to be received, and of which not. For the said S. Hierom speaking of the booke of Judith (which is Hagiographa) saith, that the authority therof is not esteemed worthy & sufficient to confirme & stablish the things that light in disputation. And generally of al the booke called Hagiographa: he saith, that men may read them of the edifying of the people: but not to confirme & strengthen the doctrine of the church. I leave out here the law as they call it of Can. c. & an. c. & an. c. Romana. x. d. dist. wher he the weth his iudgement. Likewise the Glose of c. Can. xbi. distinct. which saith that men read them, but not in generall: as though he should say, that generally & thoroughly they are not allowed. And not without a cause. For that they have ben corrupted and falsified in many places, it appeareth sufficiently by Eusebius in his booke called Historia Ecclesiastica. which thing is easy to be knowne when now a daies in certain pointes, namely in the booke of the Machabees, whose seconde booke S. Hierom confesseth, that he found not in the Hebrew, by the meanes wherof, it is become vnto vs the more suspect, & the lesse receaued. In like manner it is of the thirde & fourth booke of Esdras, which S. Hierom protesteth that he would not have translated, esteeming them for drcames: where as Iosephus yet in his booke of antiquities declareth the summe of the matter after the manner of a story, aswell of the booke of Machabees, as of the thirde of Esdras: although he esteem the booke compiled from the reigne of king Artaxerxes vnto his time, to be Hagiographa. Wherefore then, when thou wilt mainteine any thing for certaine, rendering a reason of thy faith, take heede to procede therein by the living and purty Scriptures, following S. Peter, which saith: he that speaketh, let him speake as though he spake the word of God. He saith, the word of God, as a thing most true & certaine, opened by the Prophetes and Apostles, inspired with the holy ghost: of whom we haue witness more clere then the day. Lawiers hauing great desire to confirme & stablish their opinions by the lawe of man, say: that they shame to speake without law. How much more feare & dread then ought he to haue, that saith, he is a Christian, the which holdeth not him self, or reliereth not in the lawes of the living god, but in mens inuentions: Judging of al things according to the, & leaning to an vncertaine imagination & fantasy: Let vs therefore, that are builded on the foundation of the holy Prophetes & Apostles, and on the head corner stone (on which they them selues were founded, and which they preached, that is, Iesus Christ, the sure stone) leave the thinges that are vncertaine to follow the certaine: holding vs, and resting vs in them, and strengthening our anker ther, as in a sure place. For our Christian faith consisteth not in doubtfull thinges, but in plaine & most certaine assurance, and in most true perswasion, taken and confirmed by infallible veritie. In which God graunte vs to walke perpetually, to thintent that accozing to it, fulfilling his holy will in vs, and setting aside all inuentions contrary vnto him, we may live to his honour, and to the edifying of his Church. So be it.

In the prologue to the proverbes

In the 11th booke the 22. chap.

In the prologue of Esdras.

In the 11

12. & 13.

of the antiquities

1. pet. 4. c

1. pet. 1. b

1. pet. 1. d

1. Co. 3. c

Epphe. 2. d

2. d. 4. d.

In the prologue to the 11th booke

In the 11th booke

Eph. 12

Ephe. 12

The thirde booke of
Eldas.

The first Chapter.



AD. Josias helde the feaste of Easter in Jerusalem vnto the Lord, and se we the Passouer the fourteenth day of the first moneth. He sette the Priestes also in order (accordinge to their dayly courses, bringe araped in longe garmentes in the temple of the Lord. And he spake vnto the Levites the holy ministers of Israel, that they should halowe them selues vnto the Lord, to set the holy Arke of the Lord in the house that king Salomon the son of David had builded, and said: Ye that nomore bear the arke vpon your shoulders. Nowe serue your Lord, and take the charge of his people of Israel, after your villages and your tribes, according as kinge David the king of Israel hath ordeined, and according as Salomon his sonne hath honorably prepared: yea, take that ye al do serue in the temple, according to the ording and distribution of the principal men which are appoynted out of the tribes, to do serue for the children of Israel. At the Passouer, and prepare offeringes for your brethren, and do according to the commaundement of the Lord which was geuen vnto Moses. And vnto the people that was found, Josias gaue thirtie thousande of sheepe, lambes, kiddes and goates, and thier thousande oxen. These the kinge (of his kingly liberalitie) gaue vnto the people, according as he had promised: and to the priestes for the Passouer, he gaue two. M. sheepe, and an hundred oxen. Hozeoner Iechonias and Semeiah, and Nathaniell his brethren, and Azabias, Jehiel, and Josabab gaue them to the Passouer. v. thousand shepe and five hundred bullocks. And when these thinges were

thought to passe, the priestes and the Levites stode goodly in their order, and had the vbleuened bread throught out the tribes. And after the ording of the principal men in the tribes, they offered vnto the Lord in the sight of the people, according as it is writ-
ten in the booke of Moses, and so they roasted the Easter lambe, as according was. As for the thankofferings and the other, they dight them in ketels and pottes, and sette them before the people with good wil, and afterward before them selues, and the priestes. For the priestes offered the fat, vntil the time was expired, but the Levites prepared for them selues and for their brethren the children of Aaron. The holy singers also the children of Asaph stode in their order, according as David deuysed. So did Asaph, Zacharie and Idutham, which were appointed by the king. Hozeoner the porters and doze keepers stode by the doozes, and that diligentely, so that none went out of his standinge and serue: for they brethren, the Levites, prepared for them. Thus were all thinges perfourmed, that belonged to the offring of the Lord. In that day they helde the Passouer, and offered thankoffering besyde the sacrifice of the Lord, according to the commaundement of kinge Josias. So the children of Israel which were then presente, helde an honorable Passouer, and the feast of swete bread. viij. dayes long. Yea, suche a Passouer was not kepte in Israel, from the time of the prophete Samuell. And al the kinges of Israel held not such an Easter, as this which king Josias held, and the Priestes, the Levites, the Levites, and all Israel, of all them that were at Jerusalem. And in the threthenteen the yere of the reygne of Josias, was this Passouer kept. And with a perfecte hearte didde kinge Josias order all his woorkes, before the LORD, and the thinges that were writtene of him in tymes passe, concernynge those that synned
xxx. ij.

Exod. 13

2 Ps. 25.
4. Mc. 23

Exo. 12

The .iii. booke

4.re.23.f
2.pa.350
sinned, and were vngodly agaynst the
Lord before al þe people, & that sought
northe word of the Lord vpon Isra-
ell. After all these actes of king Jo-
sias, Pharaos, the kinge of Egypte
went vp, and came towarde Carmis
by Euphrates, and Josias wente to
mete him. Then sent the kinge of E-
gypt vnto Josias, saying: what haue
I to do with thee, O king of Iuda?

D I am not sent of the Lord to fight a-
gaynst thee, for my war is vpon Eu-
phrates, go thou thy way home agayn
in all the haste. And Josias woulde
not turne againe vpon his charret, but
vnderooke to fight agaynst him, and
hearkened not vnto the woordes of the
pophete, which he told him out of
the mouth of God, but pitched a bat-
taille agaynst him in the field of Ma-
geddo. And the princes plessed to
king Josias. Then sayd the king vnto
his seruantes: Carpe me away out
of the battaille, for I am soze wounded.
And immediatly his seruantes tooke
him away out of the front of the bat-
taille. Then sat he vp vpon the second
charret, came to Ierusalem, dyed, and
was buried in his fathers sepulchre.
And in al fure they mourned for Jo-
sias, yea, the rulers also with they
wittes made lamentation for him vnto
this day. And this was doone ever
still in Israel. These things ar writ-
ten in the Booke of the Royes of the
Kings of Iuda: namely, all the Actes
and workes of king Josias, his kingly
power and maiesty, his vnderstanding
in the lasse of God, & what he did: yea
things, which are not written in the
boke of the kings of Israel and Iu-
da. And the people tooke Ichonias
the soone of Josias, and made him
kinge in steede of Josias his father,
when he was .xiiij. yere olde. And he
reigned ouer Israel thre monethes.
And the king of Egypt put him down
that he should not reigne in Ierusa-
lem, and raised vp a kyng of the people:
namely, an .C. talentes of siluer & one
talent of golde. The kinge of Egypte
also made Ioachim his brother king
of Iuda and Ierusalem, & soz them

of the kingly cotincell, with the kinge
himselfe, and Ioracris his brother,
he toke them, and carped them awoye
prisoners into Egypt. Fine and twen-
tie yere olde was Ioachim, when he
was made kinge in the lande of Iuda
and Ierusalem, and he did euill before
the Lord. After this, Nabuchodo-
nosor, the king of Babilon, came by,
and bound him with bandes of yron,
and caried him vnto Babilon. Nabu-
chodonosor also tooke all the vessels
that were halowed in the Temple of
the Lord: and all the Jewels, & caried
them vnto Babilon, and brought them
into his owne temple at Babilon. Of
his uncleannes and vngodlynes, it is
written in the boke of the acts of the
kings. And Ioachim his son reigned
in his steede. He was made kinge, be-
ing .xviij. yere olde, and reigned but
in .monethes and .x. days in Ierusal-
em, and did euill before the Lord. So after
a yere, Nabuchodonosor sent and cau-
sed him to be brought vnto Babilon
with the holy vessels of the Lord, and
made Zedechias his brother kinge of
Iuda and Ierusalem, when he was
.xvi. yere olde: and he reigned .xi. yere.
And he did euill also in sight of the
Lord, & cared not for the wordes that
were spoken vnto him. by the p-
phet Ieremy at .x. monthes of the Lord.
And where he had made an othe vnto
kinge Nabuchodonosor, he forswore
him selfe, and fell from him, heaving a
stiffe necke & a heart, and transgressed
all the statutes and ordinances of the
Lord GOD of Israel. The rulers
also, and the headdes of the people
of the L O R D E did muche euill,
and became vngodlye, more then the
heathen, being defyled in all maner
of abhominations: Yea, and defiled
the holy temple of the Lorde at Ie-
rusalem, And the god of their fathers
sente his messengers vnto them, to
turne them backe, and to call them
agayn from their sinnes: for he wolde
sayn haue spared them for his holy
tabernacles sake. Nevertheless, they
had his messengers in derision: and
what God spake vnto them by his

3.re.23.f
2.pa.26a

prophets, they made but a spoyle of it. This dyed on so longe tyll the Lorde was wrothe with his people for their vngodlines, and till he caused the kinges of the Chaldees to come by, which slewe their yong men with the sword, yea, euen in the compasse of their holy temple, and spared no boye, neyther yonge nor olde, neyther mayden nor yonge man: but they wer all deliuered into the power of the kinges of the Chaldees, and all the holy vessels of the Lorde, and the kinges treasures tooke they, and caried them vnto Babilon. • As for the house of the Lorde, they went by into it, & burnt it, and brake downe the walles of Jerusalem, set fyre vpon her towres, destroyed all her noble buildinges, and brought them to naught: and the people that were not slaine with the sword, they caried vnto Babilon. This became they prisoners and bondmen of the king of Babilon, til they wer deliuered, and reigned for theym seines, when the wordes of the Lorde were fulfilled, which he promised them by the mouth of the prophet Jeremy and till the lande had her rest: namely, all the time that it laye waste, had it reste and quietnes. lxxvij. yeres.

The .ij. Chapter.

NOwe when king Cyrus reigned ouer the Persians, and when the Lorde woulde performe the worde that he had promised by the mouth of the prophete Jeremy, the Lorde rayled by the spirite of Cyrus, the king of the Persians, so he caused his writinge to be proclaymed throughout his whole realme, saying: Thus saith the kinge of Persians: The Lorde of Israel, that hys Lorde hath made me king of the land, and commaunded me to builde him an house at Jerusalem in Jewrye. If there be any nowe of your people, the Lorde be with him, and go by with him to Jerusalem. And all they that are come by from yon vnto Babylon round about that place shal help the, whether it be with gold, with silver, with giftes, with horses and neyther cattell, and all other thinges

that are brought with a freewill to the house of the Lorde at Jerusalem. Then the principal men out of the tribes and villages of Juda and Benjamin stode by, so did the priestes also & the Leuites (whom the Lorde had moued) to go by, and to builde the house of the Lorde at Jerusalem. And they that were aboute them, helped them with all maner of gold and silver, and cattell also, and with many lyberall giftes: and this did many one, whose minde was stirred by thereto. • King Cyrus also brought forth the vessels and ornaments that wer halowed vnto the Lorde (which Nabuchodonosor the king had caried away from Jerusalem, and consecrated them to his ydol and ymade) and deliuered them to Mithridatus his treasurer, & by him they were deliuered to Salmanasar, the debite in Jewrye. And this was the number of them: Two thousande and. iiij. C. syluer bolles. xxx. syluer basons. xxx. basons of gold. ij. M. and. iij. C. vessels of syluer, and a M. besylde. Til the vessels of gold and silver were. v. M. viij. C. and. lx. These were numbred vnto Salmanasar, and to them that were come agayne with him to Jerusalem out of the captiuitie of Babilon. • Now in the time of king Artaxerxes the king of Persia, these men: Belems and Mithridatus, Sabelius, Balthimus, Semelius the scribe, and other that dwelt in Samaria, and in other places vnder the dominion thereof, wrote a letter vnto kinge Artaxerxes, wherein they complayned vnto the kinge of them in Jewrye and Jerusalem. The letter was made after this maner: Hyy, thy seruants Balthimus the scribe, Sabelius, the scribe, and other iudges of the court in Celosiria and Phenices. We it knowen and manifest to our Lorde the kinge, that the Jewes whiche are come by from yon vnto Babylon to the rebellious and wicked Citie, begynne to builde it agayne, and the walles about it, and to sette by the Temple anewe. Nowe yf this Citie

B
1. Cl. 1. c

1. Cl. 4. b

tie and the walles thereof be sette by agayne, they shall not onely refuse to geue tributes and taxes, but also rebell utterly against the king. And for so muche as they take this in hande now about the temple, we thought it reason, to thinke no scoyne of it, but to shewe it vnto our Lorde the kinge and to certifie him thereof, to thintent that yf it please the kinge, he may cause it to be sought in the booke of olde, and thou shalt finde suche warning written, and shalte vnderstande, that this Citie hath alwaye bene rebellious and disobedient, that it hath subdued kinges and citie: and that the Jewes which dwell therein, haue euer bene a rebellious, obstinate, vnfaithfull, and fighting people, for the whiche cause this citie is walled. wherfore now we certifie our Lorde the king, that yf this citie be buylded and occupied agayne, and the walles thereof set by a newe, thou canst haue no passage into Ierosolima and Phenices. Then wrote the king to Rathimus the scribe wyter, to Balthemus, to Sabellius the scribe, and to the other officers, and dwellers in Siria and Phenices, after this maner: I haue red the Epistle whiche thou sentest vnto me, and haue commaunded to make diligente search, and haue founde, that the citie hath euer resisted kinges, that the same people are disobedient, and haue caused muche warre, and that mightie kinges haue reigned in Ierusalem, whiche also haue raysed hye taxes in Siria and Phenices. wherfore I haue commaunded those people that they shall not builde the Citie, that they make no moze in it, and that they proceade no further with the buylding: for so muche as it mighte be the cause of warre, and displeasure vnto kinges. Nowe when Rathimus and Sabellius the scribe, and the rulers in the lande had red the writinge of king Artaxerxes, they gat them together, and came in all the hast to Ierusalem with an hooste of horsemen, and with much people of fote, and for had them to builde. And so they leste of

from buylding of the temple, vnto the second yere of king Darius.

The.iiij.Chapter.

Kynge Darius made a gratefull scale vnto his seruantes, vnto all his Court, and to all the officers of Media and Persia, yea, to all the debitties and rulers that were vnder him, from India vnto Ethiopia, an hundred and xxviij. countreys. So when they had eaten and dronken, being satisfied, and were gone home agayne, Darius the kinge wente into his chaumber, layed him downe to slepe, and so awaked. Then the thre pounge men, that kept the kinges person, and watched his bedde, commaoned amonge them selues, and spake one to another: let euery one of vs say some thing, and loke whols sentence is wyser and moze excellent then the other, vnto him shall king Darius geue great giftes, and clothe him with purple. He shall geue him vessels of gold to drinke in, clothes of golde and cooeringes: he shall make him a costie charette and a bydle of golde, he shall geue him a bonette of white flycke, and a chayne of golde about his necke: yea, he shalbe the seconde and principall nexte vnto king Darius, and that because of his wisdom, and shall be called the kynge hinfeman. So euery one wrote his meaning, sealed it, and layed it vnder the kinges pelswe, and said: when the kynge aryseth, we will geue him our writings, and loke whols word the king and his chiefe lordes indge to be the most wisely spoken, the same shall haue the victorie. One wrote: wine is a stronge thing. The seconde wrote: The kinge is stronger. The thirde wrote: We men haue yet moze strength, but aboue all thinges, the trueth beareth awaye the victorie. Nowe when the king was risen vp, they toke their writings and deliuered them vnto him, and so he redde them. Then sent he sooth to call all his chiefe lordes, all the debitties and rulers of the countreys of Media and Persia. And when they were set

doſtne in the counsell, the wꝛittinges
were read befoꝛe them. And he com-
manded to cal foꝛ the yong men, that
they might declare theꝝ meaninges
themselues by mouth. So when they
were sente foꝛ, and came in, the kinge
sayde vnto them: shewe vs and make

Du to vnderstande what the thinges
are that ye haue wꝛitten. Then began
the firste (whiche had spoken of the
strengthe of wyne) and sayde: O ye
men, wyne is maruelous strong, and
ouercommeth them that drinke it: it
disceaueth the minde, and bꝛingeth
both the pooꝛe man, and the kinge to
dotaꝝe and banittie. Thus doeth it al-
so with the bondeman and with the
free, with the pooꝛe and rich: it taketh
away their vnderstandinge, and ma-
keth them carelesse and merpe, so that
none of them remembꝛeth any heauy-
nes, oꝛ det, oꝛ dewty. It causeth a mā
to thinke also that the thing which he
doth, is honest and good: and remem-
bꝛeth not that he is a king, noꝛ that he
is in aucthoꝛitie, and that hee ought
not to doo suche thinges. Whoe-
uer, when men are drinkeing, they
forget al frendship, al bꝛotherly faith-
fulnes and loue: but as soone as they
are dronken, they dꝛaw out the sword
and will fight: and when they are
laped down from the wine, and so ri-
sen by againe, they can not tell what
they did: iudge ye now, is not wine
the strongest? foꝛ who wold els take
in hand to do such thinges? And when
he had spoken this, he held his tonge.

The. iij. Chapter.

Then the second (which had sayd)
that the king was stronger, be-
gan to speake saying: O ye men
are not they the strongest and mooste
excellent, that conquere the lande and
the sea, and al that is in the sea, and in
the earth? Howe is the kinge Lorde
of all these thinges, and hath domi-
nion of them all, and looke what he
commandeth, it is done. If he sende
his men forth a warfare, they go and
bꝛeake down his walles & towꝛes.
They are slayne, and slay (other men)

them selues, and ouerpasse not the kin-
ges wooꝛde. If they get the victoꝛye,
they bꝛinge the kinge all the spoyle.
A yae-wile, the other that meddle not
with warres and fightinge, but tyll
the grounde: when they reape, they
bꝛing tribute vnto the kinge. And yf
the kinge alone do but commaunde to
kill, they kill: if he commaunde to foꝛ-
geue, they foꝛgeue: if he commaunde to
smyte, they smyte: yf he bidde dꝛiue a-
way, they dꝛiue away: yf he comaund
to build, they build: yf he commaunde
to bꝛeake doſtne, they bꝛeake doſtne:
if he commaunde to plant, they plante. **B**
The common people and the rulers
are obedient vnto him. And the king
in the mean season sitteth him doſtne,
eateth and drinketh & taketh his rest:
then kepe they watche rounde aboute
the king, and not one of them dare get
out of the way to doo his owne bu-
synes, but must be obedient vnto the
king at a wooꝛde. Iudge ye now, O
ye men, how should not he go farre a-
boue, vnto whom men are thus obe-
dient? And when he had spoken thus
he held his tongue. The third whose
name was Zorobabell, whiche hadde
spoken of women, and of tructh, be-
ganne to saye after this maner: O ye
men, it is not the great king, it is not
the multitude of menne, neyther is it
wyne that excelleth. who is it then
that hath the lordship ouer theꝝ? haue
not women boꝛne the king, and al the
people that rule those thinges? haue
not women boꝛne them, and brought
them vp, that plant the bynes, wher-
out the wine commeth? They make
garmentes foꝛ all men, they geue ho-
noure vnto all men, and without wo-
men can not men liue. If they gather
gold and siluer, and all pꝛecious thin-
ges, and see a fayre well fauored wo-
man, they leaue al together, and turne
their eyes only vnto the woman, and
gaꝛe vpon her, and haue moꝛe desyre
vnto her, thanne vnto the siluer and
gold, oꝛ any maner of pꝛecious thing. Gen. 2. d
• A manns leaueth his father that Mat. 19.
broughte him vp, leaueth his owne 1. cor. 6. b
naturall countrey, and cleaꝛneth vnto Eph. 5. b
vꝛyally, the

the woman, yea he leopardeeth his life
with the woman, and remembreth ney-
ther father nor mother, nor countrey.
By this then ye must needes knowe,
that women haue the dominion ouer
you. Doeth it not greue you? A man
taketh his sword, and goeth his way
to steale, to kill, to murder, to laye
vpon the sea, and seeth a Lion, & goeth
in the darkenesse: and when he hath
sollen, disceaned and robbed, he bring-
geth it vnto his loue. Agayne, a man
loveth his wife better then father or
mother: yea, many one there be that
renne out of their wittes, and become
bondmen for theyr wyues sakes: ma-
nye one also haue perished, haue bene
slayne, and haue sinned because of wo-
men. And nowe beleue me, I knowe
a king whiche is great in his power,
and all landes stande in awe of him,
and no man dare laye hand vpon him:
yet did I see, that I came (the daugh-
ter of the great kinge Bartacus) the
kinges concubine, sat beside the king
vpon the right hand, and toke off his
croune from his heade, and set it vpon
her owne heade, and smote the
king with her left hande. Whereouer,
the kinge looked vpon her with open
mouth: yf she laughed vpon him, he
laughed also: but if she tooke any dis-
pleasure with him, the kinge was
fayne to flatter her, and to geue her
good woozdes, till he had gotten her
fauour againe. O ye men, are not wo-
men then stronger? Great is the earth
and hye is the heauen. Who doth these
things? Then the king and the prin-
ces looked one vpon another. So he
beganne to speake of the truely. O ye
men, are not women stronger? Great
is the earth, hye is the heauen, swifte
is the course of the sunne: he compas-
seth the heauen round about, and set-
teth his course agayne to his owne
place in one daye. Is he not excel-
lent that doeth this? Yea, great is the
trueth, and stronger then all thinges.
All the earth calleth vpon the trueth,
the heauen prayseth it, all woozkes
shake and tremble at it, and with it is
no vnrighteous thing. Wine is vn-
righteous, the king is vnrighteous,

women are vnrighteous, all the chyl-
dren of men are vnrighteous, yea, all
their woozkes are vnrighteous, and
there is no trueth in them, in their vn-
righteousnesse also shall they be de-
stroyed and perishe. As for the trueth,
it endureth, and is alway stronger, it
liueth and conquereth for euermore,
world without ende. The trueth ac-
cepteth no persons, it putteth no diffe-
rence betwixte the riche or poore,
betwixte the mightye or simple,
but doth right vnto euery man, whe-
ther they be euill or good, and all men
are louinglye deale withall in the
wozkes of it. In the iudgement of it
there is no vnrighteous thinge, but
strength, kingdome, and power, and
maiestie for euermore. Blessed be the
God of trueth. And with that he held
his tonge, and all the people cried, and
sayd: Grate is the trueth, and aboue
all. Then sayde the kinge vnto him:
Aske what thou wilt, more then is
appointed in the writing, and I shall
geue it thee: for thou art founde wiser
then thy companions, thou shalt sit
next me, and be my kinsman. Then
said he vnto the king: Remember thy
promyse and vow, which thou haste
vowed and promised (in the day whel
thou camest to the kingdome) to build
vpon Ierusalem, and to sende agayne all
the vessels and Jewels, that were ta-
ken away out of Ierusalem, whiche
Cyrus separated, when he offered in
Babilon, and woulde sende theym a-
gayne. And thy minde was to builde
vpon the temple, whiche the Edomites
brent, when Ierusalem was destro-
yed by the Chaldees. This onely (O
king) is the thing that I require, this
is the maiestie: whiche I desyre and
aske of thee, that thou performe the
vow, whiche thou with thine owne
mouthe haste made vnto the kinge of
heauen. Then Darius the kinge stode
vp, and kissed him, and wrote a let-
ter vnto all the debities and shreues, to
all the lordes and nobles, that they
shoulde conuey him forth, and all them
that wold go vpon with him. He wrote
a letter vnto all the shreues that

Were in Celosyria and Phenices, and
 vnto Libanus, that they should draw
 Cedre trees from Libanus vnto Je-
 rusalem, to buyde the Citie withall.
 Moreover he wrote vnto al þe Jewes
 that were gone out of his realm into
 Jewry because of the freedome, that
 no officer, no ruler, nor shene shoulde
 come to theyr dozes, and that all theyr
 land which they had conquered, shuld
 be fre and not tributary. And that the
 Edomites shuld geue over the cities
 and villages of the Jewes, whiche
 they had taken in: yea, and that they
 should yerely geue. xx. talentes to the
 buildinge of the temple, vntill the
 time that it were finished, and to the
 daily halowing of the burntofferings
 (as it is commaunded) ten talentes
 yerely also: And that all they whiche
 come from Babilon to builde the ci-
 ty, shoulde haue free libertye, they
 and their children, and al the priestes.
 He wrote the greatnes also, and com-
 maunded that the holy garment shuld
 be geue to the, wherin they ministred:
 and wrote that commaundementes
 shoulde be geuen to the Levites, vntill
 the day that the house were finished,
 and Jerusalem builded vp: and com-
 maunded that all they that watched
 the city shuld haue their portions and
 wages. He gaue ouer also all the ves-
 sels that Cyrus had separated from
 Babilon, and all that Cyrus had ge-
 uen in commaundemente, the same
 charged he also, that it shuld be done
 and sent vnto Jerusalem. Now whē
 this ponge man was gone forth, he
 turned his face towarde Jerusalem,
 and prayes the kinge of heauen, and
 sayd: O Of thee commeth the victory,
 of thee commeth wis dome and cleare-
 nesse, and I am thy seruante. Blessed
 art thou, which haste geuen me wise-
 dome: thee will I prayse, O Lord,
 thou God of our fathers. And so he
 tooke the letters, and wente vnto
 Babilon. And when he came there,
 he tolde this vnto all his brethren
 that were at Babilon, and they
 prayes the GOD of their fathers,
 that he had geuen theym refreshinge

and libertye to go by, and to buyde
 Jerusalem and the temple (wherē
 the name of the Lord is called vpon)
 and they reioyced with instrumentes
 and gladnes seuen dayes longe.

The. v. Chapter.

After this were the principall
 men of all the villages chosen
 in the trybes and kindredes,
 that they should go with their wines
 and children, with their seruantes
 and maydens, with al theyr cattel and
 substaunce. And Darius the kinge
 sent with them a thousand horsemen,
 to conuey them safely vnto Jerusale:
 and their brethren were glad, playing
 vpon instrumentes and singing. And
 these are the names of the men, which
 went by out of the villages, according
 to the tribes. Of the priestes, the son
 of Phinehes, the sonne of Aaron: Je-
 sua the sonne of Josede, Joachim,
 the sonne of. Jozobabel, the sonne of
 Salathiel (of the kindred of Dauid,
 out of the kindred of Phares of the
 tribe of Juda) which spake wonder-
 full thinges vnder Darius the kinge
 of Persia, in the seconde yere of his
 reygne, in the first moneth of Nisan.
 These also are they of Jewry, which
 came by, and turned agayne vnto Je-
 rusalem, out of the captiuitie that Na-
 buchodonosor the king of Babilon
 had brought vnto Babilon. And eue-
 ry man sought his portion agayne in
 Jewry, his citie, they that came with
 Jozobabell, and with Jesua, Nehe-
 mias, Saraias, Rarlaias, Elmus,
 Emmanius, Harдохеус, Beelsc-
 rus, Metchpha, Ichoz, Otiuz, Es-
 montas, one of theyr princes. And
 the number of them according to their
 kindredes and rulers were: The chil-
 dren of Phares, two thousande, an
 hundred and. lxxij. The children of
 Ares, thre thousand, an hundred and
 lviij. The children of Semo, an hun-
 dred, and xliij. The soonnes of Jesua
 and Joabes, a. M. iij. C. & two. The
 soonnes of Beniu, ij. M. iij. C. and
 lxx. The sons of Chozoba, ij. C. and
 v. The sonnes of Banica, an. C. and
 lxviij. The sonnes of Reberch, iij. C.

Mat. i. b

Eccl. i. a.

Ypp. v.

and

The.iii.Booke

and thze. The sons of Archad. iij. C. and. xxvij. The sons of Cham. xxxvij. The sons of Zojoar. ij. M. and. lxxvij. The sonnes of Adinu. iij. C. and. lxi. The sonnes of Adrectis an. C. and. vij. The sonnes of Ciaso, and Zelas an. C. and. seuen. The sons of Azorcc, iij. C. xxxix. The sons of Jedarbonate an. C. xxxii. The sonnes of Pananias an. C. and. xxx. The sons of Aloni. xc. The sons of Marlar. iij. C. and. xxii. The sons of Zabaruz. xcv. The sons of Sepholemon an. C. and. xxiii. The sons of Nepopas. lb. The sons of Bechanatus an. C. and. lbiii. The sons of Zebehanus an. C. and. xxii. The sons of Trearpator (whiche is called also Enohabias and Modias) iiii. C. and. xxiii. Of the of Gramos, and Gabes an. C. and. xxi. Of theym of Besselon and Cagge. lxx. Of the of Bastarus an. C. and. xxii. Of them of Beche nobles. lb. Of the sonnes of Aptsis, there were an. C. and. lb. Of the sonnes of Labonus. iij. C. lbii. Of the sonnes of Sicheyn. iij. C. and. lxx. Of the sonnes of Snadon and Elimon. iij. C. and. lxxviii. Of the sons of Ericus. ii. M. an. C. and. xlv. The sonnes of Naas. iij. C. and. lxx. The Priestes. The sons of Jedbus. The sonnes of Euther, the sonnes of El Jalib. iij. C. and. lxxii. The sonnes of Emerus. ii. C. and. lli. The sonnes of Fasurtus. iij. C. and. lbii. The sons of Careas. ii. C. and. xxvii. The Leuytes. The sonnes of Iesus in Cadu- hel and Banus, & Serebias, and Cedras, seuentye and foure. The whole number of these from. xii. yeares was iij. M. iiii. C. and. lxii. Of the sonnes, daughters and wiues, the whole summe was. iiii. M. ij. C. and. xlii. The sonnes of the priestes that prayed God in the temple. The sonnes of Blaph, of whom there wer an. C. and. xxviii. But the dooze keepers were: The children of Esimenus: the children of Aler, the children of Amon, the children of Acuba, Copa: the children of Cobi: an hundred and. xxxix. in all. The priestes that serued in the Temple: The sonnes of Sel, the sonnes of Galpaha: the sonnes of Tobloch, the sonnes of Caria, the sonnes of Sub, the sonnes of Helu, the sonnes of Sabana, the sons of Armacha, the sonnes of Acub, the sonnes of Altha, the sons of Cetha, the sons of Aggab, the sons of Dbay, the sons of Anani, the sons of Canna, the sons of Seddu, the sons of Ani, the sonnes of Radin, the sons of Welsanon, the sonnes of Nechoba, the sonnes of Calseba, the sonnes of Goza, the sonnes of Dzui, the sonnes of Sinona, the sons of Tra, the sons of Hasten, the sonnes of Alana, the sons of Manet, the sons of Alisin, the sonnes of Accua, the sonnes of Agista, the sonnes of Azui, the sons of Fauon, the sonnes of Phazalon, the sonnes of Meeda, the sons of Sula, the sonnes of Cared, the sons of Barcus, the sonnes of Sarea, the sonnes of Coesi, the sonnes of Alsir, the sonnes of Agista, the sons of Dedon: Salomon his sonnes, the sonnes of Iophot, the sonnes of Phazida, the sonnes of Celi, the sonnes of Dedon, the sonnes of Gadahel, the sonnes of Zaphens, the sonnes of Aggia, the sonnes of Sacharet, the sonnes of Sabathen, the sonnes of Saroneth, the sonnes of Alisir, the sonnes of Ania, the sonnes of Sasus, the sons of Addus, the sons of Suba, the sonnes of Cura, the sonnes of Kaboris, the sonnes of Phasphat, the sonnes of Walmom. All these ministred in the Sanctuary, and were seruantes of Salomon: euen foure hundred, and foure scoze and two. These following D ar they, that went by from Chelmei at Chelarsa, (whose Princes were Carmelam and Carah) and wyghte not thewe forth their cities and kindredes, howe they were of Israll: The sonnes of Dalarus, the sonnes of Cubin, the sons of Nechodatus. Of the Priestes that executed the office of Priesthoode, and were not founde. The sonnes of Ohia, the sonnes of Achislos, the sonnes of Abdin, which married one of the daughters of Phargelen, and were named after him, The wytyng of the same kindred

2.1.3

Leui. 2.
24.29

kindred was soughte in the register of their generation, but it was not found: and therefore were they forbidden to execute the office of the priest hooche. Unto them sayde Nehemias and Stharas, that they shoulde haue no portion in the sanctuarie, till there rose vp an hye priest, that were well instructe in the playne clearenes and trueth. Of al Israel (beside seruantes and maydens) there were .xliij. thousand and foztie. Nowe were there of seruantes and maydens, seuen thousand, three hundred, thirty and six. Of singing men and singing women there were .ij. hundred and .lxxv. foure hundred and .xxxv. Camelles. Seuen thousand and .xxxvi. hoxses. Two C. and .xlv. Mules. Fyue M. and .xxv. asses. Their heades also and the rulers in the tribes, when they came to Jerusalem, and would builde and sette vp the temple of God agayne in his place, they gaue (after their abilitye) vnto the temple, to the treasure, and to the seruice of the Sanctuarie, .xij. thousande poundes of golde, fyue thousande of syluer, and an hundred priestes garmentes. And so dwelt the priestes and the Leuites, and the people that wente out to Jerusalem, and in the countrey there aboute, the synagogs also and the porters, every one of Israel in his owne land. . So when the seueneth moneth came, and when the childpennet of Israell were euery manne at his busynes, they came all with one consent into the court whiche was before the East doore. And there stode Iesua the sonne of Josedeck and his bryethen the priestes, and Zorobabel the sonne of Salathiel and his bryethen, setting vp an altar, to offer burnt sacrifices vppon it, as it is written in the lawe of Moyses. There came people also of other countreys, and the heathen out of all landes to sette vp an altar in his place, and offered sacrifices and burnt offerings vnto the Lorde in the morninge. And so they helde the feast of tabernacles, as it is commaunded in the lawe. And daylye offered they as

accordinge was, and made the sacrifices appoynted, the offerings also of the Sabbathes and the newe moones, and all holy feastes. And all they that bowed offerings vnto the Lorde beganne at the newe moone of the seueneth moneth to offer vnto GOD, for the temple of the LORD was not yet buylded. And they gaue vnto the Masons and Carpenters, money, meate and drinke with cherefulness. Vnto theym of Sydon also and Tyre they gaue carres, that they shoulde carrie Cedre trees from Libanus to be iopstes and beames, and that they shoulde make hyppes in the haven of Joppe, accordinge as it was appoynted and ordeyned by Cyrus kinge of the Persians. And in the seconde yere they came into the temple of GOD at Jerusalem. In the seconde moneth beganne Zorobabel the sonne of Salathiel, and Iesua the sonne of Josedeck and their bryethen the priestes and Leuites, and all they that were comen vnto Jerusalem oute of the captiuitie of Babylon, and layed the foundation of the Temple, in the newe moone of the second moneth in the seconde yere that they were come into Ieremy and Jerusalem. And they appoynted the Leuites, that wer about twenty yere old, vnto the seruice of the Lorde: so Iesua and his sonnes & his bryethen, and all the Leuites stode together, and performed the lawe and ordinaunce in the house of the Lorde. And the priestes stode, and hadde their garmentes and trompettes, and the Leuites, the sonnes of Blaph had Cymbals, geuinge thanks and prayles vnto the Lorde, accordinge as Dauid the kinge of Israel had ordeyned. And the song that they didde singe vnto the Lorde, was after this maner: O synge vnto the Lorde, for he is gracions, and his goodnes vppon Israell endureth for euer. And all the people blewe out with trompettes, and sang with loude voyce, praysing the Lorde together in the rering vp of the house of the Lorde. There came also frō among the priestes,

1. Eld. 3.

Ecc. 29.

2. pa. 164.

Pla. 13.

Leuit. 23 f tabernacles, as it is commaunded in the lawe. And daylye offered they as

and

The .iii. booke

and Leuites, the rulers and elders, according to the trybes, and kynredes, (suche as had sene the house afore) to the buyding of this Temple with great crye and great mourning, many also with trompettes and great ioye. In so much, that the trompetts might not wel be heard for the weping and mourning. For the common people blewe goodly vpon the trompettes.

1 Esd. 4. Then came the enemies of the tribes of Iuda and Benjamin, to know what that trompetting and noyle of shawmes might be. And they perceived that it was they, whiche were come agayne out of captiuitie, and would build the temple by a newe vnto the Lord God of Israel. So they went to Zorobabel and Iesua, and to the rulers of the villages, and sayde vnto them: Shall we buyde with you also? For we likewise haue heard your Lord, and we walke after the same maner, from the dayes of Abazareth the kinge of Siria, which brought vs hither. Then Zorobabel and Iesua, and the rulers of the villages of Israel said vnto them. It is not mete that ye shoulde buyde the temple of our God with vs: we our selues alone will build vnto the Lord, like as Cyrus the kinge of the Persians hath commaunded vs. But the Heathen in the lande layde them selues agaynst those that were in Jewry, held by the building from them, layde wayte vpon them pryncely, stopped suche as broughte anye thing to them, forbad them to buyde, and hindred those that made them passage, that the buyding shoulde not be synpshed, and this continued so longe as king Cyrus dyed, and so they put off the buydinge for the space of two yeres, vntill the reigne of kinge Darius.

The .vi. Chapetr.

1 Esd. 5. **N**ow withstandinge, in the seconde yere of the reygne of Darius. Aggeus and Zacharye the sonne of Iddo prophesied vnto them in Jewry and Ierusalem in the name of the God of Israel,

Then Zorobabel the son of Salathiel, & Iesua the son of Josedech, stode by, and began to build the house of the Lord at Ierusalem, wher the prophets of the Lord helped them. At the same time came Silennes the vnder shene in Siria and Phenices, with the landlordes and his companions, and sayd vnto them: Who hath bidden and commaunded you to buyde the house, to make the rouse, and all other thinges agayne? And who are the workemen that buyde them? Nevertheless the elders of the Jewes hadde suche grace of the Lord, that they would not be let (though they were prouoked thereto) but builded on still, vntill the time that king Darius were certified thereof, and an answer receaued from him. The letter that these men sent vnto kinge Darius was after this manner. Silennes the vnder shene in Siria and Phenices, and the landlordes with their companions, which are head rulers in Siria and Phenices, sende their salutation vnto Darius the kinge. We certifie the Lord the kinge, that we came into the lande of Jewry, and went to Ierusalem: where we founde them buyding the great house of God and the temple, with greates collye free stone, and with goodly timber for the walles: yea they make greates haile with the worke, and helpe one another, and it goeth forth prosperously in their handes, and with greates diligence and worship is it made. Then asked we the elders, who had commaunded them to make by the house and the building, and this we dyd, to the intent that we might certifie thee perfectlye, and write vnto thee, the names of those that wer the rulers of the worke. So they gaue vs this answer: we are the seruantes of the Lord, which made heuen & earth, and as for this house. it hath bene builded and set by afore time by the greates mightie king of Israel. But when oure fathers prouoked God vnto wrath, and sinned against the God of Israel, he gaue them ouer into the

power

power of Nabuchodonosor king of Babylon, the king of the Chaldees, whiche brake downe the house, and hente it, and carped awaye the people prisoners vnto Babylon. * Neuertheles, in the first yere that king Cirus reigned at Babylon, Cirus the king wrote, and commaunded to build by his house agayne, and all the ornaments that Nabuchodonosor carped away from Jerusalem vnto Babilon, and appropriated vnto his owne temple: these brought Cirus forth agayn, and deliuered them to Zorobabel, and to Salmanasar the vnder shene, commaunding them that they shoulde bring those same ornaments agayne to Jerusalem into the temple, and to begin from that time forth, to builde the temple agayne in his owne place. Then Salmanasar layed the foundation of the Lordes house at Jerusalem, and euer since haue they builded, and yet is it not ended. And therefore, O king, if thou thinkest it good, let it be sought in the Libraries and rolles of king Cirus, if it be founde then, that it is done with the councell and consent of king Cirus, and if our Lord the king be so minded, let him write vnto vs thereof. * Then commaunded king Darius to seeke in the Libraries: so at Egbatanis in a little city of Media ther was founde such a writinge. In the first yere of the reigne of Cirus, the same king Cirus commaunded, that the house of the Lord at Jerusalem, shoulde be builded agayne (& odours to be made there continually vnto the Lord) whose height shalbe .x. cubites, and the breadth, thre score cubits, and four square with thre heuen stones, with a losse of timber of the same countrey, yea, with a newe losse, and the expenses thereof to be gotten of the house of king Cirus. And the ornaments of golde and silver, that Nabuchodonosor toke out of the house of the Lord at Jerusalem, shall be set agayne in the temple at Jerusalem, where they were layd. Silennes also the vnder shene in Siria and Phenices, the princes

and their companions and the other that be heade rulers in Siria and Phenices, shall not medle nor haue anye thinge to do with that place. * And Cirus haue commaunded also, that they shall build the house of the Lord whole by, and haue ordeyned them, to helpe those that be come out of captiuitie, till the house of the Lord be finished: and out of the tribute and taxing that is yereley raysed by in Siria and Phenices, diligently to geue them accertain summe to the offering of the Lord, and the same to be deliuered vnto Zorobabel the officer, that he therewithall may ordeyne oxen, rams, lambes, and corne, salt, wine and oyle, and that continually euery yere: after the expences. * Which the priests that be at Jerusalem, shewe to be made daylye: this shalbe geuen vnto them without delay, that they may offer sacrifices dayly to the best God, for the king and for his seruantes, and to pray for their liues. Let it be proclaimed also on euery syde, that whosoener breaketh or despiseth this commaundement of the king, shalbe hanged by a galous (made of his owne good) and all his goodes shalbe seasoned vnto the king. The Lord therefore (whose name is there called by) roote out and destroye all the kinges and people, that undertake by violence to hinder the same, or to deale vncarteously with the house of the Lord at Jerusalem. * And Darius the king haue ordeyned, that these thinges shalbe done with all diligence.

The vij. Chapter.

The Silennes the vnder shene in Celosiria, and Phenices, and the other landlordes with their companions, obeyed the thinges that king Darius had ordeyned, and were diligent in the holy woorkes, and were felow helpers with the olde rulers of the Jewes. And so the woorkes of the Sanctuary went forth, and prospered, when Aggeus and Zacharye prophesied. And they performed all thinges throughe the commaundes.

mandement of the Lord God of Israel, and after the deuise of Cyrus, Darius, and Artaxerxes, kinges of Persia. And thus was our house finished vnto the .xxiiij. daye of the moneth Adar in the .vi. yeare of Kinge Darius. And the children of Israel, the Priestes and the Leuites, and the other that were come oute of captiuitie, and suche as were toynd vnto theym, did according as it is written in the booke of Moyses. And in the dedication of the temple, they offered an hundred oxen, two hundred rammes, foure hundred lambes, and twelue goates for the sinnes of all the people of Israel, after the number of the tribes of Israel, the Priestes also and the Leuites. Goode arayed in the priestly garmentes, after the tribes, ouer all the woorkes of the Lord God of Israel, according to the booke of Moyses, & the porters by al 4 doers. And the children of Israel (with those that were come out of captiuitie) held the Pasche the fourteenth daye of the firste moneth, when the priestes and the Leuites were sanctified. They that came out of captiuitie, were not all sanctified together: but the Leuites were all sanctified together, and so all they that came out of captiuitie killed the Easter lambe for their brethren, for the priestes, and for them selues. And the children of Israel that came out of captiuitie, and escaped from all the abominations of the heathen, sought the Lord, and kepte the feast of the vnleuened bread seven dayes long, eating and drinking and were mery before the Lord, that the Lord had turned the deuice of the king of Assiria, and comforted their hertes to the woorkes of the Lord God of Israel.

The.iiij. Chapter.

Ad after him. when Artaxerxes the king of the Persians reigned, there went vnto him Esdras the sonne of Sarapas, the sonne of Iarias, the sonne of Helchias, the sonne of Salium, the sonne of

Sadoch, the sonne of Achitob, the son of Iarias, the sonne of Iarias, the sonne of Boccus, the sonne of Bolla, the sonne of Phineas, the sonne of Seleazar, the sonne of Aaron the high Priest. This Esdras went by from Babilon (for he had good understanding in the lawe of Moyses, that was geuen of the Lord God of Israel, to be taught and done in dede.) And the king favoured him, and did him great worshippe and honoure after all his desires. There went by with him all socertaynes of the children of Israel, of the priestes, of the Leuites, of the singers, porters and ministers of the temple at Jerusalem. In the seventh yere of the reigne of king Artaxerxes, in the fiftie moneth, that is in the seventh yere of the regyne, they went from Babilon in the newe moone of the .v. moneth, and came the hye way to Jerusalem after his commaundement, like as the Lord had prospered their iourney. For in these Esdras gat great instruction, that he shoulde leaue none of the things behynde, which are in the lawe and commaundements of God. And he taught whole Israel all righteousness and iudgement. Then came the Secretaries of king Artaxerxes, and deliuered the wytynges (that were come from Artaxerxes the king) (to Esdras 4 priest and reader of the lawe of the Lord. And this is the coppye of the letter: King Artaxerxes sendeth his greeting vnto Esdras the priest and reader of the lawe of the Lord. Of frendship & good will, I haue ordeyned & charged if ther be any of the Iewes, of 4 priestes and Leuites in my realme, which desireth and is content to go with thee vnto Jerusalem, that he maye doo it. Therefore, if any man be minded to be with thee company, let them come together and go with thee (like as I am content, and my seven frendes, my counsellers) to see what they do at Jerusalem and in Iewoye, and keepe the thinges according as thou hast in the lawe of the Lord: and to bringe the giftes vnto God the Lord of Israel.

that I and my frendes have promised to Jerusalem, and all the spuer and golde that is in the countrie of Babylon, vnto the Lord to Jerusalem, with the thing that is geuen for the people in the Lordes temple at Jerusalem. Yea, that the same spuer and golde may be gathered: and oxen, rammes, sheepe and goates, and other that be longe to these thinges: and that they offer sacrifices vnto the Lord, vpon the altar of their Lord, whiche is at Jerusalem. And whatsoeuer thou and thy brethren will do with the silver and golde, that do after thy mind, according to the commandement of the Lord thy God, and likewise, with the holy vessels that are geuen thee, for the service of the house of the Lord thy God: and other thinges whatsoever is necessary for thee to the worke of the temple, that shall be geuen thee of the kinges treasure, and loke what thou with thy brethren will do with the golde and spuer, that do after the will of the Lord. And I king Artaxerxes have commaunded the keepers of the treasures in Siria and Phenices, that whatsoeuer Esdras the priest and reader of the lawe of the Lord doth write, it shalbe geuen him: till an hundred talents of spuer, and of golde in like maner. Of coyne also an hundred measures, and till an hundred vessels of wyne, and other plentiful things without number. Lette all thinges be doone after the lawe of the best GOD, that the worship of God aryle not in the realme of the kynge, and of hys sonnes. I commaunde you also, that ye require no taxe nor tribute of the priests, Levites, Syngers, and mynisters of the temple, nor of the writers, and that no man haue auctoritie to meddle anye thyng agaynst them. As for thee (O Esdras) set thou iudges and arbiters in the whole lande of Siria and Phenices, after the will of God, and learne al such as are ignorant in the lawe of God thy lord, and let all them that offend against the lawe be punished: whether it be with

death, with payne to be condemned in money, or to be banished. Then saide Esdras the writer. Blessed be the God of our fathers, that hath geuen so good a mind and wil into the heart of the kinge, to magnifie his house that is at Jerusalem, and hath made me to be accepted in the sighte of the kinge, of his counsell, of his frendes, & of his nobles. And so I was steadfast in my mind, according as the Lord my God helped me, and I chose out men of Israel to go by with me. And these are the heades (after their kynredes & houses of their fathers) that went by with me from Babylon, out of the kingdome of Artaxerxes: Of the sonnes of Phares, Gersontius: Of the sonnes of Siemai: th, Imenus. Of the sonnes of Daur, Accus, the sonne of Tectia. Of the sonnes of Phares, Zacharie: and with him there turned agayne an hundred and fiftie men. Of the sonnes of the captaine of Moabylon, Jazai, & with him two C. and l. men. Of the sonnes of Zachnes, Jechonias, Jecholy, and with him two hundred and fiftie men. Of the sonnes of Salamasias, Getholy, and lxx. with him. Of the sonnes of Japharia, Jarias, Whethi, and with him four score. Of the sonnes of Job, Abdias, Jethely, & with him two hundred & twelue men. Of the sonnes of Bania, Salimoth the sonnes of Josaphia, and with him an hundred and thre score men. Of the sonnes of Weer, Zachary Wehei, and with him two hundred and viij. men. Of the sonnes of Ezead, Johannes Ezecham, and with him an hundred and ten men. Of the sonnes of Adoniam those that were the last, & these are their names. Eliphalan the sonne of Gebel and Semeias, & with him lxx. men. All these called I together by the water of Chis, where we pitched our tentes thre daies, and there I mustered them. As for the sons of the Priests and Levites, I found none there. Then sente I vnto Eleazar, and Eccelum, and Masmam, and Halabam, and Enathan, and Sares,

1. Esd. 7.

1. Esd. 8.

and

and Josiabimathan, Eunagan, Zacharie, Mosollaman, these were the Elders and menne of experience: and I sente them woorde, that they shoulde come vnto Hoddeus, whiche was by the place of the tresurpe, and commaunded them that they shold speake vnto Hoddeus and to his brethren, and to those that were in the tresurie, to sende vs suche men, as might execute the priestes office in the house of the Lord our God. And with the mighty hand of our Lord G D W, they brought vnto vs men of good experience, from among the sonnes of Hoddeus, the sonne of Leuy, the son of Israel, Heberiam, and the sonnes, and his brethren Vbin and Nin, of whō there were eyghtene. From amonge the childzen of the sonnes of Cananeus, and their sons were twentie men. And of them that serued in the temple, whom David had ordeyned, and the principall men that ministred for the worke vnto the Leuites in the temple, two hundred and twentie menne, whose names are all tokened hye in wytyng. • Then commaunded I a fasting vnto the ponge men besyde the Lord, that I myghte desyre of him a prosperous iourney, and a good waye for vs, yea, for vs, for our childzen, and for the cattell, because of the lapinges awayte, and I durste not require of the kinge men of horse and of foote, to conueye vs safely agaynst oure enemies: for we had saide vnto the king, that the power of the Lord our God should be with them that seeke him with their whole hearte. And therefore we besought God our Lord earnestly because of these thinges, and he was mercifull vnto vs, and heard our prayer. And I separated from among the rulers of the people, and from the priestes of the temple twelue men, and Sebeia and Asania, and tenne men of their brethren with theym. And I weyed them the golde and the syluer and all the priestly ornaments of the house of our God, whiche the kinge, and his counsell, and his princes, and whole Israel had geuen. And when

I had weyed it, I gaue them an hundred and fiftie talentes in syluer, and an hundred talentes of syluer besell, an hundred talentes of golde, and of golden besell seven times twenty, and vessels of other metal (yea, of good metal) twelue glistering as the gold, and sayd vnto them: ye are holpe vnto the Lord, and the vessels are holy, and the golde and the syluer is promised vnto the Lord God of our fathers. Be diligent now and kepe it, vntill the tyme that ye deliuer it to the rulers of the people, to the priestes, to the Leuites, and to the principall men of the cities of Israel in Jerusalem, and in the chamber of the house of our God. • So the Priestes and the Leuites, which receaued of me the golde the syluer and the besell, brought it vnto Jerusalem, into the temple of the Lord. And from the river of Chin we brake by the twelue day of the fyrst moneth, till we came to Jerusalem. And when the thirde daye was past, the weyed golde and syluer was deliuered in the house of the Lord the fourth day, vnto Marimoth, the son of Jos the priest, and with him was Eleazar the sonne of Ahineas, and with them were Josabbus the sonnes of Isnet, Medias, and the sonne of Banas, and certayne of the Leuites to the number and to the weight: and the weight of them was written hye the same time. As for those that were come out of captiuitie, they offered sacrifice vnto the Lord the God of Israel: euen twelue oxen for al Israel. lxxv. rammes. lxxij. sheepe. xij. goates for synne, twelue kyne for a thankoffering, all to the sacrifice of the Lord. And the kinges commission deliuered they vnto the swardes and debittes of the kinges, and to the vnderthynges in Celosiria and Phenices. • Nowe, when these thinges were done, the rulers came vnto me, and sayde: The generation of Israel, the princes, the priestes, and Leuites, the strange people, and indwellers of the land, haue not put away their uncleannes, fro the Cananites, Hethites,

2 Esd. 18

Heretites, from the Moabites, Egyp-
tians, & Edomites. For both they
and their ſonnes haue mingled them
ſelues with the daughters of the, and
the holpe ſerde is mixte with the out-
landiſh heathen, and ſence the begin-
ning of their reigne haue the rulers
and heades beene partakers of their
1. El. 9. a wickednes. As ſone as I had hearde
theſe thinges, immediatly I rente my
holpe garmentes, and pulled out the
haire of my head and my berd, and ſat
me downe ſorrowfull and heauy. So
all they that were moued thow the
word of the God of Iſrael, came vn-
to me: and I ſat ſtill, full of heauines,
vntill the euening ſacrifice. Then
ſtoode I vp from ſitting, hauing rente
clothes and the holp garment, kneeled
downe vpon my knees, helde vp my
handes vnto the Lord, and ſayde: O
Lord, I am confounded and aſhamed
before thy face, for our ſinnes are be-
come many vpon our heades, and our
wickednesſes are exalted vnto the hea-
uen, for ſence the time of our fathers,
we are in great ſinne vnto this daye.
And for the ſinnes of vs and our fa-
thers, we with our brethren and with
our priettes haue bene deliuered vn-
to the kynges of the earth, into the
ſword, and into captiuitie, and became
a people, with confuſion and ſhame
vnto this day. And now, O Lord
God, how great is thy mercy that we
haue gotten of thee: in that thou haſt
leſte vs a rote & a name in the place of
thy ſanctuarie, to diſcouer our light in
the houſe of the lord our god, & haſt ge-
uen vs meate at al times of our mini-
ſtration. And when we were in capti-
uety we were not forſaken of the Lord
our god: but he made the kings of Per-
ſia, gracious and fauourable vnto vs,
ſo that they gaue vs vittayles and
meate, yea, and leaue to buyde by the
temple of our Lord God againe, to re-
poyſe the waſted places of Iſion, and
to dwell in Ieremy and Ieruſalem.
And now, O Lord, what ſhal we ſay,
hauing al theſe thinges in poſſeſſion?
For we haue broke thy commandements
which thou gaueſt vnto vs by the han-

des of thy ſervants the prophets, ſay-
ing: The lande that ye go vnto and
that is geuen you for an herptage to
haue in poſſeſſion, is defiled with the
vncleenneſſe and ſpythines of the hea-
then, and with their abhominacion
haue they polluted it altogether. Ther-
fore, ſhal ye not ioyne your daughters
vnto their ſonnes, nor marrye your
ſonnes vnto their daughters. More-
ouer, ye ſhall not ſeeke to make peace
with them, that ye maye increaſe and
eate the beſte in the lande, and that ye
maye deuide the inheritance of the
land vnto your children for euermore.
As for the thinge that now we hapneth
vnto vs, it cometh all for our wic-
ked workes and great ſinnes, yet haſt
thou geuen vs ſuch a rote, that we are
come agayne into our owne land, and
we are ſo wicked, that we haue bro-
ken thy ſtatutes and commaundemen-
tes agayne, and mingled our ſelues
with the vncleennes of the outlandiſh
heathen. O lord, art thou angry with
vs, wilt thou rote vs cleane out, that
our rote and name remayne nomore?
O Lord God of Iſrael thou art true,
for our roote endureth yet vnto this
preſent daye. And behoide, now we are
we before thee in our ſinnes, now can
we not ſtand before thee in them. And
when Eſdras with this prayer had
knowledged the ſynne, weeping, and
lying flat vpon the ground before the
temple, there gathered vnto him from
Ieruſalem a great multitude of men
and women, of yonge men and may-
dens, for there was a very great we-
ping and mourning in the congrega-
tion. So when Iechonias the ſonne
of Ieheli one of the children of Iſ-
rael cryed, he ſayde vnto Eſdras: we
haue ſynned agaynſte the Lord, be-
cauſe we haue maryed outlandiſhe
women of the heathen. Nowe arte
thou ouer all Iſrael. We will ſweare
an othe therefore vnto the Lord, that
we ſhall put awaye all our wyues,
which we haue taken of the heathen,
with their children: lyke as it is ap-
pointed thee by our forefathers. Stand
by then, open thou it, and declare it

1. El. 10. a

playnely vnto vs, accordinge to the lawe of the Lord: for the matter belongeth vnto thee, and we will helpe thee, quite thy selfe manly. So Esdras arose, and toke an othe of the rulers, of the priests, and of the Leuites, and of Israel, to do after these thinges, and they swore.

The. ix. Chapter.

Then Esdras stode by from the court of the temple without, and went into the chamber of Jonathas, the sonne of Pasabus, and remayned there, and dyd eate no meate, nor drinke drinke, for the multitude of the wickednesse of the people. And there was made a proclamation in all Ieremy and at Jerusalem, for all such as wer gathered at Jerusalem out of captiuitie, that whosoener came not to Jerusalem within two or thre dayes (according to the iudgement of the old lordes of the councel) his goodes should be taken from him, and be excluded from the congregatiō of the captiuitie. And in thre dates were all they of the trybe of Iuda and Benjamin gathered together at Jerusalem, the twentieth daye of the ninth moneth. And the whole multitude sat trembling in the court of the temple, for it was winter. So Esdras arose by, and sayde vnto them: ye haue done vnrighteouslye, in that ye haue taken outlandishe wyues in marriage, and so to increase the synnes of Israel. And now we knowledg the fame, and geue prayse vnto the Lord god of our fathers, and perfourme his will departing from the heathen of the lande, and from the outlandishe wyues. Then cryed the whole multitude with a loude voyce, and said: like as thou hast spoken, so will we do: but for so muche as the people are many, and the wynter here, we maye not stand without the house: agayne, this worke is not a thinge, that can be fynished in a day or two, for we be many that haue synned in these thinges. Wherefore therefore that the rulers of

the multitude, and they that dwelt with vs, and as many as haue outlandish wyues that the priests also and iudges of euery place may stand in the time appoynted, till they swage the swathe of the Lord in this busynes. Then Ionathas the sonne of Eziel, and Ozias and Thecan receyued the charge of this matter, & Bozaiamus and Aeyus, and Sabathens helpe them thereto. After this all they stode by that were come oute of captiuitie. And Esdras the priest chose vnto him the principall men from amonge the fathers, according to their names, and the newe moone of the tenth moneth they sat together, to examine this matter. And so the matter was a determining (concerning the men that hadde outlandishe wyues) untill the newe moone of the first moneth. And of the priests that hadde mixte themselves with outlandishe wyues, there were found: Of the sons of Ielus, the sons of Iosedec and his byrthen, Hazeas, Eleazar, Jozibus and Josedus, which offered themselves to put away their wyues, and to offer a ram for their ignorance. And of the sons of Semmeri, Malas, and Elis, and Ieelech, Azarias. Of the sonnes of Folsa, Amosias, Milmaen, Hethana, Jusio, Jedus, and Galas. And of the Leuites, Josabbus, Semais, and Colnis, Caletas, Factas, Colnas, and Elionas. Of the singers of the sanctuarie, Elitarib, Zacharus. Of the porters, Sallamas and Colbanes. And of Israel, of the children of Foz, Osi, and Remias, and Gedias, and Melchias, Michelus, Elazarus, Jemmebias, & Bannas. And the children of Jolaman, Chanias, zachary, Jetzrelius, Jodius, Erimoth and Elias. And of the sonnes of Jethotm, Eliadas, Iaslamus, and Jorchias, Larimoth, Sabbis, and Ebedias. And of the sonnes of Jech, Joannes, Amarias, Zabbas, and Cammus. And of the sonnes of Bannus, Olanmus, Malachus, Jedus, Jafuk, Alabus, & Jerimoth. And of the sonnes of Joden, Hatus

and Hoosias, and Calcius, and Raasnas, Maasias, Mathathias, Besell Bannus, and Manasses. And of the sonnes of Sane, Sones, Atras, Melchias, Samas, Simon, Benjamin, Malchus, and Marras. And of the sonnes of Isom, Cariancus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sonnes of Bannus, Jeremie, Hoodias, Abamas, Johell, Baneas, Delias, Iona, Arrimoth, Eliasib, Mathancus, Eliasias Ozias, Drius, Semeidus, Zambus, and Ioseph. Of the sonnes of Robeins, Idelus, Mathathias, Sabadus, Zerchek, Sedmi, Jelleus, and Baneas. All these had taken outlandish women to marriage, and they put them away with their children. The Priests and Leuytes, and all they that were of Israell, dwelte at Jerusalem, and throughout all the land, in the newe moone of the seuenth moneth, and the children of Israell were in their dwellinges. And the whole multitude came together, vpon the floore at the East syde of the holie port of the Temple. And they spake vnto Esdras, the hie Priest and reader, that he would bring the lawe of Moyse, whiche was geuen of the LORD GOD of Israell. So Esdras the hie Prieste broughte the lawe vnto the whole multitude, to man and woman, and to all the priestes, that they might heare the lawe, in the newe moone of the seuenth moneth. And he readde in the floore that is before the holy port of the temple, from the morning early vnto the eueninge, before menne and women. And they applyed their minde all vnto the lawe. And Esdras the Prieste and reader of the lawe stode by vpon a pulpit of wood, whiche was made therefoze: and vpon his ryght hande there stode by him Mathathias, Samus, Ananias, Azarias, Aris, Ozechias, and Balsamus. Vpon his left hand stode Saldeus, Malachias, Abulchias, Sabus, Sabadus, and Zacharye. Then toke Esdras the Booke before the

whole multitude: for he was the principall, and hadde in moste honoure of them all. And when he hadde read out the lawe, they stode all straght vpon their feete. So Esdras prayesed the LORD, the moste hie GOD, the Almighty GOD of Hoosies. And all the people answered, Amen: and held by their handes, fell downe flatte vpon the earth, and prayesed the Lord. And Iesus, Baneas, Sarchias, Jaddimus, Accubus, Sabatheus, Caluthes, Azarias, Jozadus, Ananias, and Philias, the Leuytes, lyfte their handes vwarde, and bowed their faces to the ground, and prayesed the Lord. Those were they which taught the lawe of the LORD: and read the lawe of the Lord in the congregation: and euery man set them before, that vnderstode the lawe. Then spake Scharates vnto Esdras, the hie Priest and Reader, and to the Leuytes, that taughte the multitude, sayinge: Thyse daye is holie vnto the Lord, and all they that hearde the lawe wepte. So Esdras sayde: Departe your way then, and eate the beste, and drinke the sweetest, and sende giftes vnto them that haue nothinge: for this daye is holie vnto the Lord, and bee not ye sozpe: for the Lord will bring you vnto honoure. Then went they their waye euerychone, and did eate and drinke, and were mery, and sent rewards vnto them that had nothing, that they also mighte eate with gladnesse: for they were exceeding reioiced, through the wordes that were read vnto them in the law. And so they were gathered together at Jerusalem, to hold the feast, according to the coneuant of the LORD god of Israell.

2. Esdr. 3

2. Esdr. 3
1. Esdr. 3

The ende of the thirde
Booke of Esdras.

The.iiii.booke

The.iiii. Booke of Esdras.

The firste Chapter.

2 Esd. 7 a
3 Esd. 8 a



The seconde booke of
the Prophete • Es-
dras, the son of Sa-
raias, the sonne of
Azarias, the sonne
of Helchia, the soon
of Shallum, the soon
of Sadoc, the sonne of Achitob, the
son of Ichia, the sonne of Phinees,
sonne of Heli Amerias, the sonne of
Azarias, the sonne of Marimuth, the
sonne of Sarabias, the sonne of Azi,
the sonne of Bocchus, the son of Abi-
su, the sonne of Phineas, the sonne of
Eleazar, the sonne of Baran (of the
tribe of Levi) which was prisoner in
the lande of Medes, in the reygne of
Csa. 58. a Artaxerxes king of Persia. • And the
word of the Lord came vnto me, say-
ing: Go thy way & shewe my people
their spull dedes, and their children
theyr wickednesses, which they haue
done against me, that they maye tell
their childrens children the same, for
the sinnes of theyr fathers are increa-
sed in them. And whyr they haue for-
gotten me, & haue offered vnto strange
gods. Am not I cū he, that brought
them out of the lande of Egypte from
the house of bondage? But they haue
prouoked me vnto wrath, and despy-
sed my counceils. Pull thou out then
the heare of thy head, and cast all euill
ouer them, for they haue not bene obe-
diente vnto my lawe. It is a people
without learning and nourtour. How
longe shall I forbearre theym, vnto
whom I haue done so muche good?
Nu. 21 d • Many kinges haue I destroyed for
Iosue. 8. theyr sakes. • Pharaos with his ser-
Ex. 14. g uantes, and all his power haue I
smitten downe and slayne. All the
nations haue I destroyed and rooted
out before them: and in the East haue
I broughte two landes and people
to naughte, even Tyre and Sydon,
and haue slayne all theyr enemyes,

Speke thou therfore vnto them, say-
ing: Thus sayeth the Lord: • I led you
through the sea, and haue geuen
you sure streetes since the beginning.
• I gaue you Moyses to be your cap-
tain, and Aaron to be the Priest. • I gaue
you lighte in a pillar of fyre, and
greate wonders haue I doone a-
monge you: yet haue you forgotten
me, sayth the Lord. Thus say-
eth the almightye Lord: I gaue you
quayles to eate, and tentes for youre
succour: Neuertheless ye murmured
and ascribed not the victoize of your
enemyes vnto my name: yea, the same
day do ye yet mourne. Where are the
benefites, that I haue done for you?
When ye were hungry in the wilder-
nes, • bidde ye not crye vnto me: why
hast thou brought vs into this wilder-
nes, to kill vs? It had bene better
for vs, to haue serued the Egyptians,
then to dye in this wilderness. Then
had I pitie vppon your mourninges,
and gaue you Hanna to eat. • Ye did
eat Angels foode. • When ye were
thirsty, did not I helpe the harde stone
and caused water to flowe therout?
For the heate I couered you with the
leauers of the trees. A good pleasant
fat lande gaue I you: I caste oute the
Cananites, the Phereisites, and Phi-
listines before you. • What shall I
do more for you, sayth the Lord?
Thus sayth the Almighty Lord: When
ye were in the wilderness, in the wa-
ter of the Ammozytes, being a thirste,
and blaspheminge my name, I gaue
you not fyre for youre blasphemies,
but cast a tree into the water, and made
the riuer swete. What shall I do vnto
thee, O Iacob? Thou Iuda woldest
not obeye me. • I will turne me
to another people, and vnto those will
I geue my name, that they maye keepe
my statutes. Seynge ye haue forsa-
ken mee, I will forsake you also.
Whenne ye despyse me to bee gracious
vnto you, I shall haue no mercye vppon
you. • When ye call vppon me, I
will not heare you. For ye haue
despyled your handes with blood, and
your feete are swift to commit man-
slaughter.

The .ij. Chapter.

ſlaughter. Yee haue not forſaken me, (in a maner) but your owne ſelues, ſaith the Lord. Thus ſaith the almighty Lord: Haue I not prayed you, as a father his ſonnes, as a mother her daughters, and as a nurſe her yong babes, that ye ſhould be my people, and I ſhould be your God: that ye ſhould be my children, and I ſhould be your owne father?

Mat. 23. I gathered you together, as an Henne gathereth her chickens vnder her winges. But now what ſhall I do vnto you? I ſhall caſt you out from my face: When you offer vnto me, I ſhall tourne my face from you, for your ſolemne feaſt daies, your newe Moones, and your circumciſions haue I forſaken. I ſent vnto you my ſeruauntes the prophets whom ye haue taken and ſlayne, and toꝝne their bodieſ in peces, whole blond I will require of your handes, ſaith the Lord. Thus ſaith the almighty Lord: Your houſe muſt be deſolate. I wil caſt you out as the wind dothe the ſtrawe, your children ſhall not be fruitfull, for they haue deſpiſed my commaundement, and done the thing that is euill befoꝝe me. Your houſes wil I geue vnto a people that ſhall come, & they that neuer herd me, ſhall beleue in me, & they vnto whom I neuer ſhewed token, ſhall doo the thing that I commaunde them. They haue ſene no Prophets, yet ſhall they call their ſinnes to remembraunce, and knowledg theym. I report me vnto the grace, that I will do for the people whiche is come, whole chyldꝝen reioyce in gladnes, and though they haue not ſene me with bodily eyes, yet in ſpꝝrite they beleene the thinge that I ſay. And now brother, beholde what great worſhip, and ſee the people that cometh from the Eaſt, vnto whom I will geue the Dukedome

Eſa. 65. **Ro. 10.** of Abraham, Iſaac, and Iacob, of Moſes, Amos, and Michaeas, of Joel, Abdi, Ionaſ, Nahum, and Iſaiac, of Iſophonye, Aggeus, Zacharye, and Malachie, whiche is called alſo an Angelle, (or meſſaunger) of the Lord.

Thus ſaith the LORD: I broughte this people out of bondage, I gaue them my commaundementes by my ſeruauntes, the Prophets, whiche they woulde not heare, but deſpyſed my counſayles. The mother that bare theym, ſayth vnto theym: Goe your waye ye children, for I am a widowe, and forſaken: I brought you vnto this gladneſſe, but with ſorow and heauynelle haue I loſte you, for ye haue ſynned befoꝝe the Lord your God, and doone the thinge that is euill befoꝝe him. But what ſhall I now doo vnto you? I am a widowe, and forſaken: Goe your way, & my children, and aſke mercy of the Lord. As for me, O father, I cal vpon thee for a witneſſe ouer the mother of theſe children, whiche woulde not keepe my covenant, that thou bring them to conſuſion, and their mother to a ſpoyle, that ſhe bear no moꝝe. Let their names be ſcattered amonge the heathen. Let them be put out of the earth, for they haue thoughte ſcoꝝne of my covenant. Wo be vnto thee Aſſur, thou that hydeſt the brightcouſneſſe by thee. Thou wicked people, remember. What I dyd vnto Sodom and Gomorra, whole lande is tourned to pitche and aſhes. Euen ſo alſo will I doo vnto all theym, that heare me not, ſaith the Almighty Lord. Thus ſaith the Lord vnto Eſayas. Tel my people, that I will geue theym the Kingdome of Ieruſalem, whiche I would haue geuen vnto Iſrael. Their gloꝝy alſo I toke vnto me, & gaue the the euertlaſting tabernacles, whiche I had prepared for theſe. The tree of life ſhalbe vnto them a ſweete ſmelling oymntment, they ſhall neyther labour, nor be weery. Goe ye your waye, and ye ſhall receaue it. Pray for your ſelues a ſewe daies, that they may dwell therein. Nowe is the kingdome prepared for you, therfoꝝe watche. Take heauen and earth to witneſſe, for I haue broken the euill in peces, and

The.iii.booke

created the good: for I lyue, sayth the Lord, Mother embrace thy chyldren, and bringe the vp with gladnes: make their sete as fast as a pillar, for I haue chosen thee, sayth the Lord. And those that be deade will I raipe vp agayne from their places, and bringe them out of the graues, for I haue knowen my name in Israell. Feare not thou mother of the chyldren, for I haue chosen thee, sayth the Lord. And for thy helpe I shall sende thee my seruantes E- say and Jeremy, after whose counsell I haue sanctified & prepared for thee twelue trees with diuerse frutes, and as many welles, flowing with milke and honye, and seuen mountaynes, wherupon there growe roses and ly- lyes, wherein I will fyll my chyldren with ioy. Execute iustice for the wid- dowe, be iudge for the fatherles: geue to the poore, defende the comfortlesse, clothe the naked, heale the wounded and sicke, laughe not a lame man to scozne, defende the crepell, and let the blind come into the lycht of my clear- nes: • Where soeuer thou fyndest the dead, take them, and bury them, and I shall geue thee, the fyrste place in my resurrection. Holde still (O my peo- ple) and take thy rest, for thy quietnes is come. Feede thy chyldren, O thou good nurse, stablish the their sete: Is for the seruantes whom I haue geuen thee, there shall not one of theym pe- ryshe. For I will seke them from thy number, bere not thy selfe. For when the day of trouble and heauynes com- meth, other shall wepe and be sorow- full, but thou shalt be mery and plen- tious. The heathen shall be gelous, but they shall be able to do nothing agaynst thee, sayth the Lord. My handes shall couer thee, so that thy chyldren shal not see the fire euerlastyng. Be ioyfull, O thou mother with thy chyldren, for I will deliuer thee, sayth the Lord. Re- member thy dead chyldren, for I shall bring them out of the earth, and shew mercy vnto them, for I am mercifull, sayth the Lord almightie. Embrace thy chyldren, vntill I come, and shew mercy vnto them, for my welcomme

Eob. i. d

C

ouer, and my grace shall not fayle. I Esayas receiued a charge of the Lord vpon the mount Oreb, that I should go vnto Israell. But when I came vnto Israell, they sette me at naught, and despised the commaundement of the Lord. And therefore I sape vnto you, O ye heathen that heare and vnderstand. Loke for your shephearde, he shall geue you euerlastyng rest, for he is nye at hande, that shall come in the ende of the woylde. Be ready to the rewarde of the kingdome, for the euerlastyng lycht shall shyne vpon you for euermoze. Flee the shadow of this woylde, receaue the ioyfulness of your glory. I testifie my sauour open- ly, O receaue the gifte that is geuen you, and be glad, geuing thanks vnto him that hath called you to the hea- uenly kingdome. Dryfe vp and stande fast: beholde the number of those that be sealed in the feast of the Lord, whiche are departed from the shadowe of the woylde, and haue receaued glory- ous garments of the Lord. Take thy number, O Syon, and shut vp thy pu- rified, whiche haue fulfilled the lawe of the Lord. The number of thy chil- dren whom thou longest for, is fulfil- led, beseech the power of the Lord, that thy people whiche haue bene called from the beginning, may be halowed. • I Esayas saw vpon the mount Si- on a great people, whom I could not number, and they all prayled the Lord with songes of thankesgeuyng. And in the midst of theym there was a yonge man of an hie stature, moze ex- cellent then all they, and vpon every one of their heades he sette a crowne, and was etier higher and higher, whiche I marcelled at greatly. So I asked the aungell, and sayde: Why, what are these? He answered and saide vnto me: These be they that haue put off the mortall clothyng, and put on the immortall, & haue testified and know- ledged the name of God. Nowe are they crowned, & receaue the rewarde. Then sayd I vnto the aungell: What yong person is it, that crowneyth the, and geueth them the palmes in them

handes: So he answered, and sayde vnto me: It is the sonne of God, who they haue knowledged in the worlde. Then began I greatly to conuende them that stode so stiffly for the name of the Lord. And so the aungell sayde vnto me: Go thy way, and tel my people, what maner of thinges and howe great wonders of the Lord thy God, thou haste seene.

The. iij. Chapter.

In the thirty yere of the fall of the cite, I was at Babilon, and laye troubled vpon my bedde, and my thoughtes came vpon my heart: for I sawe the desolation of Sion, and the plenteous wealth of the city that dwelt at Babilon: and my spirit was sore moued, so that I began to speake fearfull wordes to the most hiest, and sayd: O Lord, I orde, thou spakest at the beginning, when thou plantedst the earth (and that thy seife alone) and gauest commaundement vnto the people, and a bodie vnto Adam, whiche was a creature of thy hands, and hast breathed in him the breath of life, and so he liued befoze thee, and thou leddest him into Paradise, whiche garden of pleasure thy right hande had planted ouer the earth was made: And vnto him thou gauest commaundemente to loue thy way, which he transgressed, and immediatly thou appoyntedst death in him, and in his generations. Of him came nations, tribes, people, and kinredes out of number. And every people walked after theyr owne will, and did nice thinges befoze thee: and as for thy commaundements, they despised them. But in procelle of time thou broughtest the water flood vpon those that dwelte in the worlde, and destroyedst them. And like as the death was in Adam, so was the water flood also in these. Neuertheless, one of them thou leftest: namely, Noe with his household, of whom came the righteous men. And it happened that when they that dwelt vpon the earth began to multiplie, and had gotten

many children, and were a great people, they began to be moze vngodlye then the first. Now when they all liued so wickedlye befoze thee, • thou diddest choose thee a man from among them, whose name was Abraham. Him thou louedst, and vnto him only thou shewedst thy will, and madest an euerlasting couenaunt with him, promisinge him, that thou wouldest neuer forsake his seede. And vnto him thou gauest Isaac, • vnto Isaac also thou gauest Jacob and Esau. As for Jacob thou diddest chose him, and put backe Esau. And so Jacob became a great multitude. And it happened that when thou leddest his seede out of Egypt, • thou broughtest them vnto the mount Sion, bowinge downe the heauens, settinge fast the earthe, mouinge the ground, makinge the depthes to shake, and troublinge the worlde. And thy gloze wente throughe four portes of sye, and earth quakes and windes, and colde: that thou mightest gene the lawe vnto the seede of Jacob, and diligence vnto the generation of Israell. And yet tokest thou not awaye from them that wicked heart, that thy lawe might bringe forth fruite in them. For the first Adam bare a wicked hert, transgressed, and was overcome, and so be all they that are bozne of him. Thus remained weakenes with the lawe in the hertes of the people, with the wickednes of the rote: so that the good departed away, and the euil abode still. So the times passed away, and the yeres were brought to an ende. Then diddest thou rapse thee vpon a seruant called David, • whom thou commaundedst to builde a cite vnto thy name, and to offer vpon incense and sacrifice vnto thee therein. This was don now many yeres. Then the inhabitants of the cite forsoke thee, and in al thinges did euen as Adam and all his generations had done: for they also had a wicked hert. And so thou gauest thy city ouer into the hands of thine enemies. Are they of Babilon then better & moze righteous then thy people,

Gen. 121

Gen. 218
• Ge. 256

Gen. 328

Deu. 4.6

Rom. 8

1 Re. 166

2. Re. 5

The.iii.booke

that they shall therefore haue the dominion of Sion: For when I came there, and saw their vngodlynes, and so great wickednes, that it coulde not be numbred: yea when my soule sawe so many euill doers (in the city yere) my heart sayled me: for I sawe howe thou sufferest them in their vngodlynes, and sparest the wickedners: but thine owne people hast thou voted out, and preserved thine enemies: and this hast thou not shewed me: I cannot perceauie how this happeneth. Do they of Babilon then better, then they of Sion? Or is there any other people that knoweth thee, sauing the people of Israel? Or what generation hath so beleued thy couenauntes as Iacob? And yet their rewarde appeareth not, and they labour hath no fruit. For I haue gone here and there through the heathen, and I see that they be rich and wealthie, and thinke not vpon thy commaundements. Weepe thou therefore our wickednesse now in the balaunce, and theirs also that dwell in the worlde, and so shall thy name be no where sounde but in Israel. Or where is there a people vpon earth, that hath not sinned before thee? Or what people hath so kept thy commaundementes? Thou shalt fynde, that Israel by name hath kept thy preceptes, but not the other people and heathen.

The.iii. Chapter.

And the Angell that was sente vnto me (whose name was Uriell) gaue me an aunswere and sayd: Thy hert hath takē to much vpon it in this worlde, and thou thinkest to comprehend the waye of the highest. Then sayde I: Yea my Lord. And he aunswere me, and sayd: I am sent to shewe thee the wayes, and to set forth three similitudes, before thee: whereof if thou canst declare me one I will shewe thee also the way, that thou desirest to see, and I shall shewe thee from whence the wicked heart cometh. And I sayde: Tell on my Lord. Then sayde he vnto me: So thy way, weepe me the waye of the fire,

or measure me the blast of the winde, or call me agayne the day that is past. Then aunswere I, and sayde: What man bozne is able to do that? Why requirest thou such of me? And he saide vnto me: If I should aske thee, howe deepe dwellinges are in the sea? Or howe great water springes are vpon the firmament? Or howe great water springes are in the beginning of the deepe? Or which are the outgoinges of Paradise? Peradventure thou wouldest say vnto me: I neuer wente downe yet into the depe nor hell, neyther did I euer clime vp into heauen.ouerthelste, nowe haue I asked thee but onely of fire and winde, and of the day, wherethrough thou hast traueled, and from the which thou canst not be separated: and yet canst thou geue me no aunswere of them. He saide mozeouer vnto me: Thine owne thinges and suche as are growen by with thee, canst thou not knowe: how shuld thy besell then be able to comprehend the waye of the highest, and nowe outwardly in the corrupt worlde, to vnderstand the corruption that is euident in my sight? Then sayd I vnto him: It were better that we were not at all, then that we should liue in wickednesse, and to suffer, and not to knowe whereto. He aunswere me, and sayd: I went in a wood, and the trees toke such a deuice, & saide. Come let vs go, and fighte agaynst the sea, that it may depart a way before vs, and that we may make vs yet moze woods. The flouds of the sea also in like manner toke this deuice, and sayd: Come, let vs go vp, and fighte agaynst the trees of the wood that we maye make our land the wider. He thought and deuise of the wood was but vayne and nothing woorth, for the fire came and consumed the wood: He thought of the floudes of the sea came likewise to naughte also, for the lande stood vp and stopped them. If thou wer indge nowe betwixt these two, whom wouldest thou iustifie, or whom wouldest thou condemne? I aunswere & said: Woe is it in a foolish thought that

El. 45. c.
John. 3. c.
1 Cor. 2. b

they bothe haue detroyed. For the ground is geuen vnto the wood, and the sea also hath his place to beare his flooden. Then answered he me, and sayd: thou haste geuen a righte iudgement, why iudgest thou not thy selfe also? For like as the ground is geuen vnto the wood, and the sea, to his floudes: even so. they that dwell vppon earth, may vnderstande nothing, but that which is vpon earth: and he that dwelleth aboue the heuens, may only vnderstande things, that ar aboue the heuens. Then answered I, & sayd: I beseech thee, O lord, let me haue vnderstanding: for it was not my minde to be curious of thy hye thinges, but of such as we daily medle withat, namely: wherfore that Israell is blasphemed of the heathen, and for what cause the people (whothou euer hast loved) is geuen ouer, to be punished of vngodlye nations: and whye, the laue of oure fathers is broughte to naught, and the wrytten couenantes come to none effect, and we passe away out of the worlde as the greshoppers, and our life is a verye feare, and we are not woorthye to obayne mercye: what will he do then vnto his name, whiche is called vpon ouer vs? Of these thinges haue I asked question.

Then answered he me, and said: The moze thou searchest, the moze thou shalt maruell: for the worlde hasteth fast to passe away, and cannot comprehend the thinges that are promised for the righteous in time to come: for this worlde is full of vnrigheteousnes and weakenes. But as concerning the thinges wherof thou askest me, I will tell thee. The euill is sowen, but the destruction therof is not yet come. If the euill nowe that is sowen, be not turned vpsyde downe, and yf the place where the euill is sowen, passe not away, then can not the thing come that is sowen with good. For the corne of euill seede hath bene sowen in the heart of man from the beginning, and howe muche vngodlynes hath he broughte vnto this time: and how much shall he yet bying forth, vntill

he come into the barne. Wonder nowe by thy selfe, when the corne of euill seede is cut downe, howe great a barn shall it full? I answered and sayde: Howe and when shall these thinges come to passe? wherfore are our yerres fewe and euill? And he answered me, saying: Hast not thou to much vpon the hysell, for thy hastynes to be aboue him? but dayn, thou makest to much a doo. Did not the soules also of the righteous aske question of these thinges in their holynes, sayinge: Howe longe shall I hope of this fashion? when cometh the fruite of my barn, and my reward? And vpon this Ieremiell the Archangel gaue them answer, and said: Euen when the number of the seedes is filled in you, for he hath weyed the worlde in the balance: in measure and number hath he measured the time, and moueth it not vntill the same measure be fulfilled. Then answered I, and said: O Lord, Lord, now are we all ful of synne, and for oure sake peraduenture it is not, the barne of the righteous shall not be filled, because of the synnes of them that dwell vpon the earth. So he answered me, and sayde: Go thy waye to a woman with child, and aske of her when she hath fulfilled her nyne monethes, if her childbed maye keepe the birth any longer within her. Then sayde I: No Lord, that can she not. And he sayde vnto me: In hell the secret places of soules are like the pryuy chamber of a woman. For like as a woman that tranapleth, maketh haste, when the time and necessitie of the birth is at hande. Euen so doeth shee haste to deliuer it, that is committed vnto her. Like what thou desirest to see, it shalbe shewed thee from the beginning. Then answered I, and sayde: If I haue founde grace in thy sighte, and if it bee possible, O, If I bee meete therefore, shewe me thenne, whether there be moze to come then is passe, or moze passe then is for to come. What is passe I knowe, but what is for to come, I knowe not. And he said vnto me: Stand.

1 Pet. 6 b

by hypon the right side, and I shall expound the similitude vnto thee. So I stode, and behold, an whot burning ouen went ouer befoze me: and it happened that when the flame was gone by, the smoke had the vpper hand. After this, there went ouer befoze me a waterpe cloude, and sent do wne much rayn with a storme: and when the stormy rayne was past, the droppes remained still. Then sayde he vnto me: like as the rayne is moze the droppes, and as the fyre exceedeth the smoke, euen so the mesure of the thynges that are past, hath the vpperhand. Then wente the droppes and the smoke aboue: and I prayed, and sayde: Maye I lue (thinkest thou) vntill that time? O what shall happen in those dayes? He answered me and sayde: As for the tokens whereof thou askest me, I may tel thee of them in parte: but as touching thy lyfe, I may not shew thee, for I am not sent thereto.

The.ii. Chapter.

N Euerthelesse, as concerninge the tokens, marke this: Behold, the dayes shal come, that they which dwell vpon earth, shalbe taken in a great number, and the way of the truth shalbe hid, and the lande shalbe barren from sayth, but iniquitie shall haue the vpper hande, lyke as thou hast seene nowe, and as thou hast heard longe agoe. And the land that thou seest now to haue rule shalt thou shortly see waste. But yf God graunt thee to lyue, thou shalt see after the thynde trompette, that the sunne shal suddenly hyne agayn in the nyght, and the moone thre tymes in the daye, and blud shal droppe out of wood, and the stoane shall geue his voyce, and the people shalbe in quiete: and euē he shal rule, whom they hope not, that dwel vpon erth, and the foules shal flye, and the Sodomitish sea shall caste oute his fishe, and make a noyse in the night, which many shall not knowe, but they shall all heare the voyce thereof, There shalbe a confu-

sion also in manye places, and the fire shalbe ofte sent agayne, and the wilde beastes shall go theyr waye, and manerous women shall beare monstros, and salte waters shalbe founde in the swete, one frende shall fight agaynste another: then shall all wit and vnderstandinge be hydde, and put asyde into theyr secreete places, and shalbe sought of manye, and yet not be founde: then shall vnrighteousnes and voluptuousnes haue the vpper hande vpon earth. One land also shall as be another, and saye: Is righteousness gone throughe thee? And it shall saye: No. At the same tyme shal men hope, but nothinge obteyne: they shall labour, but theyr wayes shal not prosper. To shew thee such tokens I haue lette, and yf thou wilt praye agayne, and wepe as now, and faste seuen dayes, thou shalt heare yet greter thynges. Then I awaked and a fearfulness wente throughe all my bodey, and my minde was feeble and carefull, so that I almost sownd withall. So the aungell that was come to talke with me, helde me, comforted me, and set me vpon my seate. And in the seconde night it happened, that Salathiel the captain of the people, came vnto me, saying: Where hast thou bene? and whye is thy countenance so heauy? Knowest thou not that Israel is committed vnto thee, in the lande of theyr captiuitie? Up then and eate, and forsake vs not, as the shepherde that leaueth his flocke in the hands of the wicked wolues. He sayde I vnto him: Go thy waye from me, and come not nye me: and he heard it, and as I sayd, so went he his way from me. And so I fasted seuen dayes, mourning and weeping, lyke as Wri-el the aungell commaunded me. And after seuen dayes it happened, that the thoughts of my heart were very greuous vnto me agayne, and my soule receaued the spirite of vnderstanding, and I began to talke with the moste hyest agayne, and said: O Lord Lord, of euery wood of the earth, and of all the trees therof, thou hast chosen thee one only vineyard, and of all landes of

the whole world, thou hast chose thee one pit, and of all floures of the ground thou hast chosen thee one iylce, and of all the depthes of the sea thou hast filled the one ryuer, and of al builded cities thou hast halowed Syon vnto thyselfe, and of all the soules that are created thou hast named thee one done, and of all the cattel that are made, thou hast provided thee one sheepe, and among all & multitudes of folkes, thou hast gotten thee one people, and vnto this people whom thou louest, thou gauest a law, that is proued of al. And now, O Lorde, why hast thou geuen this one people ouer vnto many? and vpon the one roote thou hast prepared other, and why hast thou scattered thy one onely people among many? which treade them downe: yea which haue ener withstand thy promises, and neuer beliened thy couenauntes? And though thou werest enemy vnto thy people, yet shouldest thou punishe them with thine owne hands. Now when I had spoken these wordes, the Angell that came to me the night afore, was sent vnto me, and sayde vnto me: Here me, and herken to the thing that I say, and I shal tel thee moze. And I sayd: Speake on my Lorde. Then sayd he vnto me: Thou art fore beread and troubled for Israels sake. Louest thou that people better then him that made them? And I sayd: No Lorde, but of be ryre grefe and compassion haue I spoken. For my raynes payne me every houre, because I would haue experience of the way of the most hyest, and to seeke out parte of his iudgemente. And he saide vnto me: that thou mayest not. And I saide: wherfore Lorde, wher vnto was I borne then? O why was not my mothers childbed then my graue? So had I not seene the misery and trouble of Jacob, and the trauayle of my people of Israell. And he sayde vnto me: Stumber the thinges that are not yet come: gather me together the dropes that are scattered abroad, make me & floures greene agayne that are withered, open me the thing that is closed, and bring me

forth the windes, that are shut vpper. Shewe me the ymage of a boyce, and then shall I declare the thinge that thou labourest to knowe. And I said: O Lorde, Lorde, who may knowe these thinges, but he that hath not his dwelling with men? As for me, I am vnwise, how may I then speake of these thinges wherof thou asked me. Then saide he vnto me: lyke as thou canst do none of these thinges that I haue spoken of, euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promised vnto my people. And I sayd: Behold, O Lorde, yet art thou nye vnto them that haue no ende, and what shall they doe, that haue bene before me, or we that be now, or they that shall come after vs? And he saide vnto me: I will lyken my iudgement vnto a ringe. Lyke as there is no slackenesse of the laste, euen so is there no swiftnesse of the fyrste. So I answered and saide: couldest thou not make those (that haue bene made, and be now, and that ar for to come) in one, that thou mightest shewe thy iudgement the sooner? Then answered he me, and sayd: The creature maye not haste aboute the maker, neyther may the world hold the at once, that shalbe created. And I sayd: How hast thou said then vnto thy seruauant, that thou liuing maker, haste made the creature, liuing at once, and the creature bare it? euen so myght it now also beare them that be present at ones. And he said vnto me: Alske the childbed of a woman, and say vnto her If thou bringest forth children, why doest thou it not together, but one after an other. Prye her therfor, to bring forth ten children at ones. And I said. She can not, but muste do it one after another. Then said he vnto me: Euen so haue I geuen a childbed vnto the earthe, for those that be sown vpon it by procelle of tyme. For lyke as a ponge childe maye not bringe forth thinges that belonge to the aged: euen so haue I ordeyned the world whiche I made. And I asked, and sayde: Sleepng thou hast nowe geuen me away.

The .iii. booke

away, I will speake before thee: for our mother of whom thou hast tolde me, is yet yonge, and now she draweth nye vnto age. He answered me, and sayd: Aske a woman that beareth children, and she shall tell thee. Shewe vnto her: wherfore are not they (whō thou haste nowe brought forth) lyke those that were before thee, but lesse of stature. And she shall answer thee: They that be borne in the yowthe of strength are of one fashion, and they that are borne in the time of age (whē the childbed fayleth) are otherwyse. Consider nowe thy selfe, how that ye are lesse of stature, then those that wer before you, and so are they that come after you lesse then ye, as the creatures whiche nowe begynne to be olde, and haue passed ouer the strength of youth. Then sayde I: Lord I beseeche thee, yf I haue found fauour in thy syghte, shewe thy seruante, by whom doest thou visite thy creature?

The .vi. Chapter.

AND he saide vnto me: In the beginning when the ground was made: before the world stood, or euer the wyndes blew, before it thondred and lyghtened, or euer the foundations of Paradise were layed, before the fayre founteynes were seene, or euer the moueable powers were stablyshed, before the innumerable multitude of aungelles were gathered together, or euer the highnesses of the ayre were lyfted vp, afore the measures of the firmament were named, or euer the chimneyes in Syon were hote, and of the present yeres were sought out, and of euer the inuentions of them that now synne, were put aside, before they were sealed that nowe gather saythe for a treasure: then did I consider and ponder all these thynges, and they al were made throught me, and throught none other: by me also they be ended, and by none other. Then answered I and sayd: which shalbe the parting asunder of the tyme? Or when shalbe the

ende of the syfte, and the beginning of it that foloweth? And he sayd vnto me: From Abraham vnto Isaac, when Jacob and Esau were borne of him, Jacobs hande helde fast the heele of Esau: for Esau is the ende of this world, and Jacob is the beginning of it that foloweth. The hand of man betwixte the heele and the hande. Other question (Esau) as he not thou. I answered then and said: O Lord, Lord, yf I haue found fauour in thy sighte, I beseeche thee, shewe thy seruante the ende of thy tokennes, wherof thou shewdest me parte the laste night. So he answered, and saide vnto me: Stande by vpon thy feete, and heare the perfect voyce and sounde. There shall come a great motion, but the place wher thou standest shal not be moued. And therfore when thou hearest the wordes, be not afraid, for of the ende shall the word and the foundation of the earth be vnderstand. And why? the word therof trembleth and quaketh, for it knoweth; that it must be chaunged at the ende. And it happeneth that when I had heard it, I stood by vpon my feete, and herkened: and beholde, there was a voyce that spake, and the sounde of it was lyke the sounde of many waters, and it sayde: Beholde the dayes come, that I will begynne to drawe nye, and to visite them that dwell vpon earth, and will begynne to make inquisition of them, what they be that haue hurt equitie with vnrightheousnesse, and when the lowe estate of Syon shall be fulfylled, and when the world that shall banyshe away, shall be ouerfallen, then will I do these tokens. The bookes shall be opened before the firmamente, and they shall see altogether, and the chyldren of a yere olde shall speake with their voyces: the women with childe shall brynge forth vntymely chyldren of thre or foure monethes olde, and they shall lye, and be raysed vp: and sodenly shall the lowen places appere as the vntowen, the full stowe houses shall sodenly

he founde emptye, and the trompette shall geue a sounde, which when euer man heareth, they shalbe hastelye strayed. • At that time shall frendes fyght one agaynst another lyke enemies, and the earth shall stand in fear with them. • The springes of the welles shal stand stil, and in thre houres they shall not renne. who so euer remaineth from all these thinges that I haue tolde thee, shall escape, and see my saluation, and the ende of youre woyle. And the men that haue receyued, shall see it, they that haue not tasted death from their byrthe, and the heart of the indwellers shalbe chaunged, and turned into another mening: for euil shalbe put out, and disceyt shalbe quenched. As for saith, it shall flourish, corruption shalbe overcome, and the truth, which hath beene so longe without fruite, shalbe declared. And it happened whenne he talked with me, that I looked demurely vpon him, before whom I stode, and these wordes sayde he vnto me: I am come to shewe thee the time of the nighte for to come. If thou wilt praye yet moze and faste seuen dayes agayne, I shall tell thee moze thinges, and greater then before: for thy voyce is heard before the hyest: for whye? the myghtye hath seene thy righteous dealing: he hath seene also thy chastitie, whiche thou haste had euer since thy yowthe: and therefore hath he sent me to shewe thee all these thinges, and to saye vnto thee: Be of good comfort, and feare not, and haste not with the times that are passe to thinke dayne thinges, and make not hast of the latter times. And it hapned after this, þ I wept agayn, and fasted seuen dayes in like maner, that I might fulfill the thre weekes: whiche he tolde me: In the eyghte nyghte was my hearte vexed withyn me agayne, and I beganne to speake before the hyest: for my spirite was greatiye sette on fyre, and my soule was in distresse, and I saide: O Lord, thou spakest vnto thy creature from the beginning (euen the fyrste daye) and saydest. • Lette heauen

and earth be made, and thy word was a perfect worke. And then was there the spirite, and the darkenesse were yet on every side, and stille: there was no mans voyce as yet from thee. • The commaundedst thou a saye lighte to come forth out of thy treasures, that thy worke might appeare and be seene. Upon the second day thou madest the spirite of the firmament, and commaundedst it to part a sunder, and to make a diuision betwixt the waters, that the one part might remaine aboue: And the other beneath. Upon the thyrde day thou broughtest to passe, that the waters were gathered in the seuenth part of the earth: sixe partes hast thou dyed by, and kept them, to thintent that men might sowre and occupy husbandry therein. As soone as thy worde wente forth, the worke was made. For immediatly there was great and innumerable fruite, and many diuers pleasures and desires of temptation, flowres of changeable colour & smell and this was done the third day. • Upon the fourth daye, thou commaundedst that the Sunne should geue his shine and the Moone her light: the starres diddest thou set in order, • and gauest them a charge, to do seruice euen vnto man, that was for to be made. Upon the fift day, thou saydest vnto the seuenth part (where the waters were gathered) that they shold bring forth diuers beastes, foules, and fishes. And so it came to passe, that the dombe waters, and withoute soule, brought forth liuing beastes, at the commaundement of God, that all people might prayse thy wonderous works. • Then didst thou preserue two soules, & one thou callest Enoch, and the other Lemeathan, and diddest separate the one from the other: for the seuenth parte (namely, wher the water was gathered together) might not holde them bothe. Vnto Enoch thou gauest one part, which was dyed by the thyrde day, that he shoulde dwell in the same part, wherin at a thousand hils. But vnto Lemeathan, thou gauest the seuenth part, namely the moyst, and haste kept him.

Gen. 1. d

Deu. 4. c.

Gen. 1. c.

D

him to deuoure what thou wilt, and when. Upon the sixte daye thou gavest commandement vnto the earth, that befoze thee, it should bring forth, beastes, cattel, and all that creepe, and (besides this) Adam also, whome thou madest Lord of all thy creatures. Of him come we al, and the people also, whom thou hast chosen speciall vnto thy selfe. All this haue I said now and spoken befoze thee, that I might shewe how that the worlde is made for our sakes. As for the other people which also come of Adā, thou hast sayd, that they are nothinge but be like a spetle, and haste spkened the aboundance of them vnto a drop that falleth frō the rooffe of the house. And nowe O Lord, the heathen which haue euer bene reputed as nothing, haue begonne to be lordes ouer vs, and to deuour vs: but we thy people (whom thou hast called the firste borne, thy onely begotten, and thy firste loue) are geuen into their handes and power. If the worlde nowe be made for our sakes, why haue we not the inheritance in possession wryth the worlde. How longe shall this endure?

The. v. Chapter.

AD it happened after that I had spoken out these wordes, there was sente vnto me an angel, which had bene by me also the nightes afore, and he sayde vnto me: Up El dias, and heare the wordes that I am comye to tell thee. And I sayde: speake on Lord my God. The sayde he vnto me: The sea is set in a wyde place, that it might be depe and great: but the entraunce is narrowe and smal like a riuer. For who wolde goe into the sea, to looke vpon it, and to rule it? If he went not throughe the narrowe, howe might he come into the brode? Item another: A Citie is builded, and set vpon a brode sicke, and is ful of all goodes, the entraunce is narrow and sodaine, like as if there were a fyre at the righte hande, and a deepe water at the left, and as it were onely one strait path betwixte them

both, so small that there could but one man go there. If this citie now were geuen to an hepe and he neuer wente throughe the perillous waye, howe wolde he receaue his inheritance? And I sayde: It is so Lord. The sayde hee: Euen so is Israell also a position. And whi, for their sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thinge indged that was done. Then were the entraunces of the worlde made narrowe, full of sorowe and transple. They are but fewe and euill, full of perils and labour. For the entraunces of the fore worlde were wide and sure, and brought immortall fruite. If they nowe whiche are entred into this worlde may not comprehend these strapte and dayne thinges, much lesse may they comprehend and vnderstand the secrete thinges. Whye disquietest thou thy selfe then, seing thou art but a corruptible man? And what wouldest thou knowe, wheras thou art but mortall? And why haste thou not reuealed into thine heart the thinge that is for to comye, but that is present? Then sayde I: O Lord Lord, thou haste ordeyned in the lawe, that the righteous should inherite these thinges, but that the vnfaithfull and vngodly should perishe. Neuerthelesse the righteous shal suffer strapte thinges, and hope for wyde: for they that haue liued vngodly and suffred strapt thinges, shal not see the wyde. And he sayde vnto me: There is no iudge as bone God, and none that hath vnderstandinge aboue the hyst. For there be manye that perishe, because they despise the lawe of God, that is set befoze them. For God hath geuen strait commandement to such as come, that they knowe what they do, and howe they should liue, and if they kept this, they should not be punished. Neuerthelesse they were not obedient vnto him, but spake agaynst him, ymagined dayne thinges, and purposed to synne, and sayde moreouer, that there was no God, and that God regarded it not, whys wayes haue they not knowen

Wen, his lawe hane they despised, and
 denied his promises: in his statutes
 and ordinaunces hane they not beene
 faithful and stedfast, and hane not per-
 fourmed his woordes. And therefore
 Eldas: vnto the full, plentie: and to
 the emptie, emptines. Beholde, the
 time shal come, that these tokens whi-
 che I haue tolde thee, shal come to
 passe, and the hyde shal appeare, and
 the earth, that now passeth away, shal
 be shewed, and whosoener is deliue-
 red from the foresaide euils, shal see
 my wonders. For my sonne Iesus
 shal be openly declared, with those
 that be with him: and they that re-
 mayne, shal be mery in foure hundred
 yeres. After these same yeres shal
 my sonne Christ dye, and all menne
 that haue lyfe, and the worlde shal be
 turned into the old silence seuen daies,
 lyke as in the fore iudgements, so
 that no man shal remayne. And after
 seuen daies, the worlde that yet a-
 wake not, shal be raysed vp, and shal dye
 corrupte. And the earth shal restore
 those that haue slepte in her, and so
 shal the duste those that dwell in sci-
 ence, and the secreete places shal deli-
 uer those that be commytted vnto
 C theym. And the moste hyest shal be o-
 penly declared vpon the seat of iudge-
 ment, and all miserie shal vanysh a-
 waye, and longe suffering shal be ga-
 thered together. But the iudgement
 shal continue, the truth shal remaine,
 and faith shal waxe strong, the worke
 shal folowe, and the rewarde shal be
 shewed: the righteousnes shal watch,
 and the vnrightheousnes shal beare no
 rule. Then saide I: Abraham pray-
 ed for the fathers that synned in the
 wilderness, and he that camme after
 him for; Israel, in the time of Ahas
 and Samuel: and Dauid for the de-
 struction, and Salomon for theym
 that came into the Sanctuarie, and
 Elias for those that receaued rayne,
 and for the dead, that he mighte lyue:
 and Ezechias for the people in the
 time of Sennacherib: and diuerse o-
 ther in lyke maner, which haue pray-

ed for many. Then so now, seying the
 corrupte is growen vp, and wicked-
 nes increased, and the righteous hane
 prayed for the vngodlye, wherefore
 shal it not be so now also? He aun-
 swered me and sayde: This presente
 worlde is not the end, there remaineth
 muche honour in it. Therefore hane
 they prayed for the weake. But the
 daye of doome shal be the ende of this
 tyme, and the begynning of the im-
 mortalitie for to come, wherein all
 corruption vanyshed, all voluptuous-
 nes is losed, al misbeliefe taken away,
 righteousnes growne, and the veritie
 spronge vp. Then shall no man be a-
 ble to saue him that is destroyed, nor
 to oppresse him that hath gotten the
 byctorie. I answered then and saide:
 This is my spyt and last saying: that
 it hadde bene better, not to haue geuen
 the earth vnto Adam: or els when it
 was geuen him, to keepe him that he
 should not synne. For what profit is
 it for men now in this presente tyme
 to liue in heauines, and after death to
 looke for punishment? O thou Adam
 what halte thou done? For though it
 was thou that synned, thou arte not
 fallē alone, but we al that come of the,
 for what profit is it vnto vs, if there
 be promysed vs an immortall time,
 whereas we medle with deadly wo-
 kes: and that there is promysed vs an
 euerlasting hope, where as our selues
 are euill and vayne, and that there are
 laied vp for vs dwellinges of health &
 freedome, whereas we haue liued euill,
 and that the worship of the hyest is
 kept to defend them, which haue led a
 pacient life, whereas we haue walked
 in the most wicked waies of al? And
 that there shal be shewed a paradyse,
 whose fruit endureth for euer, where-
 in is freedome and medicine, whereas
 we shall not go in: for we haue wal-
 ked in vnpleasunt places: And that
 the faces of them, which haue abstey-
 ned, shal shine aboue the starres, wher-
 as our faces shal be blacke and darke:
 For while we liued and did vnrygh-
 teouslye, we considered not that we
 shoulde suffer therefore after death:
 Then

The .iiii. booke

Then answered he me, and said: This is the consideration and thoughte of the battayle, whiche man hath vpon earth: that yf he be ouercome, he shall suffer as thou hast saide. But if he get the victorie, he shall receaue the thing that I saie. For this is the ype, wherof Moyses spake vnto the people, whyle he lyued, saying: «Chose the life, that thou mayest liue. Fewer thelesse, they beleued him not, neyther the prophetes after him. No nor mee whiche haue spoken vnto them that heauines should not reache vnto them to their destruction, ype as ioye is for to come ouer those that haue suffered them selues to be enfourmed in saluation. I answered then, and saide: I knowe Lord, that the best is mercifull, in that he hath mercy vpon them which are not yet in the world, and vpon those also that walke in his lawe: and that he is patient and longe sufferinge towards those that haue sinned in their workes, and that he is liberal to geue where as it requireth: and that he is of great mercye, for he multiplied his louing kindenes towards those that are present, and that are paste, and to them which are for to come. For yf he multiply not his mercies, the world shall not be made iynge, with those that dwell therein. He geueth also, for yf he gaue not of his goodnes, that they which haue done euill might be eased from their wickednes, the tenne thousand part of men should not be made liuing. And yf the iudge forgau not those y maye be healed with the word, & yf he wold destroye the multitude that strineth, there should be very fewe lefte in an innumerable multitude.

The .viij. Chapter.

AND he answered me, saying: The mooste hyest made this world for many, but the world to come for few. I wil tel thee a similitude, Elysas: As when thou askest the earth, it shall saie vnto thee, that it geueth muche mouid, wherof earthen vessels are made, but little of it that gold cometh of. Euen so is it with

the worke of this world. There be many created, but fewe shalbe preferred. Then answered I and sayde: Then shalowe vypp the witte (thou soule) and deuour the vnderstanding, for thou art agreed to hearken and to geue care, and willinge to prophete: for thou haste no longer space geuen thee, but onely to lyue. O Lord, wille thou not geue thy seruants leane that wee maye praye before thee, and that thou maiest geue seede vnto our heart, and buyde our vnderstandinge, that there may come fruite of it: and that euery one which is corrupt, and beareth the state and place of a man, maye lyue: For thou art alone, & we all are one workmanship of thy hands, ype as thou hast said. And like as the body is fashioned nowe in the mothers wombe, and geueth the members, and thy creature is preferred in fyre and water: and nine monethes doth thy worke suffer thy creature, which is fashioned in her: but the thing that preferred, and it, that is preferred, shall bothe be kepte together: and whenne time is, the wombe deliuereth the thyng that is kepte and growen in her. For thou haste commaunded the bestes to geue mylke vnto the fruite, that the thing which is created and fashioned, may be nourished for a time: and then thou disposelst and orderest it with thy mercye, byngest it by with thy ryghteousnes, nuturest it in thy lawe, and refourmest it with thy vnderstanding, mortifiest it as thy creature, and makest it liuing as thy worke. Saying then that thou destroyedst him, which with so great labours is created and fashioned throughe thy commandements, thou couldest lyghtly ordeyne also, that the thinge which is made, might be preferred. And this I speak now of all men in generall: as thou knowest, but of thy people: for whose sake I am sope: and of thy inheritance, for whose cause I mourne: and of Israel for whom I am woeful: and of Jacob, for whose sake I am grieved, therefore begin I to praye before thee,

Deu. 30. b

Rom. 2. a

ther, for my self and for them, for I see the fall of vs, euen of vs, that dwell vpon earthe. But I haue hearde the swiftnesse of the iudge, whiche is to come; therfore heare my voice, and vnderstand my wordes, and I shall speke before thee. This is the beginning of the wordes of Edras, before he was receaued: O Lord, thou that dwellest in euertlastingnesse, whose eyes are left by in the ayre, whose scoole is exceeding hye, whose glozpe and maiestie may not be comprehended, before whō the hostes of heauen stande with trembling, whose keeping is turned in wynde and fyre, whose worde is true, whose talking is stedfast, whose commandement is stronge, whose ordynance is fearefull, whose loke drieth by the depthes, whose wyath maketh the mountaynes to melte awayne, and whose truth beareth witnes. O heare the prayer of thy seruauant, and marke with thine eares the petition of thy creature. For whyle I lyue, I will speake, and so longe as I haue vnderstanding, I will answer. O loke not vpon the synnes of thy people, which serue in the trueth. Haue no respect vnto the wicked studies of the heathen, but to the desyre of those that kepe thy testimonies with sorowes. Thinke not vpon those that do walke sluggedly before thee, but vppon them, which with will haue knowen thy feare: let it not be thy will to destroye them, whiche haue had beastlye maners, but to loke vppon them that haue clearly taught thy lawe. Take thou no indignation at them, whiche are worse then bestes: but loue them, that alway put their trust in thy righteousness and glozpe: for we and our fathers haue all the same sickenes and disease, but because of our synnes thou shalt be called mercifull. For yf thou haue mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of righteousness: for the righteous whiche haue layed vppon many good workes together, shall out of their deues receiue reward. For what is man that thou shouldest take dis-

pleasure at him? O what is the corruptible & mortall generation, y thou shouldest be so rough towarde him? For of a trueth there is no man among them that be bozne, but he hath dealt wickedly, and among the saphfull ther is none, which hath not done amisse. For in this (O Lord) thy righteousness and thy goodnes shall be praised and declared, yf thou be mercifull vnto them, which are not rich in good workes. Then answered he me, and sayd: Some thinges hast thou spoken aright, and according vnto thy wordes it shall be. For I will not bereyve consider the workes of them, whiche haue synned before deathe, before the iudgement, before destruction, but I wil reioyce ouer the worke & thought of the righteous. I will remember also the pilgremage, the holy making, and the reward. Like as I haue spoken now, so shall it come to passe. For as the husbandman soweth many seede vpon the ground, and planteth many trees, and yet alway the thing that is sowne or planted is not all kept safe, neyther dothe it all take rote: Euen so is it of theym that are sown in the world, they shall not all be preferred. I answered then and sayd: If I haue found grace, then let me speake. Like as the husbandmans seede perpereth, if it receaue not rayne in due season, or if ther come to much rayne vpon it: Euen so perpereth man also, whiche is created with thy handes, and is like vnto thyne owne ymage, and to thy selfe, for whose sake thou hast made all thinges, and lykened him vnto the husbandmans seede. Be not wroth at vs, O Lord, but spare thy people, and haue mercy vpon thine owne inheritance: O be mercifull vnto thy creature. Then answered he me and sayd: O thinges presente are for the present, and thinges to come, for suche as be to come. For thou lackest yet muche, seynge thou mayest loue my creature as thou louest me: I haue ofte times drawen nye vnto thee, but neuer to the byrighteous. In this also thou art manye before the best, in that thou

2. Par. 6
1. Job. 1

Gen. 4.8

I haue, I haue

haste humbled thy selfe, as it becometh thee, and halt not regarded thine owne selfe, that thou art had in suche honour among the righteous. Therfore shall great wretchednes and misery come vpon them, that in the latter time shall dwell in the woorld, because they haue walked in gret pride. But vnderstand thou for thy selfe, and seeke out glory for such as be like thee, for vnto you is paradise opened, the tree of life is planted, the time to come is prepared, plentifulnesse made readye, a citie is buylded for you, and a reste is prepared, yea, perfect goodness and wisdom: The roote of euill is marked from you, the weakened, and mothe is hid from you, and into hell flyeth corruption in forgetfulness.

Sorrowes are banished away; and in the ende is shewed the treasure of immortalitye. And therefore aske thou no more questions concerning the multitude of them that perishe. For they haue taken libertie, despised the hysell, thought scoone of his lawe, and forsaken his waye. Moreover, they haue troken down his righteous, and said in their heart, that there is no God, yea, and that swittinglye, for they dye. For lyke as the thinge that I haue spoken of, is made ready for you: Euen so is thirste and payne prepared for them. For it was not his will that men should come to naught, but they which be created haue defiled the name of him that made theym, and are vnthankfull vnto him, which prepared lyfe for theym. And therefore is my iudgement now at hand. These thinges haue I not shewed vnto all men, but vnto fewe, namely vnto thee, and to such as be like the. Then answered I and saide: Behold, O Lorde, nowe hast thou shewed me the multitude of the tokens, which thou wilt begin to do at the laste: but at what time and when, thou hast not shewed me.

The.iiij. Chapter.

He answered me then and saide: Measure thou the tyme diligently in it selfe, when thou seest that one part of the tokens come

to passe, whiche I haue tolde thee before: So shalt thou vnderstande, that it is the verye same time, wherein the hysell will begynne to visite the woorld, whiche he made. And when there shall be an earthe quake and uproare of the people in the woorld, then shalt thou well vnderstande, that the most hysell spake of those thinges from the dayes that were before thee, euen from the beginning. For like as all that is made in the woorld hath a beginning and ende, and the ende is manifest: Euen so the tymes also of the hysell haue plain beginnings in wonders and signes, and the ende in wyckynge and in tokens. And euery one that shall be saued, and shalbe able to escape by his woorkes and by faith, wherein ye haue beleued, shalbe preserved from the sayd perishe: and shal see my sauoure in my lande, and within my borders, for I haue halowed me from the woorld. Then shall they be carefulnesse, whiche now haue abused my wayes: and they that haue cast them out dyspytfully, shall dwell in payne. For suche as in theyr lyfe haue receaued benefytes, and haue not knowen me, and they that haue abhorred my law, while they had yet freedom, and when they had yet open leysure of amendemente and conuersion, and vnderstoode not, but despyed it, the same muste knowe it after deathe in payne. And therefore be thou nomore carefull, howe the vngodly shalbe punished, and howe the righteous shal be saued, and whose the woorld is, and for whom the woorld, and when it is. Then answered I and said: I haue talked before, and nowe I speake, and will speake also hereafter, that there be many more of them which perishe, then shalbe saued, lyke as the floude is greater then the droppes. And he answered me, saying: like as the field is, so is also the seide, as the floures be, so are the colours also, suche as the woorkeman is, such is also the woorker, and as the husbande man is his selfe, so is his husbanye also, for it was the time of the woorld, And when I

Pla. 148

4. 11

prepared for them that are now, or
 ever the worlde was made, where in
 they should dwell, then was there no
 man that withstode me. Now when
 every one was, and the maker also in
 the worlde, which is now prepared,
 and the moneth that ceaseth not, and
 the lawe, which is vnsearchable,
 they maners were corrupte. So I
 considered the worlde, and behold, ther
 was perill, because of thoughtes that
 were come into it. And I saue, and
 spared them greatly, and haue kepte
 me a wineberye of the grapes, and a
 plante from amonge manye genera-
 tions. Let the multitude perishe then,
 which are growen by in daye, and
 let my grape and wineberye be kepte:
 even my plante, for with greute la-
 boure haue I made it by. Neuerthe-
 lesse if thou wilt take vpon thee yet
 leuen dayes moo (but thou shalt not
 forsake in them) goo thy waye then into
 the fildes of floures, where no house
 is builded, and eat onely of the flou-
 res of the field, taste not fleshe, drinke
 no wyne, but eate floures onelye.
 Praye vnto the hest continuallye, so
 will I come, and talke with thee. So
 I wente my waye and came into the
 fildes which is called Ardath (lyke
 as he commaunded me) and there I
 sat amonge the floures, and did eate
 of the herbes of the fildes, and the
 meate of the same satisfiied me. After
 leuen dayes I sat vpon the grasse,
 and my hearte was vexed within me
 lyke as afore: and I opened my mouth
 and beganne to talke before the hy-
 est, and sayde: O LORD, thou
 that shewest thy selfe vnto vs, thou
 hast declared and opened thy selfe
 vnto our fathers in the wilderness,
 in a place, where no man dwelleth,
 in a baren place, when they came oute
 of Egypte, and thou spakest, sayinge,
 heare me, O Israell, and marke my
 wordes, thou sedest of Jacob: Behold,
 I sowe my lawe in you, and it shall
 bringe fruite in you, and ye shall bee
 honoied in it for ever. For our fathers
 which receiued the lawe, kept it not,
 and obserued not thyn vrbinaunces and

statutes, and the fruit of thy lawe was
 not declared, for it might not, for why
 it was not thine. For they that re-
 ceined it, perished because they kepte
 not the thing that was sown in them
 It is a custome when the ground re-
 ceaueth seede, or the sea a ship, or a bes-
 sell meate and drinke, that when it
 perissheth, or is broke, wherein a thing
 is sown, or wherein any thing is put:
 the thinges also perishe, and are broke,
 which are sown or put therein.
 But vnto vs it hath not happened: for
 wee that haue receined the lawe,
 perishe in sinne, and our heart which
 also receaued the lawe. Notwith-
 standinge, the lawe perissheth not,
 but remaineth in his labour. And
 when I considered these thinges in
 my hearte after this manner, I loo-
 ked aboute me with mine eyes, and
 vpon the right syde. I sawe a wo-
 man, which mourned sore, made great
 lamentation, and wept with a lowde
 voyce, her cloathes were rent in pie-
 ces, and she hadde ashes vpon her
 heade. Then let I my thoughtes go,
 that I was in, and iourned me vnto
 her, and sayde: wherfore wepest thou?
 why arte thou so sore, and discomfor-
 ted? And she sayde vnto me: Syr, let
 me beswape my selfe, and take yet
 moze sorowe, for I am sore vexed in
 my minde, and brought verye lowe.
 And I sayde vnto her: what ayleth
 thee? Or who hath done any thinge
 to thee? Tell me. She sayde: I haue
 bene vnfruitfull and bareyn, and haue
 hadde an hus bande thirtie yeares.
 And these thirtie yeares I doo no-
 thinge elles dayes and nyghte, and all
 howes, but make my prayer to the
 hest. After thirtie yeares I heard
 me thy handmayden, and looked
 vpon my misery, considred my trouble
 and gaue me a sonne, and I was glad
 of him, so was my hus bande also, and
 al my neighbours, and we gaue great
 honoure vnto the Mightye. And I
 nourished him with great trausple.
 So when he grew vp, and came to
 the tyme that he should haue a wife,
 I made a feast.

AND it happened that when my sonne went into his chamber he fell downe, and dyed: then ouerthrewe we all the lightes, and all my neighbours rose vp to comfort me. Then toke I my rest vnto the seconde day at night: and when they hadde all rested, that they mighte comforte me, I rested and also rose vp by nyghte, and fledde, and am comme hither into this field as thou seest, and am purposed not to come in the citie, but to remayne here, and neyther to eate nor drinke, but continually to mourne and to faste vntill I dye. Then let I my meditations and thoughtes fall, that I was in, and spake to her in displeasure: Thou foolish woman, seest thou our heuines and mourninge, and what happeneth vnto vs: howe Shion our mother is all wofull, and soze, and howe shee is cleane broughte downe and in miserie: seing we be all now in heauyness, and make our mone (for we be all sorowfull.) As for the heuyness that thou takest, it is but for one sonne. Demande the earth, and shee shal tel thee, that it is she which ought (by reason) to mourne, for the fall of so manie that growe vpon her. For from the beginning all men are bozne of her, and other shal come: and behold they walke almoste all into destruction, and manie of them shalbe rooted oute. Whoe shoulde then (by reason) make moze mourninge then she, that hath losse so greet a multitude: and not thou which art soze, but for one. But yf thou wouldest saye vnto me: My mourning is not lyke the mourning of the earth, for I haue losse the fruite of my body, which I bare with heauyness: but the earth is accordinge to the maner of the earth, and the present multitude goeth agayne into her as it is come to passe. Then say I vnto thee: lyke as thou haste bozne with transyle and sorowe, even so the earth also from the beginninge geueth her fruite vnto manne, of him that made her, And therefore withholde thy so-

rowe and heauyness by thy selfe, and looke what happeneth vnto thee, bear it stronglye. For yf thou iudgest the marche and ende of God to be righteous and good, and receauest his counsell in time, thou shalt be commended therein. So thy way then into the citty to thy husband. And she said vnto me: that will I not do, I will not go into the citie, but here will I dye. So I commened moze with her and said: Doo not so, but be counselled, and sorrowe me: for howe manie failes hath Shion? We of good comfort because of the sorowe of Ierusalem. For thou seest that our sanctuary is layd waste, & our altar broken, our temple destroyed, our playing of instrumentes and singinge layed downe, the thankes geuing put to silence, our mirth is banished awaye, the lighte of our candlestick is quenched, the arke of the couenante is taken from vs, all our holy thinges are defiled, and the name that is called vpon ouer vs, is dishonoured: our children are put to shame, our priestes are hente, oure Leuytes are carped away into captiuitie, our bygins are defiled, and our wines rauished, our righteous men spoyled, and our children destroyed, our yonge men are brought in bondage, and our stronge woorthies are become weak, and Shion (whiche scale is the greatest of all) is lousd by from her woorthip: for she is deliuered into the handes of them that hate vs. And therefore shake off thy great heauyness, and put awaye the multitude of sorowes: that the mighty may be merciful vnto thee, and that the hest maye geue thee rest from thy labour and transyle. And it happened, that when I was talking with her, her face did shine, and glister, so that I was asrayed of her, and mused what it might be. And immediatlye she cast out a great voice, very fearefull, so that the earth shooke at the noyse of the woman: and I looked, and beholde, the woman appeared vnto me no moze: but there was a Citty builded, and a place was there

4. El. 4. wed from the grounde and founda-
 tion. Denne was I afayde, and
 cryed with a lowde voyce, and sayde:
 where is Ariell the aungell, whiche
 came to me at the fyrle? For he hath
 caused me to come in many considera-
 tions and hie thoughtes, and myne
 end is turned into corruption, and my
 prayer to rebuke. And as I was spea-
 king these wordes, he came vnto me,
 and looked vpon me, and I laye as one
 that had bene deade, and myne vnder-
 standing was altered, and he toke me
 by the righte hand, and comforted me,
 and sette me vpon my feete, and sayde
 vnto me: what ayleth thee? and why
 is thyne vnderstandinge vexed? and
 the vnderstandinge of thy hearte, and
 wherefore art thou so? And I said:
 because thou haste forsaken me, and
 4. El. 9. I haue done. according vnto thy wor-
 des, I wente into the fielde, and there
 haue I seene thinges, that I am not
 able to expresse. He sayde vnto me:
 stand vp, and be manly, and I shall
 geue thee exhortation. Then saide I:
 speake vnto me my Lord, forsake me
 not, least I dye in vayne, for I haue
 seene that I knewe not, and heard that
 I doo not knowe. Whall my vnder-
 standing be discaued, and my minde?
 But nowe I beseeche thee, that thou
 wilt shew thy seruauit of this won-
 der. He answered me then and saide:
 heare me, and I shall enfourme thee,
 and tell thee wherfore thou art afraid,
 for the hpest hath opened many secrete
 thinges vnto thee. He hath seene that
 thy way is right, and that thou takest
 sorowe continuallye for thy people,
 and makest great lamentation for Si-
 on: and therfore vnderstand the visi-
 on, whiche thou sawest a little while
 agoe after this maner: Thou sawest
 a woman mourning, and thou haste
 comforted her: Neuerthelesse, nowe
 seest thou the lykenes of that woman
 no more, but thou thoughtest there
 was a Citie buried: and lyke as she
 tolde thee of the fall of her sonne, so is
 this the answere: The woman whos
 thou sawest, is Syon, and where as
 she tolde thee, that she hath bene thy-

tie peres vnfruitfull and bareyn, those
 are the. xxx. peres, wherin there was
 no offeringe made in her. But after
 xxx. peres Salomon buylded her, and
 offered, and then bare the barren a son.
 And where as she tolde thee: that she
 nourished him with labour, that was
 the dwellinge of Jerusalem. But
 where as she tolde thee that her sonne
 dyed, when she came into her chaum-
 ber, that is the fall of Jerusalem. And
 thou sawest her lykenesse, howe she
 mourned for her sonne, and what els
 hapned vnto her, I haue shewed the.
 And nowe God seeth, that thou arte
 sorpe in thy mynde, and sufferest from
 thy hert for her, and so hath he shewed
 thee her clerenesse, and the sayrenesse
 of her beantie. And therfore I bad
 thee remayne in the speide where no
 house is buylded. For I knewe that
 the hpest would shew this vnto thee,
 therfore I commanded thee to go into
 the field wher no foundation nor buil-
 ding is. For in the place where the
 hpest will shew his citie, there shall
 be no mas building. And therfore feare
 not, and let not thyne heart be afayd,
 but go thy waye in, and see the glori-
 ous and sayre buydinge, and howe
 great it is, & howe great thou thinkest
 it after the measure of thine eyes, and
 then shalt thou heare as much as thine
 eares may comprehend. For thou art
 blessed aboue many other, and art cal-
 led with the hpest, as the fewe. But
 to morow at night thou shalt remaine
 here, and so shall the hpest shewe thee
 visions of hie thinges, which he will
 doo vnto them, that dwell vpon earth
 in the last dayes. So I slept the same
 night, like as he commaunded me.

The. xi. Chapter.

Then sawe I a dreame, and be-
 hold, there came vyppes from the
 sea an Egge, whiche hadde. xij.
 winges, and thre heades. And I saw
 and beholde, he spredde his wynges
 ouer all the earth, and all the wyndes
 of the ayre blew in them, and so they
 were put together againe. And I be-
 halde, and out of his feathers there
 33 a a. iii. grewe

grew other little contrarie fethers: the heades rested, the head in the midst was greater then the other, yet rested it with the residue. Moreover I saw that the Eagle flew with his wings, and repgned vpon earth, and ouer all theym, that dwell vppon the earth, and I sawe that al thinges vnder heauen, were subiecte vnto him, and no man spake agaynst him, no not one creature vpon earth. I sawe also that the Eagle stode vpon his clawes, and gaue a sounde with his fethers, and a voyce sayinge after this maner: watch not altogether, slepe euery man in his owne place, & watch for a time, but let the heades be preserved at the laste. Nevertheless I sawe that the voyce wente not oute of his heades, but from the midst of his body. And I numbred his contrarie fethers, and beholde, there were eyght of them. And I looked, and beheld vpon the righte syde there arose one fether, and repgned ouer all the earth.

B And it happened, that when it repgned, the ende of it came, and the place therof appeared no more. So the next folowing stode vpon, and repgned, and had a great time, and it happened that when it reigned, the end of it came also lyke as the first, so that it appeared no more. Then came there a voyce vnto it, and sayde: heare thou that halste kept in the earth so longe, this I saye vnto thee, before thou beginnest to appeare no more: There shall none after thee attayne vnto thy time. Then arose the thirde, and repgned as the other arose, and appeared no more also. So wente it with all the residue one after another, so that euery one reigned, and then appeared no more. Then I looked, and beholde, in procelle of tyme the fethers that folowed were set vpon the ryght syde, that they might rule also, and some of them ruled, but within a whyle they appeared no more, for some of them were set vpon, but ruled not. After this I looked, and beholde, the twelue fethers appeared no more, nor the two wynges: and there was no more vpon the

gless body, but two heades that rested and syke fethers. Then sawe I also that the syke fethers were parted in two, and remayned vnder the head, that was vpon the righte syde, for the foure continued in their place. So I looked, and beholde, they that were vnder the wings, thoughte to sette vpon theym selues, and to haue the rule. Then was ther one set vpon, but shortly it appeared no more, and the second was sooner away then the first. And I behelde and lo, the two thought also by them selues to reigne, and when they so thought, beholde, there waked one of the heades that were at rest, namely, it that was in the myddest, for that was the greater of the two heades. And thenne I sawe, that the two heades were spyled with him, and the head was turned with them that were by him, and didde eate vpon the two vnder wings, that woulde haue repgned. But this head put the whole earth in feare, and bare rule in it, ouer al those that dwelt vpon earth, with muche labour, and he hadde the gouernance of the world, ouer al the foules that haue bene. After this I looked, and beholde, the head that was in the myddest sodenly appeared no more, lyke as the wings: then came the two heades, which ruled vpon earth, and ouer those that dwelt therein. And I beheld, and lo, the head vpon the ryghte syde, deuoured it that was vpon the lefte syde. And I heard a voyce, whiche sayde vnto me: looke before thee, and consider the thinge that thou seest. Then I sawe and beholde, as it were a lion that rareth, renning hastily out of the wood and he sent out a mannes voyce vnto the Eagle, and sayde: heare thou, I wyll talke with thee, and the wyrd shall saye vnto thee: Is it not thou that halste the victory of the foure beastes, whom I made to repgne vpon earth and in my world, and that the ende of their times might come though them? And the fourth came, and ouerranne all the beastes that were past, and had power ouer the

with great fearefulness, and ouer the whole compasse of the earth, with the mosse wicked labour, and so longe time dwelte he vppon the earth with disceate, and the earth haste thou iudged not with trueth. For thou haste troubled the meke, thou hast hurt the peaceable and quiet, thou haste loured spars, and destroyed the dwellings of them that brought forth fruit, and hast cast downe the walles of such as did thee no harme. Therefore is thy worguous dealinge and blasphemie come vnto the hysell, and thy pride vnto the mightye. The hysell also hath loured vppon the proude times, and behold, they are ended, and they abominations are fulfilled. And therfore appeare nomore thou Begle, and thy horrible winges, and thy wicked feathers, and thy vngacious heads and thy sinful clawes, and al thy bain bodye: that the earth maye bee refreshed and come agayne to her self, when she is deliuered from thy violence, and that she may hope for the iudgement and mercy of him that made her.

The .xij. Chapter.

AD it happened when the Apon spake these wordes vnto the Begle, I sawe, and behold, the head that afoze had the upper hande, appered no more, neither did the four winges appere anye more that came to him, and were sette vp to reygne, and their kingdome was smal and ful of vppsare. And I sawe, and beholde, they appeared no more. and the whole body of the Eggle was byent, and the erth was in great fear. Then awaked I out of the traunce of my mynde, and from great feare, and sayde vnto my spirite. Lo, this haste thou geuen me in that thou searchest out the wayes of the hysell: lo, yet am I depe in my mynde, and very weake in my spirite, and little strengthe is there in me, for the great feare that I receaved this nyght. Therefore wil I that dwell therein, that he wil comforte me vnto the end: and I sayde, Lord, I say, if I have founde graces

foze thy sight, and yf I am iustified with thee befoze mani other, and if my prayer be come vp befoze thy face, comfort me then, and shewe mee thy seruante the interpretation and playne difference of this horrible sight, that thou mayest perfecte comfozte my soule: for thou haste iudged me woorthye, to shewe me the lalle of tymes. And he sayde vnto me: this is the interpretation of this sight. The Eagle whom thou sawest come vp from the sea, is the kingdome. which was sene in the vision of thy brother Daniel, but it was not expounded vnto him, for nowe I declare it vnto thee.

Beholde, the dayes comme, that there shall rise vp a kingdome vppon earth, and it shalbe feared aboue al the kingdoms that were befoze it. In the same kingdome shal .xij. kinges reygne, one after another. For the seconde shall begyn to reygne, and shall hatie more time then the other twelue: and this do the twelue winges signify, which thou sawest. As for the voyce that spake, and that thou sawest go oute from the heades, but not from the bodye, it betokeneth, that after the tyme of the Kingdome, there shall aryse great stryuinges, and it shall stande in perill of fallinge: neuerthelesse it shall not yet fall, but shalbe sette into his beginning. And the eyght vnder winges which thou sawest hang vnto the winges of him, betokene, that in him ther shal arise .viij. kings, whose time shalbe but smal, and their peres swift, and two of them shal beare. But whē the middell time cometh, there shall be foure kepte in the time, when this time beginneth to come that it may be ended, but two shalbe kepte vnto the end. And where as thou sawest thre heades resting, this is the interpretation: In his last shall the hysell rayse vp thre kingdomes, and call many agayne into them, and they shall haue the dominion of the earth, and of those that dwell therein, with much labour aboue all those that were befoze theym. Therefore are they called the heades of the Eagle: for it is they that

Dan. 7.6

I Aaa, liij. shall

shall bringe forth his wickednes as
gayne, and that shall perforce and
finishe his laste. And where as thou
sauest, that the greates head appeareth
no more, it signifyeth, that one of them
shall dye vpon his bed, and yet with
payne, for the two that remaine, shall
be slayn with a sword. For the sword
of the one shall deuoure the other, but
at the laste shall he fall throughte the
sword him self. And wheras thou sa-
west two vnder wings vpon the head
that is on the right syde, it signifyeth
that it is they, whom the hysell hath
kept vnto their ende: this is a small
kingdome, & full of trouble. The lion
whom thou sauest ryling out of the
wood, and roaring, and speaking vnto
the Eagle, and rebukinge him for his
vnrightheousnesse, is the wind, which
the hysell hath kept for them, and for
their wickednes vnto the ende: he shal
reproue them, and rent them aunder
before them. For he shall set them sit-
ting before the iudgement, and shall
rebuke them: for the residue of my peo-
ple shall he deliuer with trouble, these
that be preserved ouer myne endes:
and he shall make them ioyfull vntill
the comming of the day of iudgement,
wherof I haue spoken vnto thee fro
the beginninge. This is the dreame
that thou sauest, and this is the inter-
pretation. Thou onely hast bene mere
to knowe the secret of the hysell. Ther-
fore wypte all these thinges that thou
hast scene in a booke, and hide them,
and teache theym the wise in the peo-
ple, whose heartes thou knowest may
comprehende and keepe these secretes.
But wypte thou here thy selfe yet se-
uen dayes more, that it may be shewed
thee, what forer it pleaseth the hysell
to declare vnto thee, and with that he
went his way. And when all the peo-
ple perceaued, that the seuen dayes
were past, and I not come agayne in-
to the cite, they gathered them all to-
gether from the sea, vnto the moaste,
and cam vnto me, and sayd: what haue
we offended thee, and what wilt thou
doe agaynst thee, that thou forsake
kest vs, and sittest here in this place?

For of all people thou onely art left
vs, as a grape of the vine, and as a can-
dell in a darke place, and as an hairen
and ship preserved from the tempest.
Haue we not els aduersitee inough,
but thou must forsake vs? Were it not
better for vs, that we had bene dynt
with Sion? For wee are not better
then they that dyed there: and they
wept with a loude voyce. Then an-
swered I them and sayd: We of good
comforte O Israel, and be not heauy
thou house of Jacob: for the hysell
hath you in remembrance, & the migh-
ty hath not forgotten you in the temp-
tation. As for me, I haue not forsaken
you, neither am I departed from you:
but am come into this place to praye,
because of the misery of Israel, that
I might seeke mercy for the low estate
of youre Sanctuarie. And now go
your way home every man, and after
these dayes will I come vnto you.
So the people went theyr waye into
the cite, like as I commaunded them:
but I remayned still in the field seuen
dayes, as the Angell bad me, and dyd
eate onely of the flowres of the fildes,
and hadde my meate of the hearbes in
those dayes.

The. xij. Chapter.

And it happened after the se-
uen dayes, that I dreamed a
dreame by night. And beholde
there arose a winde from the sea, that
it moued all the cloudes thereof. And
I looked, and beholde: the man was
stronge and increased with the cloud-
es of heuen: and when he turned his
countenance to consider, all the thin-
ges trembled that were seene vnder
him: and when the voyce went out of
his mouth, all they dynt that hearde
him, like as the earth when it feelth
the fire. After those I sawe, and be-
holde, there was gathered together a
multitude of men out of number from
the foure windes of the heauen, to
fighte agaynst the man, that came out
from the sea. And I looked, and beholde
he graued him selfe a greates moou-

sayne, and fletwe by bypon it. But I
woulde haue scene the bozder oz place,
wherout the hill was grauen, and I
could not. I sawe after these, that all
they which came to fight against him,
were soze afrayde, and yet durste they
fichte. Neuerthelesse, when he sawe
the fearlens and violence of the peo-
ple, he neither lyfte by his hande nor
helde swearde, nor anye weapon, but
onely (as I sawe) he sent out of his
mouthe, as it had bene a blaste of fyre,
and out of his lippes the winde of
the flame, and out of his tonge he cast
out sparkes and stozmes, and they
were all mixte together: the blaste of
fire, the winde of the flames, and the
great stozme, and fel with a rushe by-
pon the people, which was pprepared
to fichte, and bzente them by euerpe-
chone: so that of the innumerable mul-
titude there was nothing seene, but
onely duste and smoke. When I sawe
this, I was afrayde. Afterwarde
sawe I the same man comme downe
from the mountayne, and callinge by
to him another peaceable people; and
there came muche people vnto him:
some were glad, some were sozpy, some
of them were bound, so that they were
carped and brought forth. Then was
I sicke throughte greates feare, and I
awaked, and sayde: thou haste shewed
thy seruant all thy wonders from the
beginninge, and haste counted me
wozthye, that thou myghtest receaue
my prayer: shewe me nowe yet the in-
terpretation of this dreame. For thus
I consider in my vnderstanding: wo by-
to them that shalbe left in those dayes,
and much moze wo byto them that ar
not lefte behinde: for they that were
not left, were in heauyness. Now vnder-
stand I the thinges that are layed
by in the latter dayes which shal hap-
pen byto theym, and to those that are
not lefte behinde. Wherefore are they
come into great perils, and many ne-
cessities, like as these dreames declare.
Yet is it easier, than the which suffreth
hurte, come in these, then to passe a-
way as a cloude out of the world, and
not to see the thinges that shal happen

in the last. Then answered he me, and
sayde: The interpretation of the sight
shall I shewe thee, and I will open
vnto thee, the thing that thou hast re-
quired. For thou hast spoken of them
that are lefte behinde, and this is the
interpretation. He that taketh awaye
the perill in that time, hath kepte him
seife. They that be fallen into harme,
are suche as haue woozkes and sayth
vnto the mosse mightye. Knowe this
therfoze, that they which be lefte be-
hinde, are moze blessed, then they that
be deade. This is the meaning of the
vision. Where as thou sawest a man
comming by from the derpe of the sea,
the same is he, whom God the byest
hath kepte a great season, which by
his owne seife shall deliuer his crea-
ture, and he shall order them that are
left behinde. And where as thou sa-
west, that out of his mouth there came
a blaste of winde, fyre and stozme, and
howe that he lyfte by neyther swearde
nor weapon, but that the rusheinge in
of him destroyed the whole multitude
that came to fight agaynst him: it sig-
nifyeth, that the dayes comme, when
God will deliuer them that are byon
earth, and in a traunce of mind shal he
come bypon theym, that dwell in the
earth. And one shal vnder take to fight
agaynst another, one citie agaynst an-
other, one place agaynst another, one
people agaynst another, & one realme
agaynst another. When this commeth
to passe, then shal the tokens come,
that I shewed thee before: and then
shal my sonne be declared, whom thou
sawest climbe by as a man. And when
all the people heare his voyce, euerpe
man shal in their owne land leaue the
battayle that they haue one agaynst
another, and an innumerable multi-
tude shalbe gathered together, as they
that be willing to come, and to ouer-
come him by fighting. But he shal
stande bypon the toppe of the mount
Sion. Neuertheles Sion shal come,
and shal be shewed, beinge prepared
and builded for all men, lyke as thou
sawest the hill grauen forth without
any handes, But my sonne shal re-

mat. 24.3

33aa, b. buke

4Re.17a
Exo.13c
Iosu.3,d
buke the people that are com, for their
wickednes, with the tempest, and for
their euill ymaginations: and they
paynes wherewith they shalbe pun-
ished, are likened vnto the flame: and
without any labour, shall he destroy
them, euen by the law, which is com-
pared vnto the fire. And wheras thou
sawest, that he gathered another pea-
ceable people vnto him: those are the
ten trybes whiche were carped away
prisoners oute of theyr owne lande,
in the tyme of Oseas the Kinge,
whom Salmanasar the kinge of As-
syria tooke prisoner, and carped away
ouer the water, and so came they into
another lande. But they gaue them
this counsell, that they shoulde leaue
the multitude of the heathen, and to
go forth into a farther countrey, wher
neuer mankynde dwelte: that they
might ther kepe their statutes, which
they neuer kept in their owne lande.
And so they entred in at the narrowe
passages of the water of Euphrates,
and God shewed tokens for theym,
and held still the flood till they were
passed ouer, for throught the countrey
there was a greates waye, namely of a
yere and a halfe iourney, for the same
region is called Asareth. Then dwelt
they there vnto the latter tyme: and
when they come south agayne, the
hyell shall holde still the springes of
the streame agayne, that they maye go
throught, therfore sawest thou the mul-
titude with peace. And they that be
lefte behinde of thy people, are those
that be founde within my bozder.
Now when he destroyeth the multi-
tude that is gathered together, he shal
defende his people that remaine, and
then shall he shewe them great won-
ders. Then sayde I: O Lorde, Lorde,
shewe me this, wherefore haue I sene
the man comming vp from the deepe
of the sea? And he sayd vnto me: Like
as thou cannest neyther seeke out nor
knowe these thinges that are in the
deepe of the sea, euen so mayest thou
not see my sonne, or those that be with
him, but in the time of the day. This
is the interpretation of the dreame,

which thou sawest, therfore thou on-
ly art here lightened: for thou hast
forsaken thyne owne lawe, and ap-
plied thy diligence vnto myne, and
soughte it. Thy life haste thou ob-
died in wisdome, and hast called vn-
derstandinge thy mother, and there-
fore haue I shewed thee, the treasure
of the hyell. After thre dayes I wil
shewe thee moze, and talke with thee
moze at large, yea heauye and wonde-
rous things wil I declare vnto thee.
Then wente I south into the fielde,
geuing praise and thanks greatly vn-
to God, because of his wonders whi-
che he did in time, and because he go-
uerneth the same, and suche as is in
time, and there I sat thre dayes.

The.xiiij.Chapter.

Vpon the thirde daye I satte
vnder an oke tree, then came
there a boyce vnto me oute of
the bush, and sayde: Esoas, Esoas:
And I sayde: here am I Lorde, and
stoode vp vpon my seete. Then spake
he vnto me: in the bush did I appere
vnto Moyses, and talked with him,
when my people serued in Egypte.
And I sent him, and ledde my people
out of Egypt, and brought him vpon
the mount Sion, where I held him
by me a longe season, and told him my
wonderous wordes, and shewed him
the secretes of the times and the ende,
and commaunded him sayinge: These
wordes shalt thou declare, and not hide
them. And now I say vnto thee, that
thou lay vp in thine heart the dreames
that thou hast seene, and the interpre-
tations whiche I haue shewed thee:
for thou shalt be receaued of all, thou
shalt be turned and remaine with
my counsell, and with suche as be like
thee, vntill the tymes be ended. For
the worlde hath losse his youthe, and
the times beginne to waxe olde. For
the time is deuided into twelue parts
and ten partes of it are gone alreadye,
and halfe of the tenth part: yet remain-
eth there that whiche is after the
halfe of the tenth parte. Therefore
prepare

Mat. 24.
1. Joh. 2.

prepare and order thy house, and re-
forme thy people, comfort such of them
as be in trouble, and tell nowe of the
destruction, let go from thee mortall
thoughtes, cast away the burtheus of
man. But of the weake nature: Lape
up in some places, the thoughtes that
are most heuy vnto thee, and hast thee
to flee from these times, for suche euill
and wickednesse as thou haste nowe
sene happen, shall they doo yet muche
woofle. • For the weaker that the
woofle and the time is, the more shall
syn and wickednes increase, in them
that dwell vpon earth. For the truthe
is fledde farre awaye, and leaſyng is
harde at hande. For nowe hasteth the
billion to come, that thou haste seene.
Then answered I befoze thee, & ſayd:
Behold Lord, I will go as thou haste
commanded me, and reforme the peo-
ple whiche are preſent. But they that
ſhalbe bozne afterward, who will ex-
hozte, or rebuke them? Thus the
woofle is ſet in darknes, and they that
dwell therein, are without lyyghte: for
thy lawe is kindled, becauſe no man
knoweth the thinges that are done of
thee, or that ſhall be done. If I haue
ſounde grace befoze thee, ſende the ho-
lyghoſt into me, and I ſhall wryte all
that hath ben done in the woofle ſence
the beginning, which was wrytten in
thy law, that men may finde the path,
and that they whiche liue in the latter
daies, may liue. And he answered me,
ſaying: Go thy waye, gather the peo-
ple together, and ſaye vnto them, that
they ſeek thee not for forty dayes, but
loke thou gather thee many boxetrees
and take with thee Sarea, Dabria,
Sclania, Ecanus, and Aſiell, theſe
fyue, which are redy to wryte ſwiftly
and come hither, and I ſhall lyyght a
ſandell of vnderſtandinge in thyne
hearte, which ſhall not be put out till
the thinges be perſormed which thou
ſhalt begyn to wryte. And then ſhalte
thou declare ſome thinges openly vn-
to the perfect, and ſome thinges ſhalte
thou ſhew ſecretly vnto the wiſe. To
morrow this houre ſhalt thou beginne
to wryte. Then went I forth (as

he commanded me) and gathered all
the people together, and ſayde: Hears
theſe wordes, O Iſrael: Our fathers
at the beginning, were ſtraungers in
Egypt, from whence they were deli-
uered, and receaued the lawe of liſe,
• whiche they kepte not, which ye al-
ſo haue tranſgreſſed after them. Then
was this lande and the lande of Sion
parted among you by lotte to poſſeſſe.
But your fathers, and ye your ſelues
alſo haue doone vnrighteousneſſe, and
haue not kepte the waies, whiche the
Lorde commanded you. And for ſo
much as he is a righteous iudge, he
toke from you in time the thinge that
he hadde geuen you. And nowe are ye
here, and your bretheren amonge you.
Therefore yf ſo be, that ye will ſub-
due your owne vnderſtandinge, and
reforme your heart, ye ſhalbe kepte a-
lyue, and after deathe ſhall ye obteyne
mercy. For after death ſhal the iudge-
ment come, when we ſhal liue againe,
and then ſhall the names of the righ-
teous bee manifeſte, and the woof-
les of the vngodly ſhalbe declared.
Lette no man therefore come nowe
vnto me, nor aſke any queſtion at me
theſe ſourtie dayes. So I tooke the
fyue menne (as he commanded me) **D**
and we wente into the ſelde, and re-
mained there. The nexte daye a voyce
called me, ſayinge: Esdras, • open
thy mouth, and drinke that I geue
thee. Then opened I my mouth, and
beholde, he reached me a full cuppe,
whiche was full, as it were with
water, but the colour of it was lyke
ſyre. And I toke it, and dranke. And
when I had dronken it, my hearte had
vnderſtandinge, and wiſedome grewe
in my breaſte: for my ſpírít was kept
in remembraunce, and my mouth
was opened, and ſhutte no more. The
Lorde gaue vnderſtandinge vnto the
fyue menne, that they wrote the hye
thinges of the nighte, whiche they
vnderſtoode not. But in the night they
did eate bread: As for me, I ſpake in
the daye, and helde not my tongue by
nyghte. In forty dayes, they wrote
two hundred and foure bookes.
And

Ezr. 2.
1. Joh. 2.

The .iiii. booke

And it happened when the forty daies were fulfilled, that the best spake, saying: The first that thou hast written, spake openly, the worthy and unworthy maye reade it. But kepe the lxx. last, that thou mayest shew it onely to such as be wise among thy people. For in them is the springe of vnderstanding, the fountayne of wisdom, and the streame of knowledge. And I did so.

The .xv. Chapter.

BEholde, spake thou in the eares of my people the wordes of prophete, which I will put in thy mouth, saith the Lord, and cause them to be written in a letter, for it is the trueth. Feare not the ymaginations agaynst thee. Let not the vnfaythfulnes of them trouble thee that speake agaynst thee. For all the vnfaythfull shall dye in their vnfaythfulnes, Behold, sayth the Lord, I will bring plagues vpon the world, the swearde, hunger, death, and destruction, for wickednes hath the upper hand in al the earth, and their shameful wordes are fulfilled. Therefore sayth the Lord, I wil hold my tounge nomore vnto their wickednes, which they doo so vngodly, neyther will I suffer them in the thinges that they deale withall so wickedly. Beholde

Isa. 6. b.

the innocent blood of the troubled crieth vnto me, and the soules of the righteous complayne continuallye, and therfore (sayth the Lord) I will surely auenge, and reueale vnto me al the innocent blood from among them.

Isa. 44. c.

Rom. 8. c.

Behold, my people is led as a flocke of shepe to be slayne, I will not suffer them now to dwell in Egypte, but will bringe them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, and will destroye all the lande of it. Egypt shall mourne, and the foundations of it shall be smitten with the plague and punishment, that God shall bring vpon it. They that till the ground, shall mourne, for their seedes shall be destrui-

ed throughe the blastinge and hayle, and an horrible starre. Wo worth the world and them that dwell therein, for the swearde and their destruction draweth nye, and one people shall stand by to fight against another, and swerdes in their handes. For men shall be vnstedfaste, and some shall do violence vnto other, they shall not regard their king and princes, the wayes of their doinges & handlings shall be in their power. A man shall desire to go into a citie, and shall not be able. For because of their pride the citie shall be brought in feare, the houses shall shake, and men shall be afraide. A man shall haue no pitie vpon his neighbour, but one shall prouoke another vnto battel, to spoile their goodes because of the hunger of bread, and because of the gret trouble. Beholde, I gather and call together al the kinges of the earth whiche are from the bypyling, from the South, from the East, and Libanus, to turne vnto them, and restore the thinges that they haue geuen them. Like as they do yet this daye vnto my chosen, so wil I do also, and recompence them in their bosome. Thus sayth the Lord God: My right hande shall not spare the sinners, and my swearde shall not cease ouer them, that shed the innocent blood vpon earth. The feare is gone out from his wyathe, and hath consumed the foundations of the earth, and the spynners lyke the strawe that is kindled. Wo worth them that syn, and kepe not my commandementes, sayth the Lord. I wil not spare them. Go your waye ye children from violence, despyle not my Sanctuarie: for the Lord knoweth all them that syn agaynst him, and therefore deliuereth he them vnto death and destruction. For now are the plagues come vpon the world, and ye shall remaine in the, For god shall not deliuer you, because ye haue synned agaynst him. Beholde an horrible vision cometh from the East, where generations of Dragons shall come out, and the people of the Arabes with manie chariots. And the multitudes of them, shall

shalbe as the wynde vpon earth, that all they which heare them raginge in theyr wyath may feare, and be asfayd, and as the wild bores out of the wod, so shall they go oute, and with greute power shal they come, and stand synginge with theym, and shall waste the portion of the lande of the Assirians. And then shall the dragons haue the upper hande, not remembrynginge theyr bythe, and shall turne aboute, swearing together in great power, to persecute theym. But these shalbe asfayd kepe silence at theyr power, and shall flee, and one out of the land of the Assirians shall besiege them, & consume one of them, and in their host shall be feare and dzeade, and strife among their kinges. Beholde, cloudes from the East, and from the North vnto the South, and they are very horrible to looke vpon, full of wyath and storme. They shall smyte one vpon an other, and they shall smite at the great starre vpon earth, and theyr starre, and the blood shalbe from the sword vnto the bealy, and the smoke of man vnto the Camelles litter: And there shall be great fearefulness and trembling vpon earth: and they that see the wyath shall be asfayde, and a trembling shall come vpon them. And then shall there come great rayned from the North, and from the North, and parte from the West, and from the stormy winde from the East, and shall shutte theym by agayne, and the cloude whiche he rayned vpon in wyathe, and the starre to cause feare toward the East and West winde, shalbe destroyed, and the great cloude shalbe lye by, and the myghty cloude full of wyathe, and the starre: that they maye make all the earth asfayde, and theym that dwell therein, and that they maye poure out ouer all places an horrible starre, fyre and hople, flying swordes, and many waters: that all fieldes maye bee full, and al rivers, and they shall bryke downe the cities and walles, mountaynes and hilles, all trees, wood, and the grasse of the meadowes, and all their fruite. And they shall go str-

fall vnto Babilon, and make her asfayde: they shall come to her, and besiege her, the starre and all wyath shall they poure out vpon her. Then shall the dust and smoke go by vnto the heu, and all they that bee aboute her, shall be swaple her: and they that remaine vnder her, shall do seruice vnto theym that haue put her in feare. And thou Asia, that comfortest thy selfe also vpon the hope of Babilon, and art a worship of her person: woe bee vnto thee thou wretch, because thou hast made thy selfe like vnto her, and hast deckt thy daughters in whooredome, that they mighte triumphe and please thy louers, whiche haue alway despyed to commit whooredome with thee, thou haste solowed the abhominable cittle in all her workes and inuentions. Therefore sayth God: I will send plagues vpon thee, widowhead, pouertie, hunger, warres, and pestilence, to waste thy houses with destruction and deathe: and the gloype of thy power shalbe dyed by as a snowe, when the heate ryleth that is sente ouer thee. Thou shalt be sicke as a poore wife, that is plagued and beate of women: so that the myghtie and louer shal not be able to recure thee. Woulde I loe hate thee, sayeth the Lord: If thou haddest not alwaye slayne my chosen, exalting the stroke of thy hands, & sayd ouer theyr deathe, when thou wast dyonken, set forth the beautye of thy countenance. The reward of thy whooredome shall bee recompenced thee in thy bosome, therefore shalt thou receiue rewarde. Lyke as thou hast done vnto my chosen (sayeth the Lord) euen so shall God doo vnto thee, and shall deliuer thee into the plague. Thy children shall dye of hunger, and thou shalt fall through the sword. Thy cities shall be broken downe, and all thyne shall perishe with the sword in the field. They that be in the mountaynes shal dye of hunger, and eate theyr owne fleshe, and drinke their owne blood, for very hunger of breade, and thyrst of water. Thou unhappy shalt come through

through the sea, and reueale plagues agayne. In the passage they shall cast downe the sayne citie, and shall roote out one part of the lande, and consume & portio of thy gloze. They shall tread thee downe like stubble, and they shall be thy fyre, and shall consume thee, thy cities and thy land, thy wood and thy fruitful trees shall they burne by with the fyre. Thy children shall they carpe awayne captiue, and looke what thou hast, they shall spoile it, and marre the bewtye of thy face.

The.xvi. Chapter.

V To be vnto thee Babilon and Asia, wo be vnto Egypte and Syria, gyde youre selues with clothes of sack, and here, and mourne for your children: bee sorre, for your destruction is at hande. A sword is sent vpon you, and who will turne it backe? A fyre is kindled amonge you, and who will quench it? Plagues are sent vnto you, and what is he that will dyue theyn awayne? May any man dyue awayne an huncrye lyon in the wood? Or may anye man quench the fyre in stubble, when it hath begonne to burne? Maye one turne agayne the arrowe, that is shot of a strong archer. The mighty Lord sendeth the plagues, and what is he that will dyue theyn awayne? The fyre is kindled and gone soozth in his wrath, and what is he that will quench it? He shall cast lightnings, and who shall not feare? He shall thonder, and who shall not be afrayde? The Lord shall threaten, and who shall not bitterly be beaten to powder at his presence? The earth quaketh, and the foundations thereof: the sea aryleth by with waues from the depe, and the fluddes of it are vnquiet, and the fishes thereof also before the Lord, and before the gloze of his power. For stronge is his right hand that holdeth the bowe, his arrowes that he shooteth are sharpe, and shall not misse when they beginne to be shot into the endes of the world. Behold, the plagues are sent, and shall not turne agayne, till they come vpon earth. The fire is kindled and shall

not be put out till it consume the foundations of the earth. Like as an arrow which is shot of a mightye archer, returneth not backward: euen so the plagues that shall bee sente vpon Earthe, shall not tourne agayne. Wo is me, wo is me, who shall deliuer me in those dayes? The beginning of sorowes and great mourning, the beginning of dearthe and grate death, the beginning of warres, and the powers shall stand in feare, the beginning of euils and they shall tremble euerie one. What shall I do in these things, when the plagues come? Behold, hunger and plague, trouble and anguise are sent, as scourges for amendmente. But for all these things, they shall not tourne from their wickednes, nor be alwaye mindfull of the scourges. Beholde, dayles shall be so good cheape vpon earth that they shall thinke them selues to be in good case: and euen the shall mischiese grow vpon earth, warres, dearth, and great disquietnes. For many of them that dwell vpon earth, shall perishe for hunger, and the other that escape the hunger, shall the sword destroye: and the dead shall be caste oute as dounge; and there shall be no man to comforte theyn. For the earth shall be swalked, and the Cities shall be caste downe: there shall be no man left to till the earth, and to sow it. The trees shall geue fruite, and who shall pluck them off and gather theyn? The grapes shall be rype, and who shall treade them? For all places shall be desolate of men, so that one man shall desyre to see another, or to heare his voyce. For of one whole citie there shall be ten left, and two in the fildes, which shall hide them selues in the thicke bushes, and in the cresses of stones, like as when there remain thre or foure olives vpon the olive tree, or as when a vineyard is gathered, there are left some grapes of them that diligently sought throught the vineyard. Euen so in those dayes there shall be thre or four left, for them that searche theyn houses with the sword. And the earth shall be left wast and the felde thereof shall waite vpon

and her wayes and all her pathes shal growe full of thornes, because no man shal traunple there throughe. The daughters shal mourne, hauing no brydegromes, the women shal make lamentation, hauing no husbands, their daughters shal wepe hauing no helpe of their brydegrome. In the warres shal they be destroyed, and their husbandes shal peryshe of hunger, & ye seruautes of the Lorde, heare these thinges, and marke them. Beholde, the worde of the Lorde, & receaue it: beholde, the plagues vnto we npe, and are not slacke in taryng. Lyke as a traunpling woman, whiche after the ninth monthe bringeth forth a sonne when the houre of the birth is come, an houre, twose or thre afoze that the paines come vpon her body, and when the childe commeth to the byrth, they tarpe not the twinkling of an eye. Euen so shal not the plagen be slacke to come vpon earth, and the wozyde shal mourne, and sorowes shal come vpon it on enery hyde. & my people, heare my word, make you redy to the battell: as in alenil be euen as pylgryms, vpon earth. & he that selleth, let him be as he that fleeth his wyfe, & he that buyeth, as one that wil lele. Who so occupyth marchaundise, as he that wyndeth not, & he that buildeth, as he that shal not dwell therein, he that soweth, as one that shal not reape, he that troweth the vineyarde, as he that shal not gather the grapes, they that marrye, as they that shal get no chyliden: and they that marry not, as the widowes: and therfoze they that labour labour in vayne. For straungers shal reape their frutes, and spoyle they gooden, ouerthowe their houses, and take their chyliden captiue, for in captiuitie and hunger, shal they gette chyliden. And they that occupye their marchaundise with robberye, howe longe deke they their Cities, their houses, their possessions, and persons, the more will I paryshe theym for their synnes, sayeth the LORD. Like as an whooze enupeth an honest woman, so shal righteousnesse hate;

iniquitie, when she decketh her selfe, and shal accuse her to her face, when he cometh that defendeth, which shal make inquisition for all synne vpon earthe. And therfoze be not ye lyke therewith, nor to the workes thereof: for of euer it be longe, iniquitie shal be taken awaye out of the earthe, and righteousnesse shal reigne among you. Let not the synner saye, that he hath not sinned, for coles of fyre shal burne vpon his heade, whiche saythe befoze the Lorde God and his glozy: I haue not synned. Beholde, the LORD knoweth all the workes of menne, their ymaginations, their thoughtes, and their heartes. & for he spake but the worde: Let the earth be made, and it was made: Let the heauen be made and it was made. In his worde were the starres made, and he knoweth the number of theym. He searcheth the grounde of the deepe, and the treasures thereof, he hath measured the sea, and what it conteyneth. He hath shut the sea in the midst of the waters, and with his worde hath he hanged the earthe vpon the waters. He spredeth out the heauen lyke a basot, vpon the waters hath he founded it. In the deserte and drye wilderness, hath he made springes of water, and pooles vpon the toppe of the mountaynes, that the floudes might poure downe from the stony rockes to water the earthe. He made manne, and putte his heart in the midst of the body, and gaue him breathe, lyfe, and vnderstandinge: yea, and the spirite of the Almighty GOD, whiche made all thinges, and hath searched the grounde of all the secretes of the earthe. He knoweth all your ymaginations and inuentions, and what ye thinke when ye syn, and would hyde your synnes. Therfoze hath the Lord searched & sought out all your workes, and he shal bewray you all. And when your synnes are broughte forth, yee shalbe ashamed befoze men, and your owne synnes shal be your accusers in that daye. What will ye do? What will ye hyde your synnes befoze God

Gen. 1.8

The .iiii. booke

God and his angels: Beholde, God himselfe is the Judge, feare him, leaue of from your sinnes, and forget your unrighteousnesses, and medle nomore with them: so shall God leade you forth, and deliuer you from all trouble. For beholde, the heate of a great multitude is kindled ouer you, & they shall take away certayne of you, and fede the ydle with ydols, & they that consent vnto them, shalbe had in derision, laughed to scozne, and troden vnder foote. For vnto the places, there shalbe a place, and in the nexte cities a greate insurrection vpon those that feare the Lord. They shalbe like mad men, they shall spare no manne, they shall spoyle and waste suche as feare the Lord, the gooddes shall they take from them, and shut them out of their houses. Then shal it be knowne who are my chosen, and they shall be tried as the gold in the fyre. Heare, O ye my beloued, sayth the Lord, beholde the days of trouble are at hand, but I will deliuer you from the same. Be not ye afraide, despayre not, for God is your captayne. who so keepeth my commandementes and preceptes (sayeth the Lord God) let not your synnes wey you downe, and let not your unrighteousnesse be lyfte vp. Woe be vnto them that are subdued vnto their synnes, and tangled in their wickednes. Lyke as a fyeelde is hedged in with bushes, and the pathe thereof couered with thoznes, that noo man may transyle thowowe: and so is he taken, and cast in the fyre, and byent.

The ende of the fourth Booke of Esaias.

The Booke of Tobias.

The fyrst Chapter.

Tobias was of the tribe and Citie of Nephtaly, whiche lyeth in the hye countreys of Galilee, where Aulon, the

way toward the west, hauing the citie of Sephet vpon the lefte syde. Though he was taken prisoner in the days of Salmansar king of the Assyrians, neuerthelesse byng in captiuitie, he forsoke not the way of truth. In somuch, that whatsoener he might get, he parted it dailie with his fellow prisoners & brethren, that were of his kinred. And thogh he were ynger then all they in the tribe of Nephtaly, yet did he not behaue himselfe childishly in his woorkes. And when all the other wente to the golden calves, whiche Jeroboam the king of Israel had made, he him selfe alone fled all their companies, and gat him to Jerusalem, vnto the Temple of the Lord, and there worshipped the Lord God of Israel, saythfully offering of all his fyist frutes and tithes, so that in the thirde yere he ministred all the tythes vnto the strangers and conuertes. These and suche like thinges did he obserue, according to the lawe of God, when he was yet but younge. But when he was a man, he took of his owne tribe, a wyfe called Sara, & of her he gat a son, whome he called Tobias, after his owne name, and taught him from his yowth vp, to feare God, and to refrayne from all synne. Howe when he with his wyfe, bys sounne, and with all his kinred, was come in to captiuitie vnto the citie of Ninne, what time as they all did eate of the meates of the Heathen, he kepte his soule, and was neuer despyled in their meates. And so so muche as he was mindfull of the Lord in all his heart, God gaue him fauour in the sighte of Salmansar the king, whiche gaue him power to go where he woude, and so had he libertie to do what so euer him lyst. So went Tobias vnto all them that were in prison, and comforted them, and gaue them wholsome exhortations. And when he came to Rages, a Citie of the Medes, hauing ten talentes of syluer (of the thinges wherewith the king had bestowed him) and saue among a great company of people of his kynrede, one Tobiah

whiche was of his owne tribe) being in necessitie, he gaue him the sayd wyghte of spynner vnder an hande wytyng. After a longe season when Salmanasar the kynge was deade, and Sennacherib his sonne reygned in his stead, which hated the children of Israell. Tobias wente dayly thorowout all his kynred, and comforted them, and gaue of his goodes to cure one of them, as much as he might: he fed the hungrye, clothed the naked, and buryed the deade and slayne, and that diligently. And when Sennacherib the kynge came againe and fled out of Ierowp (what time as God punyshed him for his blasphemie) and in his wrath slewe many of the children of Israell. Tobias buried their bodies. But when it was tolde the kynge he commaunded to slay him, and toke away all his goodes. Neuerthelesse, Tobias with his sonne and with his wife fled his waye, and was hid naked, for there were manye that loued him. But after .xlb. dayes the kynge was slaine of his owne sonnes. Then came Tobias againe to his house, and all his goodes were restozed vnto him.

The .ij. Chapter.

After these thinges vpon a solemne daye of the Rorde Tobias made a good feaste in his house, and sayde vnto his sonne: Good thy waye and bringe hither some of our tribe, such as feare God, that they maye make mery with vs. And when he was gone, he came agayne, and tolde his father that one of the children of Israell laye slayne vpon the streete. And immediately he lefte from his table, leste the feaste, came fastynge to the deade corse, tooke him, and bare him pryncely into his house, that when the sunne was downe, he might safelye burye him. And when he had hyd the corse, he did eate his meate with mourning and feare, remembryng the wordes that the Rorde sayeth by the prophete Danna: For hye shalles hall be turne to sorrowe and heauyness. But whyle the sunne was downe,

he wente his waye and buried him. Then all his neyghbours reyned him, saying: It is not longe, since it was commaunded to slay thee because of this matter, and haste scarce escaped the daunger of death, and buriedest thou the deade agayne? Neuerthelesse, Tobias fearinge **G D D** more then the kynge, tooke the bodies of the slayne, and hyd them in his house, and buried them at mydnighte. It happened vpon a day, that he had buried the dead, and was werpe, came home, and layed him downe by the wal, and slept. And while he was a slepe, there fell downe vpon his eyes warme donge out of the swalows nest, so y he was blind. His temptation byd God suffer to happen vnto him, that they whiche came after, mighte haue an example of his patience, lyke as of holy Job. For in so much as he euer feared God from his youth by, and kept his commandementes, he grudged not agaynst God, that the plague of blindness chancelled vnto him, but remayned stedfast in the feare of God, and thanked God all the dayes of his lyfe. For lyke as blessed Job was hadde in derision of kynge, euen so was he laughed to scoone of his elders and kynfolkes, whiche saide vnto him: Where is thy hope, for the which thou hast done almes, and buried the dead? But Tobias rebuked them, and spake: Say not so, for we are the children of holy men, and loke for the life, which God shall geue vnto them that neuer turne their belefe from him. Anna his wyfe went daily to the weaning wycke, and loke what linyng she coude get with the labour of her handes, she brought it. And it happened that she toke a kyd, and brought it home. And when her husband herd it cry, he saide: loke that it be not stolen, restoze it agayne to the owners: for it is not lawfull for vs to eat or to touch any thing of thes. Then was his wife angrie and saide: How is thy hope become vaine openly, and thy almes dedes are manifeste, with these and such like wordes byd he call him in the teeth.

The. iij. Chapter.

Then Tobias toke it heartely, & with teares he began to make hys praycr, sayinge: O Lord thou art righteous, and all thy iudgements are true, yea, all thy waies are mercye, faythfulnes and iudgement. And nowe O Lord, be mynde full of me, & take no vengeance of my sins, neyther remember my misdoedes, neyther the misdoedes of my elders. For we haue not bene obediente vnto thy commaundementes, therefore are we spoyled, broughte into captiuitie, into death, into derision and shame vnto all nations, among whom thou hast scattered vs. And nowe, O Lord, thy iudgements are great, for we haue not done according to thy commaundementes, neyther haue we walked innocentely before thee. And nowe, O Lord, deale with me according to thy will, and command my spirite to be receaued in peace, for more expediente were it for

me to dye, then to lyue. At the same time it happened, that Sara & daughter of Raguell at Rages, a cite of the Medes was sciaundred of one of her fathers handmaidens, namely, that she shoulde haue hadde seuen husbandes, which as soone as they were gone in vnto her, were slayne of the deuill called Asmodeus. Therefore, when she rejoynded the mayden for her fault, she answered her, saying: God let his neuer see son nor daughter of thee more vpon earth, thou killer of thy husbandes. Wilt thou slaye me also, as thou hast slayne seuen men? At this voyce went Sara into an hys chamber of her house, and three dayes and three nightes she nether eat nor drank, but continued in prayer, and besought God with teares, that he wolde deliuer her from this rebuke. Upon the thirde daye it chaunced, that when she had made an ende of prayer, she prayed the Lord, sayinge: Blessed be thy name, O God of our fathers, whiche when thou art wrothe, shewest mercy, and in time of trouble thou forgettest the finnes of them that call vpon thee. Vnto thee O Lord turne I my

face, vnto thee lyfte I my mine eyes. I beseeche thee O Lord, lose me out of the bondes of this rebuke, or els take me utterlye awaye from the earth. Thou knowest Lord, that I neuer had desire vnto man, and that I haue kept my soule cleane from all vncleane lyste. I haue not begite companye with those & passe their time in sport, neyther haue I made my selfe partaker with them that walke in light behanoure. Neuertheless, an husband haue I consented to take, not for my pleasure, but in thy feare. Howe peradventure either I haue bene vniuersallye of them, or els were they vniuersallye for me, or thou happily hast kept me to another husband. For why thy counsell is not in the power of man. But whosoever loueth thee & serueth thee a right, is sure of this, that yf his lyfe be tempted and proued, it standeth in the trynginge, and yf he endure in patience, he shal haue a reward, and be thy lyfe crowned: and yf he be in trouble, that God (no doubt) shal deliuer him: and yf his life be in chastening, that he shal haue leaue to come vnto thy mercye. For thou hast no pleasure in our dampnation: and why after a tyme thou makest the weather saye & still, after weeping & heauynesse, thou graunt great voyce. Thy name, O God of Israel, be prayesd for ever. At the same tyme were both their prayers herd in the sighte of the maiestie of the hys God. And Raphael the holpe Angell of the Lord was sent to helpe theym both, whose prayers came at one time together before God.

The. iij. Chapter.

So when Tobias thought his prayer to be herde, that he might dye, he called vnto him his sonne Tobias, and said vnto him: My sonne heare the wordes of my mouth, and lay them in thine heart, as a foundation. When God taketh away my soule, bury thou my body, and holde thy mother in honoure all the dayes of thy lyfe. For thou oughtest to remember, what and howe great mercys she suffered for thee in her wombe. And when

she also hath fulfilled the time of her life, buy her besyde me. Howe God in thy thought all the dayes of thy lyfe, and besyde, lest at any tyme thou consent vnto sinne, and least thou let slip the commandementes of the Royde our God. Geue aimes of thy goodes, and turn neuer thy face from the poze, and so shall it come to passe, that the face of the Royde shall not be tourned awaye from thee. Be mercifull after thy power. If thou haste muche, geue plesently, if thou haste little, do thy diligence, gladly to geue of that little. For so gaderest thou thy selfe a good reward in the daye of necessitie. For myghte deliuereth from all sinne, and from death, and suffereth not the soule to come into darkness. A great comfort is mercy before the hye God, vnto all them that shewe it. My sonne, keepe thee well from al whoredome, and besyde thy wife. See that no fault be knowne of thee. Let neuer pryde haue rule in thy mynde, nor in thy woode, for in pryde is al destruction. Whosoever worketh any thing for thee, immediately geue him his hye, and take that thy hye seruantes wages remayne not by the ower night. Take that thou neuer do vnto another man, the thing that thou wouldest not another man should do vnto thee. Eat the breade with the hungry and poore, and couer the naked with thy clothes. Set thy bread and wine vpon the buriall of the righteous, and doo not thou eate and drinke therof with the sinners. Take care counsell at the wise. Be alwaye thankfull vnto God, and beseeche him, that he will order thy wayes, and that whosoever thou dealest or takest in hand, it may remayne in him. I certifi thee also my son, that (when thou shalt yet be a babe) I deliuered ten talents of silver vnto Gabelus, at Ragas a cite of the Medes, and his hande wytyngs haue I by me. And therefore seeke some meanes, how thou mayest come by him, and receaue of him the said weight of silver, & geue him his hande wytyngs againe. My sonne, be not greyde: trust it is, we

leade here a poore lyfe: but great good shall we haue, yf we feare God, and depart from all sinne, and do well.

C. e. b. Chapter.

Then answered Tobias his father and said: father, al that thou hast commanded me, will I do and that diligently. But how I shall require this money, I canne not tell. Whether doeth he knowe me, nor I him. What token shall I geue him? And as for the way thither, I neuer knowe it. Then his father answered him, & said: I haue his hande wytyng by me, which when thou shewest him vnsapned, immediately he shall paye thee. But go thy waye now, and get thee some saythfull manne to go with thee for an hye, that thou mayest receaue the monye, while I am yet lyving. Then went Tobias oute, and vpon the strete, he found a saye pong man standinge, guided bye, and as it were one readye to take his tourney. And he knewe not that it was an Angel of God, but saluted him, and sayd: From whence art thou, thou good pong man? He answered: Of the children of Israel. And Tobias said vnto him: knowest thou the waye, that ledeth vnto the contry of the Medes? He answered: I knowe it well, and all those stretes haue I gone of tyme, & haue lodged with our byother Gabelus, that dwelleth in Ragas, a cite of the Medes, which lyeth vpon the mounte Egbathanus. Tobias sayde vnto him: I praye thee tarpe for me, till I haue told my father these thynges. Then went Tobias in, and told his father all. At the which his father marueled, and prynced, that he woulde come in vnto him. Nowe when the Angell came in, he saluted him, and sayde: Joy be with thee for evermore. And elde Tobias sayde: What loye can I haue that sit here in darkness, and see not the light of heauen. The pong man shewd vnto him: he of good chere, & good will shewd thee the waye. And Tobias sayde vnto him: Canst thou bring any sonne to Gabelus, &

The booke

unto the Citle of Rages in Media: And when thou comest agayne, I shall pay thee thy hyre. And the Angell sayde vnto him: I shall leade thy sonne, and bringe him to thee agayne. Then Tobias answered him: tell me I pray thee, of what house or of what tribe art thou? The Angell Raphaell sayde vnto him: I keel thou after the kindred of an hyeling, or seekest thou a gyde for thy sonne to go with him? But that I make thee not carefull, I am Azarias the sonne of great Hananias. And Tobias answered: thou art com of a great kindred: but I pray thee be not displeased, that I despyed to know thy kindred. The Angell sayd vnto him: thy sonne shall I lead forth safely, and bring him whole to thee agayne. Then answered Tobias, and sayd: well, go on your way, and God be in your iourney, and his Angell beare you compagne. So when they hadde prepared all thinges, that they wold take with them in their iourney. Tobias bad his father & his mother fare wel, and they went on their way both together. Now when they were gone: his mother began to weepe, and sayde: The staffe of our age halfe thou taken awaye, and sente him from vs. Wold God that the money had neuer bene, for the which thou hast sent him away. If we had bene content with our povertie, this had bene great riches vnto vs, that we sawe our sonne here. Then sayde Tobias vnto her: weep not, our sonne shall come to vs agayne safe and sound, and thine eye shall se him. For I trust, that the good Angell of God shall beare him downe compagne, and order well all the thinges that he doeth: so that he shall come to vs agayne with ioy. At these wordes his mother left off from weeping, and helde her tongue.

The vii. Chapter.

So Tobias went on his waye, & a dog folowed him, and the first night they abode by the water of Erytra. Then went he out to walke

his feete, and behold, there came forth an horrible fishe to deuoure him. Of whom Tobias was afrayd, and cryed with a loude voyce, saying: Agyde, he cometh vpon me: And the Angell sayde vnto him: Take him by the gill, and brawe him to thee. And he did so, and brawe him vpon the lande. And the fishe beganne to leape as his feite. Then sayd the Angell vnto him: take out the bowels of this fish, and as for the heart, the gall and the liuer, keepe them by thee. For these thinges are necessary and good for medicine. Tobias did so, and roasted the fishe, and they toke him with them in their iourney: the residue they salted, as much as was sufficient for theym, till they came to Rages a citle of the Medes. Then Tobias asked the Angell, and sayd vnto him: I pray thee brother Azarias, tel me, wherto are these thinges good of the fishe thou hast bidden me keepe? The Angell answered him, and sayde: If thou layest a pike of the berr vpon the coales, the fumes thereof dyueth away all manner of euill spirites, whether it be from man or from woman, so that from thence forth the same shall come no more vnto them. The gall is good to annoyne or to drye the eyes withall, wher as there is any blemishe in them, so that they shal be whole. And Tobias sayde vnto him: where wilt thou that we remaine? The Angell answered and sayd: here is a nye kinsman of thine, one Raguel by name, which hath a daughter called Sara, and hath nyne other sonne nor daughter but her. All his good belongeth vnto thee, and thou shalt marry her, and therefore desyre her of her father, and he shall geue her thee to wife. Then answered Tobias and sayd: As I vnderstande, she hath bene married vnto seven husbandes, and they all are deade: and I haue heard saye, that the deuil dwelleth there. I am afrayd therefore, lest such thinges happen vnto me also, whiche yett come to passe. For I am the only sonne of my father and my mother. I shoulde bringe them to thee

age with sorrowe to their graues.

Then saide the angell Raphael vnto him: Heare me, and I will tell thee what they be, of whom the deuill hath power. Namely, they that receaue marriage of such a fashion, that they shut God out from theim, and from their hearts, and geue theim selues to their owne luste, euen as it were an horse and mule, whiche haue no vnderstanding: vpon such hath the deuill power. But when thou takest her, and arte come into the chamber, withhold thy self from her thre daies, and geue thy diligence vnto nothing but vnto prayer with her. And in the fyrste nyght, roske the liuer of the fishe, and the deuill shalbe driuen away. The seconde nyght shalt thou be receaued into the company of the holy patriarkes, The thirde night shalt thou obteyne the blessing of God, so that whole children shall be borne of you. After the thirde night, take the mayden in the feare of God, and more for the desyre of children, then for any fleshely luste: that in the seede of Abraham, thou mayest obteyne the blessing in children.

The. viij. Chapter.

Then went they in to Raguel, which receaued them ioyfully. And when Raguel looked vpon Tobias, he sayde vnto Anna his wyfe: Howe lyke is this yong man vnto my sisters sonne? And when he had spoken this, he saide: Whence be ye good brethren? They said: Of the tribe of Nephthtaly, out of the captiuitie of Ninine. Then said Raguel vnto them: knowe ye my brother Tobias? They saide: yea, we knowe him well. And when they had spokē much good of him, the angell sayde vnto Raguel: Tobias of whō thou askest is this yong mans father. Then Raguel bowed him selfe doونه, & wept, take him about the necke & kissed him, and said: Gods blessing haue thou my sonne; for thou art the sonne of a good vertuous man. And Anna his wyfe, and Sara his daughter wepte also. And when they had talked together

Raguel hadde kyll a swether, and to make a feast. And when he prayed the to sit doونه to dynner. Tobias said: I will neyther eate nor drinke here this day, except thou first graunt me my petition, and promise to geue me thy daughter Sara. When Raguel hearde this, he was astonied: for he knewe, what had happened vnto the other seuen men, that wente in vnto her, and hee beganne to feare, that it shoulde chaunce vnto him also in lyke maner. And while he stode so in doubt and gaue the yonge man no answer, the angell said vnto him: Feare not to geue him thy daughter, for vnto this manne that feareth God, belongeth thy daughter to wyfe, therefore mighte none other haue her. Then sayd Raguel: I doubt not, but God hath accepted my prayers and teares in his sight: and I truste he caused you to come vnto me for the same intent, that this daughter of myne might be married in her owne kinned, accordinge to the lawe of Moyses. And now doubt thou not, but I will geue her vnto thee: So hee tooke the ryghte hande of his daughter, and gaue her into the right hande of Tobias, and sayde: The God of Abraham, the God of Isaac, and the God of Jacob be with you, ioyne you together, and fulfill his blessing in you. And they tooke a letter, and made a writinge of the marriage. And then made they merve, and prayed God. And Raguel called Anna his wife vnto him, and badde her prepare another chamber, and thither he brought Sara his daughter, and shee wepte. Then saide he vnto her: Be of good chere my daughter, the Lorde of heauen geue thee ioy, for the heuiness that thou hast suffered.

The. viij. Chapter.

Now after that they had supped, they broughte the yonge man into her. Then thought Tobias vpon the wordes of the Angel: and toke out of his bagge a piece of the lyuer of the fishe, and layed it

The booke

vpon the hoate coales. So the Angell
 Raphael toke holde of the deuill, and
 sent him away, and bounde him in the
 wildernes of the hyer Egipte. Then
 spake Tobias vnto the virgin, & said:
 My Sara, let vs make our prayer vn-
 to God to daye, to morowe, and ouer
 morowe: for these three nightes wil
 we reconcile our selues with god: and
 when the thirde holy night is past, we
 shal toyne together in the duty of ma-
 rriage. For we are the children of holy
 men, and we maye not come together
 as the heathen that knowe not God.

When shode they bp both together, and
 besought God earnestly, that he wold
 preserue them. And Tobias saide: O
 Lord God of our fathers, prayed be
 thou of heauen and earthe, of the sea,
 welis and floudes, and of all thy crea-
 tures that be therin. Thou madest A-
 dam of the mould of the earthe, and

Gene. 2.

gauest him Eua for an helper. And
 now lord thou knowest that it is not
 because of voluptuousnes that I take
 this sister of mine to wife, but onely
 for the loue of children, in whom thy
 name be blessed for euermore. And
 Sara sayd: haue mercy vpon vs (O
 Lord) haue mercy vpon vs, and let vs
 both come whole and sound together
 to a good age. And about the cock cro-
 wyng, it happened, that Raguel cal-
 led his seruantes, and they went
 with him to make a grane. For he
 saide: it is chaunced now vnto him
 peraduenture, as it did vnto the other
 seuen menne that went in vnto her.
 Now when they had made the grane
 Raguel came agayne to his wife and
 said vnto her: send one of thy maides,
 to loke if he be dead, that I may bury
 him afore it be light day. So she sente
 a maiden to see, which when she came
 into the chamber, founde them whole
 and sounde, sleeping together. And so
 she came againe, and brought good ti-
 dinges. Then Raguell and Anna his
 wife prayed the Lord, and sayd: pray-
 sed be thou, O Lord God of Israel,
 for it is not happened vnto vs, as we
 thought. For thou hast dealt merciful-
 ly with vs, and put away fro vs the

enemye that persecuted vs, and hath
 shewed mercy vnto yonder two be-
 leued, O Lord, cause them to magnifye
 thee more perfectly, and to offer the sa-
 crifice of thy people, and of their belch,
 that all people maye knowe that thou
 onely arte God in all the earth. And
 immediatly Raguell commaunded
 his seruantes to fyll the grane, that
 they had made with erth, afore it was
 light, and had his wife prepare a feast
 and to make ready al things that wer
 necessary for meate, to suche as wente
 by the waye. He caused two fat hyne
 also, and foure wethers to be slayne,
 & the meates to be prepared for all his
 neighbours and frendes. And Ragu-
 ell charged Tobias to remayne with
 him two weekes. As for all the good
 that he had, he gaue Tobias the halfe
 of it, and made this writing, that the
 halfe which remained, should fall vn-
 to Tobias after their death.

The .ix. Chapter.

Then Tobias called vnto him
 the Angell, whom he thought
 to haue bene a man, and sayde
 vnto him: Brother Arias, I pray
 thee hearken vnto my wordes: If I
 shold geue my selfe to be thy seruant,
 I shal not deserue thy providence.
 Nevertheless, I beseech thee, that thou
 wilt take the brailles and the seruan-
 tes, and go vnto Gabelus in Medes
 the citee of Medes, and deliuer him
 his hande writinge, and receaue the
 money of him, and pray him to com to
 my marriage. For thou knowest thy
 selfe, that my father dothe number the
 daies: and yf I tary one daye longer,
 he will be sorie in his mynde. Nowe
 seeest thou howe earnestly Raguel
 hath required me, soo that I can not
 saye him nay. Then toke Raphael
 foure of Raguells seruantes, and
 two Camells, and went vnto Me-
 ges, the Citie of the Medes: and
 when he had found Gabelus, he gaue
 him his hande writinge, and receaued
 all the money. He tolde him also of
 Tobias the sonne of Tob, howe all
 thinges hadde happened, and caused
 him to come with him to the marriage.

Now when he cam into the house of Raguell, he found Tobias sitting at the table, & he leaped vp, and they kissed one another, and Gabelus wepte, and prayesd God, and sayd: The blessing of the God of Israel haue thou, for thou art the sonne of a right vertuous and iust man, and of one that feareth God, and geueth greete almes. And blessing haue thy wife, and your elders, that ye may see your children, and your childrens children, vnto the thirde and fourth generation, and your seede be blessed of the God of Israel, whiche reigneth world without end. And when they all hadde sayd Amen, they went to the feast, but with the feare of the Lord, held they the feast of the mariage.

The .x. Chapter.

NOWE while younge Tobias made long taryng, by reason of the mariage, his father was full of care & heynnes, & thought what should be the cause, that my son taryeth so longe? Or why should he be kept so long there? Peraduenture Gabelus is dead, & no mā wil geue him money. Thus began he to be very sorrowfull, he and Anna his wife with him, and began to wepe both together because their sonne was not come agayne vnto them at the day appointed. As for his mother, she wept with discomfortable teares, and sayde: Wo is me, my sonne: Oh what ayled vs to send thee away into a strange country, thou light of our eyes, thou staffe of our age, thou comforte of our lyfe, thou hope of our generation. Seeing all the things that we haue, are onely in thee, we should not haue sent thee away from vs. Then Tobias comforted her, and sayd: Hold thy tongue, and be not discomforted: our son is whole and sound, the man that we sente him withall, is saythfull ynough. Neuer thelesse, he might in no wise be comforted, but dayly went out, looked about, and went about all the streetes, wherby he thought he should come agayne: that (if it were possible) he might see him comminge a farre off,

But Raguel sayde vnto his sonne in lawe: O tary here, and I shall sende a messenger vnto thy father Tobias, to tell him that thou arte in good health. Tobias sayde vnto him: I am sure, that my father and my mother counte euery day, and that their herts are sorre. So when Raguell prayesd Tobias with many wordes, and woulde in no wise heare him: he deliuered Sara vnto him, and the halfe part of all his good: in seruantes, and handmaydens, in sheepe, in Camels, and in kyne, and muche money, & so sent him away from him with peace and ioye, and sayd: The holy angell of the Lord be with you in your iorney, and bring you sooth safe and sound, that ye may fynd al things in good case with your elders, and that myne eyes maye see your children afoze I dye. So the elders embraced their daughter, kissed her, and let her go, exhorting her to honoz her father and mother in lawe, to loue her hal bande, to rule well her household, to kepe her hous in good order, and to shewe her selfe faultlesse.

The .xi. Chapter.

AS they nowe were goinge homewarde agayne, vpon the xi. daye, they came to Charra, whiche lyeth in the halfe waye towarde Ninue. And the angel sayde: Brother Tobias, thou knowest howe thou hast left thy father: therefore if it please thee, we two will goe befoze, and lette the household, with thy wyfe and the cattell come soft and faire after vs. And whē Tobias was content that they should goe befoze, Raphael sayd vnto him: Take of the gill of the fishe with thee, for it shal be necessary. So Tobias toke of the gill and they went their way. But Anna, the mother of Tobias sat dayly by the way side, vpon the toppe of an hill, from whence she mighte see farre about her. And while she was waytynge there for his comming, she looked a farre off, and anone she perceaued her sonne comminge, and ranne

The booke

and told her husband, saying: Behold thy sonne cometh. And Raphael sayde vnto Tobias: As soone as thou comest into the house, immediatly worship the Lord thy God, and geue thanks vnto him: then go to thy father, and kisse him: and strike his eyes ouer with the gail of the fishe that thou hast brought with thee. For be sure, that his eyes shall straight way be opened, and thy father shall see the light of heauen, and shal reioyce at the sight of thee. Then the dogge that had bene with them in their iourney, ran before, and came as a messenger, and wagged with his tayle for gladnesse.

E So the blind father arose, and began to runne, and stumbled with his fete, and gaue a seruauant his hande, ran to mete his sonne, receaued him, and kissed him, he and his wife, and they began to weepe for ioy. Now whē they had worshipped and thanked God, they sat downe. Then tooke Tobias of the fishes gail, and anoynted his fathers eyes, and taried halfe an houre. and then began the blemishe to go out of his eyes, like as it hadde bene the whyte skinne of an egge: which Tobias tooke and dreyde from his eyes, and immediatly he receaued his sight. Then they prayd God, he and his wife, and all they that knewe him.

And Tobias sayde: O Lord God of Israell, I geue thee prayse and thanks, for thou hast chastered me, and made me whole. And lo, now we doo I see my sonne Tobias. After seuen dayes came Sara his sons wife also, whole and sound with all the household and cattell, with camels and much money of his wyues, and with the money that he had receaued of Gabelus; and he tolde his father and his mother all the benefites, which God had done for him, by the man that led him. Achior also and Rabsath Tobias sister sons came, and wer glad and reioyced with him, by reasō of all the good that God had shewed vnto him. And so for the space of seuen dayes they made mery, and were right ioyfull euerychone.

The .xij. Chapter.

Then Tobias called his sonne vnto him, and sayd. What maye we geue this holy manne, that went to thee? Tobias answered his father, and said: Father what reward shall we geue him? O what things can deserue his benefites? He hath bene my gyde, and brought me safe agayne, he receaued the money from Gabelus, he caused me to get my wife, he droue the euill spirite from her, he hath bene an occasion of gladnesse to her father and mother, he deliuered me, that I was not deuoured of the fishe, he hath made thee to see the light of heauen, yea, we all haue receaued great good of him. Howe shoulde we worshiply deserue these thynges vnto him? But I pray thee my father, that thou wilt desire him, yf happely he will vouchsafe, to take with him the halfe of all that we haue brought. So the father and the sonne called him, tooke him aside, and beganne to praye him, that he would be content to take in good worth, the half part of al that they had brought. Then said he secretly vnto them: Praise yet the God of heauen, and geue thanks vnto him before all men liuing, for he hath shewed his mercy vnto vs. It is good to hyde the kinges secretes, but to shewe and to praise the workes of God, it is an honorable thyng. Prayer is good with fasting, and mercy is better, the to hoorde by treasures of golde. For mercy deliuereth from death, cleneth sinne, and causeth to finde euerylastyng lyfe. But they that do sinne and vnrightheousnes, are the enemies of their owne soule. Wherefore I tell you trueth, and will hide nothinge from you. When thou prayest with teares, and buryest the deade, and ledest thy dyner, and hiddest the deade in thy house vppon the daye time, that thou mightest burpe them in the night, I offered thy prayer before the Lord. And because thou was accept and beloued of God, it was necessary, that temptation should trye thee. And now hath the Lord sent me to heal thee, and to deliuer Sara thy sons wife from

D the euill spirits. For I am Raphael
an angell one of the seven that stand
before God. When they heard this,
they were sore afraide, and trembled,
and fell downe vpon their faces vnto
the ground. Then sayde the Angell:
Peace be with you, feare not. Where
as I haue beene with you, it is the
will of God: geue prayse and than-
kes vnto him. You thoughte that I
did eate and drinke with you, but I
use meate that is inuisible, and drinke
that cannot be seene of menne. Nowe
therefore is the time that I muste
turne agayne, vnto him that sente me,
but be ye thankfull vnto God, and tel
out all his wonderous woorkes. And
when he had spoken these wordes, he
was taken away out of their sighte,
so that they sawe him nomore. Then
fel they downe flat vpon their faces
by the space of thre houres, and prai-
sed God: when they rose vp, they told
all his wonderous woorkes.

C The. xiiij. Chapter.

Then olde Tobias opened his
mouth and praysed the Lord
and sayde: Greate arte thou O
Lord for evermore, and thy kingdome
worlde without ende: for thou scour-
gest and healest, thou ledest vnto hel,
and bringest out agayne, and there is
none that may escape thine hande. O
geue thanks vnto the Lord, ye chil-
dren of Israel, and prayse him in the
sight of the heathen. For amonge the
heathen which knowe him nor hath
he scattered you, to the intende that ye
should shewe forth his marvelous
woorkes, and cause them for to knowe
that there is none other God almighty
but he. Hee hath chastened vs for
our misdedes, and for his owne mer-
cy sake shal he saue vs. Consider then
howe he hath deale with you, and
prayse him with feare and drede, and
magnify the euerlasting king in your
woorkes. I wil prayse him euen in the
land of my captiuitie, for he hath shew-
ed his maiesty vnto a sinful people.
Come you therefore, O ye sinners,
and do righteousness before God, and
be ye sure, that he will shewe his mer-

cy vpon you. As for me and my son,
we wil reioyce in God. O prayse the
Lord all ye his chosen, hold the dayes
of gladnes, and be thankful vnto him.
O Jerusalem thou cite of God, the
Lord hath punished thee for the wo-
kes of thine owne handes. O prayse
the Lord in thy good things, and geue
thanks to the euerlasting God, that
he may build vp his tabernacle again
in thee, that he may call agayne vnto
thee, all suche as be in captiuitie, and
that thou mayest haue ioye for euer-
more. With a fayre lighte shalte thou
shine, & at the endes of the worlde shal
honoure thee. The people shal come
vnto thee from farre, they shal bringe
giftes, and worship the Lord in thee,
and thy land shal they haue for a sanc-
tuarie, for they shal call vpon the
greate name of thee. Cursed shal
they bee that despise thee, and all that
blaspheme the, shalbe condemned, but
blessed shal they be that builde thee
vp. As for thee, thou shalt reioyce in
thy children, for they all shal be bless-
ed, and gathered together vnto the
Lord. Blessed are all they that loue
thee, and that be gladd of thy peace.
Prayse thou the Lord, O my soule,
for the Lord our God hath deliuered
his cite Jerusalem from all her trou-
bles, I will count my selfe happy, yf
my seeds remaine to see the clerenes of
Jerusalem. The gates of Jerusa-
lem shalbe build with Saphire and
Smaragde, and all the compasse of
her walles with precious stones. Til
her streetes shal be paved with whitte
marble stone, and in al the stetes shal
Alleluya be songe. Praysed be the
Lord, whiche hath exalted her, that
his kingdome may be vpon her for
euermore. Amen. And so Tobias
made an ende of his talking.

C The. xliij. Chapter.

After that Tobias hadde
gotten his sight agayne, he li-
ued. xliij. yeares, and sawe his
childers children. Nowe whē he was
C. and. ij. yeare olde, he dyed, and was
buried honozablye in Ninive. For
when he was sixe and fifty yeares of
age

The first Chapter.



ARphaxat the king of
Medes subdued ma-
nye people vnto his
dominion, & builded
a noble strong cite
which he called Eg-
bathanis. The wal-
les of it made he of fre stone, four squa-
red seuentie cubites hie, & thirty cubi-
tes brode. He made towres therpon
an hundred cubites hie. But vpon the
four corners, euery side was twenty
fote brode. He made the portes in the
height like as the towres. This king
trusted in his mighty host, and in his
glorious charrets. So in the twelfth
yeare of his reigne, it happened, that
Nabuchodonosor the king of the Assi-
rians, which reigned in the great Cy-
tie of Ninue, foughte agaynst Ar-
phaxat, and overcame him in the great
field called Ragan, besyde Euphrates
and Tigris and Tadason in the field
of Erioth the kinges of the Gypses.
Then was the kingdome of Nabu-
chodonosor exalted, and his heart was
lyfte vp, and he sent vnto al them that
dwelte in Celicia, in Damascus, in
Libanus, and vnto the heathen that
dwelte in Carmel and Cedar, and to
suche as dwelt in Galile, in the great
felde of Elazelon, to all theym that
wer in Samaris, and beyond the wa-
ter of Jordan vnto Jerusalem, and
the whole lande of Iesse vnto the
mountaynes of Ethiopia. Vnto all
these did Nabuchodonosor the kinge
of the Assirians sende messangers.
But they al with one consent would
not agre vnto him, & sent 4 messengers
agayne emptye, and put them awaye
without honour. Then Nabuchodo-
nosor the kinge tooke indignation at
all those lands, & swore by his thron
and by his kingdome, that he would
be auenged of all those countreys.

age he lost the sight of his eyes, and
when hee was thre score yeaere olde,
he gat his sight again. The residue of
his life led he in ioy, and increfed well
in the feare of God, and departed in
peace. But in the houre of his death
he called vnto him his sonne Tobias
and seuen ponge springaldes his son-
nes children, and said vnto them. The
destruction of Ninue is at hande, for
the word of the Lord cannot faile, and
our brethren that are scattered out of
the lande of Israel, shall come thither
again. And the whole land of it that
hath bene waste, shalbe filled, and the
house of God that was bren in it, shal
be builded again, and all such as feare
God, shall retorne thither, the hethen
also shal forsake their idols, and come
to Jerusalem, and dwell there, and al
the kinges of the earth shalbe glad of
her, and worship the Lord God of Is-
rael. And therefore my children, heare
your father. Serue the Lord in the
trueth, seeke after his will, and do the
thing that pleaseth him. Command
your children that they do right, geue
alms, be mindful of God, and euer to
be thankfull vnto him in truth, and
with al their power. Heare me now
therefore my children, and abyde not
here, but in what daye sooner ye haue
buried your mother beside me, get you
from hence. For I see, that the wic-
kednes of it shal bring it to destructi-
on and end. After the death of his mo-
ther, Tobias departed away fro Ni-
nue, with his wife & children, & with
his childrens children, & cam agayne to
his father and mother in law, & found
the whole, & in a good age, & tooke the
care of the. And he closed their eyes, &
was heire vnto Raguel's goodes, and
saw the first generation, and his chil-
ders children. And whē he was .xxix.
yeare of age, he died in the feare of the
Lord, and his kinsfolkes buried him,
and all his posterity continued in good
life, & holys conuerlation, so that they
were loued & accepted both of God &
man, and of all the people of the land.

The end of the boke of
Tobias.

The .ij. Chapter.

In the thirteenth yere of King Nabuchodonosor, vpon the .xii. day of the first moneth, it was devised in the court of Nabuchodonosor the king of the Assyrians, that he shoulde defende him selfe. So he called vnto him all the elders, all his captaynes, and men of warre, and shewed them his secret counsell, and told them that his purpose was to bringe the whole earthe vnder his dominion. Nowe when they were all content with this saying, Nabuchodonosor the king called Holofernes the chiefe captayne of his warres, and said vnto him: Go thy way forth agaynst all the kingdomes of the west, and specially agaynst those that haue despised my commaundemente. Thou shalt spare no realme, all strong cities shalt thou bringe in subiection vnto mee.

Then Holofernes called together all the captaynes and rulers of all the power in Assyria, and mustred the soldiers vnto the hoste (like as the kinge commaunded him) namely, an hundred and twentie thousand fightinge men vpon foote, and twentie thousand archers vpon horsebacke. All his ordernance sente be before with an innumerable multitude of camelles, so that the hoste was well provided for with oren, and small cattell, and that without number. He caused corne to be prepared out of all Syria for his hoste.

Muche golde and silver also tooke he out of the kinges house. So he tooke his iourney, he and all his hoste, with charrettes, horsemenne, and archers, of whom there were so manye, that they couered the grounde of the lande, lyke the grethoppers. And when he was gone past the borders of the Assyrians he came towarde the great mountaynes of Ange, whiche lye vpon the left side of Celicia: and so went he by into their castels, and wanne euery strong holde. As for the welthy cite of Mochus, he brake it downe, and spoiled all the chylidren of Charlis and the Amarians, which lay toward the wilderness, and vpon the South syde of the lande of Chelon. He wente over

Euphrates also, and came into Mesopotamia, and brake downe all the hye cities that were there, from the brooke of Hambe till a man come to the sea: and he toke the borders in from Celicia vnto the coastes of Taphet toward the Southe. He caried awaye all the Medians, and spoiled all their gooddes, and whosoeuer withstode him, he slew the ym with the swearde. After this he went downe into the fildes of Damascus in the tyme of haruest, and bent by all the corne and all the trees, and caused the vines to be cutte downe. And the feare of him fell vpon all them that dwelt vpon the earth.

The .iij. Chapter.

So the kinges and princes of all cities and landes sent their Embassadors: namely, they of Syria, and Mesopotamia, Siria Sobal, and Libia, and Celicia, which came to Holofernes, and sayd: Let thy wrath cease towarde vs, it is better for vs to serue the great kinge Nabuchodonosor with our lynes, and to be subiecte vnto thee, then that we shoulde dye, and be slayne, and receaue greater hurte. All our cities and possessions, all mountaynes and hylles, all feldes, greates and small cattell, sheepe, goates, hoxes and cammicles, all our gooddes and householdes, be in thy power, vnder thy subiection, be it all together. We oure selues also and our childerene will be thine owne, come vnto vs a peacable Lord, and ble our seruice at thy pleasure. Then came Holofernes downe fro the mountaynes with horsemen & great power, and conquered all strong fenced Cities, and all that dwelte in the lande. And out of all cities he tooke stronge meane, and suche as were meete for the warre to helpe him. There came suche a feare also vpon those countreys, that the indwellers of all the Cities, the Princes, and rulers, and the people together, wet forth to mete him as he came, and receaued him honorably with garlandes & torches, with

The booke

With daunces, tabzettes, and pyper. Neuerthelesse, though they did this, yet might they not swage his rygorous stomacke: but he destroyed their cities, and hewed downe their woddes. For Nabuchodonosor the king had commaunded him, that he should roote out all the goddes of the lande, to the intent that he onely mighte be called & taken for the God of the nations, which Holofernes with his power brought vnder him. So wente he thowow Siria Hobal, and thowow all Tppamia, and all Mesopotamia, & came to the Idumeans, in the lande of Gabaa, and Septopolite, and tooke their cities, and remayned there thirtye dayes, wherein he caused all the whole multitude of his hooſte to be gathered together.

The. iij. Chapter.

Vhen the chyldren of Israell that dwelte in Ierowp, heard this, they were soze afrayde of him. Ther came such trembling also and feare vppon them, that they sorowd he shoulde doo vnto the Citie of Ierusalem, and the temple of the Loyde, as he had doone to other cities and their temples. So they sent into all Samaria rounde about vnto Jericho, tooke in, and occupied all toppes of the mountaynes, and made fast the townes with walles, and prepared cozne for theim agaynst the battaile. Eliachim also the Priest wrote vnto all them that dwelt toward Esdolan (whiche lieth ouer agaynst the great field by Dothaim) and vnto all those by whom men might haue passage vnto them, that they should take in the waies of the mountaynes, wherby there might be any waye and passage to Ierusalem, & that they should hold diligent watch where any strait was betwixt the mountaynes. And the chyldren of Israell did as Eliachim the Priest of the Loyd had commaunded them. And all the people cried earnestly, and humbled their soules with fastinges and prayers, they and their women. The Priestes putte on

heary clothes, and layde the yonge babes before the temple of the Loyd, and covered the aulter of the Loyde with an heary clothe. And with one accord they cried vnto the Loyde God of Israell, that their chyldren shoulde not be geuen into a praye, and they wyues into a spoyle, that their Citie shold not be layd wast, and that their Sanctuarie shold not be inhallowd, and so they to be a shame and rebuke vnto the heathen. Then Eliachim the hye priest of the Loyd went round about al Israell, and spake vnto them, saying: We ye sure, that the Loyd wil heare your petitions, yf ye continue stedfaste in fastinges and prayers, in the syghte of the Loyde. Remember Mopſes, the seruaunte of the Loyde, whiche ouerthrewe the A malechites (that trusted in their mighte and power, in their hooſte, in their shieldes, in their charettes and hoysmen) not with weapons, but with holpe prayers. Euen so shall all the enemies of Israell be, yf ye continue in this worke that ye haue begonne. So vppon this exhortation, they continued in prayer before the Loyd. In so much that they which offered dyent sacrifices vnto the Loyd, offered the offrings vnto the Loyde beyng arayed in heare chothes, and ashes vpon their heades. And they al besought God from their whole heart, that he would visite his people of Israell.

The. v. Chapter.

Ad worde came to Holofernes the Prince of the warres of the Assyrians, that the chyldren of Israell prepared them selues to make resistance, & how they had stopped the waies betwixt the mountaynes. Then was he exceeding wroth, and called all the Princes of Moab, and the Captaynes of Ammon, and sayde vnto them: Tell me what people is this, that kepeth in the mountaynes? What manner of cities are they? What is their power? What manner of host haue they? Who is their captaine? And why do they despise us

more then all those that dwell in the East, and come not forth to meete vs, that they might receaue vs with peace: Then Achioz the captayne of the Ammonites answered, and sayd: Sir if it please thee to heare, I will tell the truth befoze thee, concerninge the people that dwell in the mountaynes, and there shall no lye go out of my mouth. This people is of the generation of the Chaldees, they dwell first in Mesopotamia, for they wold not folowe the goddesses of their fathers that were in the land of the Caldees, and so forsoke they the customes of their forefathers (whiche had manye gods) and worshipped one God, that made heauen and earth: which also commended the, that they shoulde go fro thence, and dwell at Haran. Howe when there camme a dearthe into the whole lande, they went downe into Egypt, and ther they dwell. four. C. yeres, in the which they multiplied so greatly, that they hoost might not be numbyed. And when the King of Egypt oppressed them, and subdued them in building of his Cities with making of clay and bricke, they cryed vnto God their Lord which punished the whole lande of Egypt with dyuers plagues. Howe when the king of Egypt let them go their way, and the plague ceased, and then folowed after them, to take them, and to bring them agayne into his seruice, while they were fleeing away, the God of heuen opened the sea, so that the waters stode fast vpon both the sydes as a wal, and these went through the botome of the sea by thod. In the which place whē an innumerable people of the Egyptians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one, to tel the that came after, how it happened. So whē this people was passed through the red sea, they cam into the wilderness of mounte Sinai, where neuer man might dwell afoze, and wher the soules of man had neuer rested. There were the bitter waters made sweete by them, that they might drinke, and

fozty yeres had they meat from heauen. Wherefoener they went (without bow and arrowe, without buckler or sword) they God fought for them, and caused them to haue the victorie. Yea, no man was able to hurte this people, except it were so, that they departed vnsaythfullye from the worshipping of the Lord they God. But as oft as they worshipped any other besyde they God, he gaue them ouer to bee spoyled, to be slayne, and to be putte to confusion. Neuerthelesse, as oft as they were forye for departinge from the worshipping of they God, the same God of heuen gaue them power and strength to withstand they enemies. Howe ouer, they slew the kings of the Cananites, Jebusites, Hethites, Hethytes, Hecytes, and Amorites, and of al the mighty in Hesebon and tooke their landes and Cities in possession: and so longe as they sinned not in the sight of they God, it went wel with them, for they God hateth vnrightheousnes. For in times past when they went out of the waye, which God had geuen them, that they shoulde walke in it, they wer destroyed in diuers battels of many nations, and many of them were caried awaye prysoners into a strange countrey. But now lately they haue tourned the selues agayn vnto the Lord their God, & are come together again out of the countreyes where they wer scatred abroad: and thus haue they conquered these mountaynes, and dwell therein: and as for Ierusalem where they Sanctuary is, they haue it agayne in possession. And therfore my Lord, make diligent inquisition, if this people haue done wickednes in the sight of they God, then let vs go by agaynst them. For doubtlesse they God shall deliuer them into thy handes, and subdue the vnto thy power. But if this people haue not displeased they God, we shal not be able to withstand them, for they God shal defend the, and so shall we be a shame to all the world. Howe when Achioz hadde spoken out these wordes, all the great men of Holofer-

men were wroth, and thought to slay him, and sayd one to another, what is hee which dare saye, that the children of Israel are able to withstand Nabuchodonosor the king and his hoste: where as they are an vnswounded people, withoute strengthe or vnderstanding of the fences of warre: That Achioz therfore may knowe that he hath diseaued vs, we will go by into the mountaynes, and when the mightye men of them are taken, he also shalbe sicke with the sword, that all people may knowe, that Nabuchodonosor is the God of the earth, and that there is none other without him.

The. vi. Chapter.

S When they had lette off speaking, Holofernes toke soze indignation, and sayde vnto Achioz: For so much as thou hast prophesied vnto vs, saying: that the people of Israel shalbe defended of theyr God, I will shewe thee that there is no God but Nabuchodonosor. Yea, when we slaye them all as one manne, thou also shalt perishe with them throughe the sword of the Assyrians, and all Israel shalbe destroyed with thee, and then shalt thou seele that Nabuchodonosor is the Lord of the whole earth. Then shal the sword of my knight-hood go through thy sides, and thou shalt fall downe sicke amonge the woundes of Israel, and shalt not come to thy selfe agayne, but be utterly destroyed with them. But if thou thinkest thy prophesie to be true, why dost thou then change thy colour? why art thou afrayde? Thinkest thou that my wordes are not able to be performed? But that thou mayest knowe that thou shalt seele these things with them, beholde, from this houre forth will I send thee vnto yonder people, that when the punishment of my sword (whiche they haue woorthely deserved) falleth vpon them, thou mayest be punished with them. So Holofernes commaunded his seruantes to take Achioz, and to carrie him vnto Bethulia, and to deliuer him into the handes of the children of Isra-

el: Then Holofernes seruautes toke him, and wente throughe the playne fieldes. But when they dyd come vnto the mountaynes, thelinge came out agaynst them: Nevertheless they gat them asway by the syde of the mountayne, and bound Achioz handes and foote to a tree, and so lette him bounde with withes, and towarde gayne vnto their Lord. Notwithstanding, the children of Israel were done from Bethulia, comme vnto him, lofed him, brought him into Bethulia, sette him in the midst of the people, and asked him, what the matter was, that the Assyrians had bound him bound: Was the sonne of Asichas of the tribe of Simeon, and Chamun (which is also called Githoniel) were the principall rulers at the same time. And when Achioz stood in the midst of the Senators, and before them al he told them what answer he gaue Holofernes, to the thing that he asked him, and how Holofernes people would haue slayne him for so sayinge, and howe Holofernes himselfe was wroth, and commaunded him for the same cause to be deliuered vnto the Israelites: that when he overcame the children of Israel, he might commaunde Achioz also to be put to death with diuers tormetments, because he said: God of heuē is their defender. And when Achioz had plainly told out al these thinges, al the people fell downe vpon their faces, praying the Lord, and poured out their prayers together vnto the Lord, with a general complaynt and weeping, and saide: O Lord God of heauen and of earth, beholde theyr pride, and loke vpon our lowlines, and consider howe it standeth with thy sayntes, and make it to be knowen that thou forsakest not those, which hold them fast by thee, and howe that thou bringest them lowe, that presume of them selues, and make theyr boaste in theyr owne strength. So whē the weeping and prayer of the people (whiche they had made the whole day long) was ended, they comforted Achioz, sayinge

The God of our fathers, whose power and strength thou hast prayed, shall so reward thee, that thou shalt rather see their destruction. When the Lord our God then shall geue his servants this libertie, God be also with thee among vs: so that if it please thee thou with all thine maiest dwell with vs. Now when Ozias had ended the counsell, he tooke him into his house, and made a great supper, called the elders to it, and so they refreshed themselves after the fasting. And afterwards was all the people called together, whiche made their prayers al the night longe in the congregation, and besought the God of Israel for helpe.

The vij. Chapter.

The next day, Holofernes commanded his hooke to go by to Bethulia: • There were an hundred & twenty thousand fighting men on foote, and two and twenty thousand horsemen, besyde the preparing of them that were won, and came to them on euery syde out of the countreys and cities whiche he had taken. All these prepared theym selves vnto the battell against the Israelites, and came by the hill side, vnto the top that looketh ouer agaynst Bethulia, from a place whiche is called Belma, vnto Chelmo, that lieth toward Esdelon.

Nowe when the chyldren of Israel saw so great a multitude of the Assyrians, they fell downe flatte vpon the ground, strowed ashes vpon their heads, & prayed with one accord, that the God of Israel wold shew his mercy vnto his people. And so they toke their weapons, and sat betwixt the mountaines in the narrowe place, & kept the way day and night. But while Holofernes was a goyng about, he found the water spring which from the South syde was conueyde into the cite by a Condit, this conmanded he to be destroyed another way, and cutt off the water founteyne. There were welles also not farr from the welles, which they bled secretly, more for pleasure, then for necessity. Then went the Ammonites,

and the Moabites vnto Holofernes, and said: the chyldren of Israel trust neyther in speare nor arrowe, but haue taken in, and kept the mountaynes & hills. That thou maist overcome them therfore, without the striking of any battell, let men to kepe the welles, that they draw no water out of them: So shalt thou destroy them without sword, or at the leaste, they shall be so feeble, that they must be sayd to geue ouer the cite: whiche they thinke not able to be won, for so muche as it lieth in the mountaines. These wordes pleased Holofernes well, & all his men of warre, and he sette an hundred at euery well rounde about. And when this watch had endured twenty daies, the Cisternes and all that had water, failed them: & dwelt in the city of Bethulia, so that in the whole cite they had not drinke inough for one day, for the people had water geue them daily in a measure. Then came the men and women, yong persons and chyldren all vnto Ozias, and sayde all with one voyce: God be iudge betwixt vs and thee, for thou hast delte euill with vs, thou woldest not speke pccably with the king of the Assyrians, therfore hath God selde vs in their hands, and there is no man to helpe vs whereas we are brought downe before their eyes in thirst and great destruction. Therfore gather nowe together all the people that be in the city, that we may al yeld our selues willingly vnto the people of Holofernes: for better it is that we be captiue, and prayse the Lord with our lynes, then to be slaine and perishe, and to be laughed to scoone; and shamed of euery man, when we see our wyues & chyldren dye before our eyes. We take heauen and earth this day to recorde, and the God of our fathers, which punisheth vs according to the deserving of our synnes, and geue you swearing that ye geue by the cite now into the power of Holofernes hooke, that our ende maye be shorte with the sword, whiche els shal endure longe, for wante of water, and for thirst.

Ju. 16.8

Ex. 17.8

When

When they had spoken out these woordes, there was a great weeping and howling in the whole congregation, and that of euery man, and they cried an whole howle longe vnto G D with one voyce, saying: We haue sinned with our fathers, we haue doone amisse, we haue delt wickedly. Thou that art gracious, haue mercy vppon vs, punish our vnrightrousnes with thine owne scourge, & geue not those ouer that knowledgeth thee, vnto a people that knowe thee not, least they say amonge the Heathen: Where is their God? And when they were so weeping with this crying and weeping, that they helde their tongues, Drias stode vp with watry eyes, and said: Take good hertes vnto you (deere brethzen) and be of good chere, and let vs wayte yet these fyue dayes for mercy of the L O R D: peraduenture he shall put away his indignation, and geue glory vnto his name. But if he helpe vs not when these fyue dayes are past, we shal do as you haue saide.

The. viij. Chapter.

AND it happened when these woordes came to the eares of Iudith a widowe, which was the daughter of Merari, the sonne of Idor, the sonne of Ioseph, the sonne of Asa, the sonne of Elai, the sonne of Iammoz, the sonne of Iedeon, the sonne of Rapphoim, the sonne of Achitob, the sonne of Melchias, the sonne of Enam, the sonne of Mathania, the son of Salathiel, the sonne of Shimeon, the sonne of Ruben. And her husband was called Manasses, which died in fyue daies of barley harvest. For while he was bynding the sheaves together in the fildes, the heate came vppon his head, and he died at Bethulia his cite and there was he buried beside his fathers. Nowe was Iudith his beloued widow thyr peres, and sixe moorthen. And in the latter partes of her house, she made her selfe a praye chamber, where she dwelte, being closed in with her maidens. She wore a smocke of heare, and fasted all the daies of her

lyfe, excepte the Sabbathes, and the Moones, and the sollemne dayes that the people of Israel kept. She was a very fayre and beaustifull person. Her husband also had left her great riches, plenteous household, gret vnmouable possessions, and manye cattell. This Iudith was of a very good repute with euery one, for she feared the Lord greatly, and there was no body that spake an euill worde of her. When this Iudith heard howe Drias had promised the people, that after the fift day, he woulde geue by the cite vnto the Assirians, she sent for the Elders Chamby, and Harmi, and whene they came to her, she sayd: What thing is this, wherin Drias hath consented that if God helpe not within fyue daies he will geue ouer the cite to the Assirians? What are ye, that ye tempt the Lord? His denise obteyneth no mercy of god, but prouoketh him to wrath and displeasure. Will ye set the mercy of the Lord a time, and appoynt him a daye after your will? Herethels, for so muche as the Lord is patient, let vs rather repent, pouring out teares, and beseeching him of grace. For God threatneth not as a man, neither will he be prouoked vnto wrath as the chyliden of men. And therefore let vs hartly sal downe beseech him, and serue him with a mecke spirite, and with weeping eyes say vnto the Lord, that he deale with vs, accordyng to his owne will and mercye: that like as our heart is now vexed & brought lowe throught the pride of them, it may be so comforted throught his grace: in so muche as we forgoe not the sinnes of oure fathers which forsooke they God, and worshipped other goddes: for the which synne they perished with the swordes, were spoiled, and brought to shame of all their enemies. As for vs, we knowe none other God, but onely him, for which comfort lette vs targe with mekenes. He shal requyre and make inquisition for our bloodes, from the vexations of our enemies, he shal bring downe all the Heathen that ryle vp agaynst vs,

and put them to dishonour, euen the
D Lord our God. Therefore were bre-
 thren, saying ye are the honorable and
 elders in the people of god, vnto who
 al the people haue respect, & vpon who
 the lyfe of the people standeth, lyft by
 their heartes with your exhortations
 that they maye call to remembrance,
 howe our fathers also in times paste
 were tempted, that they might be pro-
 ued, yf they worshipped their God a-
 right. They ought to remember how
 Gen. 22 our father Abraham being tempted,
 and tried thoroow many tribulations,
 was found a loue and friend of God.
 So was Isaac, so was Jacob, so was
 Moses, and al they that pleased God,
 being tryed thoroowe many troubles,
 were found stedfast in fayth. Agayne
 they that receaied not their tempta-
 tions with the feare of God, but put
 them selues forthe with inpatience
 and murmuring agaynst God, peri-
 shed of the destroyer, and were slayne
 of the serpent. And therfore should
 not we undertake to be auenged, for
 the thinge that is doone vnto vs, but
 consider, that all these punishmentes
 are farre lesse then our synnes and mis-
 dedes. Belening also that this correc-
 tion cometh vnto vs (as to the ser-
 uantes of God) for amendment, and
 not for our destruction. Then sayde
 Ozias the elders vnto Judith:
 All that thou speakest is true, & no ma-
 can reppone thy wordes. Praye thou
 for vs nowe therefore vnto God, for
 thou arte an holy woman, and fearest
 God. And Judith sayde vnto them:
 Heyng that ye knowe that my wordes
 are of God, then proue my counsell
 and deuise, if it be of God, and beseeche
 God that he will bringe my counsell
 to good ende. Thus haue I deuised:
 Ye shall stande this nighte before the
 porte, and I will go forth with Abi-
 my maiden. Praye ye therefore vnto
 God, that he will graciously remem-
 ber his people of Israell within fyue
 dayes, as ye haue sayde. As for the
 thinge that I go in hand withall, aske
 ye no question of it, till I open it vn-
 to you my selfe: do ye nothinge els but

pray vnto the Lord your God for me.
 Then Ozias the prince of the people
 of Iuda saide vnto her: Go thy way
 in peace, the Lord be with thee, that
 we maye be auenged of our enemies.
 And so they went from her agayne.

The ix. Chapter.

Nowe when they were gone
 their way, Judith went into
 her closet, putte on an hearie
 smocke, strowed ashes vpon her head,
 fell downe before the Lord, and cried
 vnto him, saying: O Lord God of my
 father. Simeon, which gauest him a
 Gen. 24 sword for a defence agaynst the ene-
 mies that bled violence and wilful-
 nes, and that rauished the virgin, and
 put her to dishonestie. Thou that ga-
 uest their wiues into a pray, and their
 daughters into captiuitie, and al their
 pray for a spoyle vnto thy seruantes,
 which bare a zeale vnto thee: helpe me
 a widow, O Lord my God, I beseech
 thee. For thou hast done all thinges
 from the beginning: and looke what
 thou hast taken in hand and deuised,
 it came euer to passe. For all thy wayes
 are prepared, and thy iudgements
 are done in thy eueralstinge for know-
 ledge. O loke nowe vpon the armies
 of the Assyrians, lyke as it was thy
 pleasure sometime to loke vpon the
 host of the Egyptians, when they be-
 yng weaponed, persecuted thy serua-
 ntes, and put their trust in their charet-
 tes, horsemen, and in the multitude of
 their men of warre. But thou lookedst
 vpon their hoolle, castynge a thicke
 darkenes before them: and when they
 came into the deepe the waters ouer-
 whelmed them. Euen so Lord, let it
 go with these, that trust in the power
 and multitude of their men of warre,
 in their charets, arrowes, and speares,
 and knowe not that thou onely arte
 our God, whiche destroyest warres
 from the beginning, and that thou art
 the Lord. O lift by thine arme nowe,
 lyke as euer from the beginning, and
 in thy power bringe their power to
 naught, cause their might to fal in thy
 wrath: They make their boaste, that
 they will vnhalsowe and desyle thy

CCC. l. Hanc

The booke

sanctuarie, and to waite the Tabernacle of thy name, and to cast downe the houle of thine Vltare with their swerde. Bynge to passe (O Lorde) that the pride of the enemye maye be cut downe with his owne swerde, that he maye be taken with the snare of his eyes in me, and that thou mayest smite him with the lippes of my loue. **C** geue me a stedfast minde; that I may despise him and his strength, and that I may destroy him. This shall bring thy name an euermore remembrance, if the hande of a woman ouerthrowe him. For thy power (O Lord) standeth not in the power of men, neither hast thou any pleasure in the strength of horses. There was neuer proude person pleased ther, but in the prayer of the humble and meeke hath thy pleasure bene euermore. O thou God of the heuens, thou maker of the waters, and Lorde of all creatures, heare me poore woman, calling vpon thee, and putting my truste in thy mercye. Remember thy couenaunt, O Lorde, and minister wordes in my mouth, and stablish this deuise in my heart, that thy house maye continue still in holinesse, and that all the heathen may knowe that thou arte God, and that there is none other but thou.

The .x. Chapter.

And when she had leste of crying vnto the Lord, she rose vp from the place where she had lye flatte before the Lorde, and called her mayden. Wente downe into her house, layd the heary clothe from her, put of the garmentes of her widowhood, washed her body, annoynted her selfe with precious thinges, of swete sauour, bydded and platted her heare, set an houe vpon her head, and put on such apparell as belongeth vnto gladnes, slippers vpon her feete, armeletes, spanges, eare rings, syngerringes, and decked herselfe with all her best aray. The Lorde gaue her also a speciall beautie and faynnes (for all this deckinge of her selfe was not doone by any holynesse and pleasure

of the fleshe, but of a right discretion and vertue, therfore did the Lorde increase her beautie) so that she was exceeding amiable and well fauoured in all mens eyes. She gaue her mayden also a botle of wine, a pot with oyle, pottage, cakebread and chese, & went to her way. Now when she came to the port of the citie, she found Dians, and the elders of the citie waityng there, whiche whenne they sawe her, they were astonied, and marueled greatly at her beautie. Nevertheless, they asked no question at her, but lette her go, saying: The God of our fathers, geue thee his grace, and with his power performe al the deuice of thy heart that Ierusalem maye reioyceouer thee and that thy name maye be in the number of the holy and righteous. And al they that were there, sayde with one voyce: So be it, so be it. Iudith made her prayer vnto the Lorde, and wente out at the port, she and her mayden. And as she was going downe the mountayne, it hapned that about the syng of the daye, the spyes of the Assurians mette with her, and tooke her, saying: Whence comest thou? O? whither goest thou? She answered: I am a daughter of the Hebrewes, and am fled from theym, for I knowe that they shalbe geuen vnto you to be spoyled: because they thoughte to reide themselves vnto you, that they might finde mercy in your sighte. Therfore haue I deuised by my selfe after this maner: I wil go before the prince Holofernes, and tell him all their secrettes, and will shewe him, howe he maye come by theym, and winne theym, so that not one man of his hoste shall perish. And when these men had heard her wordes, and considered her face, they were astonied (for they wondered at her excellent beautie) and said vnto her: Thou hast saved thy selfe by finding out this deuise, that thou wouldest come downe to our Lord, & be thou sure, that when thou comest vnto him he shall intreate thee wel, & thou shalt please him at the heart: So they brought her into Holofernes pansion, and

tolde him of her. Nowe when shee came in befoze him, immediately hee was ouercome and taken with her beautye. Then sayde his seruantes: who would despise the people of the Iewes, that haue so fayre women? **D** Shoulde we not by reason fight agaynst them for theser? So when Iudith sawe Holofernes sitting in a canopy, that was wroughte of purple, silke, golde, Smaradge and precious stones, she looked fast vpon him, and fell doone vppon the earth. And Holofernes seruantes toke her vp again, at their lordes commaundement.

The .xi. Chapter.

A Then said Holofernes vnto her: Be of good chere, and feare not in thine heart, for I neuer hurt man that wold serue Nabuchodonosor the king. As for the people, if they had not despised me, I shold not haue lift vp my speare agaynst them. But tell me now, what is the cause that thou art departed from them, & wherfore art thou come vnto vs? And Iudith sayd vnto him: Syr, vnderstande the woordes of thy handmayden: for if thou wilt doo after the woordes of thy handmaiden, the Lord shall bring thy matter to a prosperous effecte. As truly as Nabuchodonosor a Lord of the lande liueth, and as truely as his power liueth, whiche is in thee, to the punishment of all men that goe wrong, all men shall not onely be subdued vnto him throughe thee, but all the beastes also of the fildes. For all people speake of thy prudent activitie, and it hath euer beene reported, how thou only art good & mighty in all his kingdome, and thy discretion is comended in all landes. The thing is manifeste also that Achior spake, and it is well known, what thou commaundest to dooe vnto him. For this is playne, and of a surtie, that our God is so wroth with vs (by the reason of our sinnes) that he hath swad by his Prophetes vnto the people, howe that for theyr synnes hee

will deliuer them euer vnto the enemye. And for so much as the children of Israel know, that they haue so displeased theyr God, they are sore afraid of thee. They suffer great hunger also, and for wante of water, they are deade now in a manner. Moreover, they are appointed to sea all their cattel, that they may drinke the bloud of them, and are purposed to spend all the ornaments of their God (whyche he hath forbidden them to touch) for coyne, wyne, and oyle. Seinge now, that they doo these thinges, it is a playne case, that they must needs be destroyed. Whiche when thy handmayden perceaued, I fledde from them, and the Lord hath sent me vnto thee, to shew thee these things. For I thy handmayden, worshippe God euen here now beyside thee, and thy handmayden shall go forth and I will make my prayer vnto God, and he shall tell me, when he will rewarde them theyr synne: then shall I come and shew thee, and bringe thee throughe the middell of Jerusalem, so that thou shalt haue all the people of Israel, as the sheepe withou a shepherd: there shall not so muche as one dogge barke agaynst thee: for these thinges are shewed me by the providence of God: for so muche as God is displeased with them, he hath sente me to tell thee the same. These woordes pleased Holofernes and all his seruantes, whiche maruayled at the wisdom of her, and sayde one to another: There is not suche a woman vppon earth, in beautie and discretion of woordes. And Holofernes sayd vnto her: God hath doone well, that hee hath sente thee hyther befoze thy people, that thou mayest geue them into our handes. And for soo muche as thy promise is good, yf thy God persourme it vnto me, he shall bee my God also, and thou shalt be excellent, and great in the courte of Nabuchodonosor, and thy name shal be spoken of in all the lande.

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The .xij. Chapter.

Then commaunded he her to go in where his treasure laye, and charged that shee shoulde haue her dwellinge there, and appoynted what shoulde be geuen her from his table. Judith answered him, and said: As for the meate that thou haste commaunded to geue me, I maye not eate of it as nowe (leaste I displease my God) but will eate of such as I haue brought with me. Then sayde Holofernes vnto her: If those things that thou haste broughte with thee sayle, what shall we do vnto thee? And Judith sayd: As truly as thou liuest my Lord, thy handmayden shall not spend all this, til God haue brought to passe in my hande, the thinges that I haue deuised. So his seruantes broughte her into the tent, where as he had appoynted. And as she was goinge in, shee desired that she might haue leaue to go forth by night and before daye to her prayer, and to make intercession vnto the Lord. Then commaunded Holofernes his chamberlaynes, that she shoulde go out and in, at her pleasure, to praye vnto God those thre dayes. And so in the night season she went forth into y^e valley of Bethulia & washed her selfe in the well water. Then went she vp, and besought the Lord God of Israell, that he would prosper her way, for the deliuerance of his people. And so she went in, and remayned cleane in her tente, till she tooke her meate in the euening. Upon the fourth day it happened, that Holofernes made a supper vnto his seruantes, and sayde vnto Agao his chamberlayne: Go thy waye, and counsell this Chyuelle, that she may be willing to consent to kepe company with me. For it were a shame vnto all the Assirians, that a woman shoulde so laughe a man to scozne, that she were come from him vnmuddled withall. Then went Agao vnto Judith, and sayd: Let not the good daughter be a frayde, to come into my Lord, that she may be honoured with him, that she may eate and drinke wine, and be me-

rye with him. Vnto whome Judith answered: Who am I, that I shoulde saye my Lord maye & what so euer is good before his eyes, I shall do it: and ioke what is his pleasure, that shal I thinke well done, as long as I liue. So she stode vp, and deckte her selfe with her apparell, and wente in, and stode before him. And Holofernes hearte was whole moued, so that he bzent in desire to ward her. And Holofernes, said vnto her: Drinke now, and sit downe, and be mery, for thou hast found fauoure before me. Then sayde Judith: Syr, I will drinke, for my mynde is merier to daye, then euer it was in all my life. And she tooke and did eate, and dranke before him, the thinges that her mayden had prepared for her. And Holofernes was mery with her, and drank moze wine then euer he did afore in all his yle.

The .xij. Chapter.

Now when it was late in the nighte, his seruantes made haste euery manne to his lodging. And Agao shutte the chamberdores, and went his way, for thei were all overladen with wine. So was Judith alone in the chamber. As for Holofernes, he laye vppon the bed all dzonken, and of very dzonkennes fell a slepe. Then commaunded Judith her mayden, to stand without before the dooze, and to wayte. And Judith stode before the bed, making her prayer with teares, and moued her lyppes secretly, and sayd: Strengthen me, O Lord God of Israell, and haue respecte vnto the woorkes of my handes in this houre, that thou mayest set vp thy Citie of Ierusalem, like as thou hast promised: O graunt that by thee I maye persourme the thinge, which I haue deuised through the beliefe that I haue in thee. And when shee had spoken this, she went to the bedsteeade, and towded the swearde that hanged vppon it, and drew it out. Then tooke she holde of the bearty lockes of his heade, and sayd: Strengthen me, O Lord God in this houre,

and with that she gaue him two strokes vpon the necke, and smote of his heade. Then tooke she the canappe away, and rolled the dead bodye asyde. Immediately she gat her forth, and deliuered the heade of Holofernes vnto her mayden, and bad her put it in her wallet. And so these two went forth together after their custome, as though they would praye, and so passed by the hooſte, and came thowowe the valley vnto the port of the citie. And Iudith cryed a farre of vnto the watchemen vpon the wals: Open the gates (saide she) for God is with vs, whiche hath shewed his power in Israel. And when they herd her voyce, they called the elders of the citie together. And they came all to meete her, lyttle and great, yong and olde, for they thought not that she should haue come so sone. So they lighted candelis, and gathered about her euerychone, but she wēt vppre into an hye place, and caused silence to be proclaimed, when euery man nowē helde his tongue, Iudith sayd: O prayse the Lord our God, for he hath not despised nor forsaken thē, that put their trust in him: and in me his handmayden he hath performed his mercede, whiche he promysed vnto the house of Israel: yea, in my hande this same night hath he slaine the enemye of his people. And with that she toke forth the head of Holofernes out of the wallet, and shewed it them, saying: Behold the heade of Holofernes the captayne of the Assyrians, and this is the canappe, wherein he laye in his dyckennes, wher the Lord our God hath slayne him by the hand of a woman. But as truly as the Lord lyeth, his Angell hath kept me, goyng thither, remayning there, and coming hither agayne from thence. And the Lord hath not suffered me his handmaiden to be defiled, but without any filchines of sinne hath he brought me agayne vnto you, and that with great victory; so that I am escaped, and ye deliuered. O geue thanks vnto him euerychone, for he is gracious and his mercye endureth for ever. So they

prayed the Lord altogether, and gaue thanks vnto him. And to her they sayde: The Lord hath blessed thee in his power, for thowowe thee he hath brought our enemies to naught. And Ozias the chiefe ruler of the people of Israel sayde vnto her: Blessed arte thou of the Lord the hye God, aboue all women vpon earth. Blessed be the Lord, the maker of heauen and earth, which hath gided thee aright to wold and to smite of the heade of the Captayne of our enemies. For this day he hath made thy name so honorable, that thy prayse shall neuer come out of the mouth of men, which shall alway remēber the power of the Lord, saying thou hast not spared thine owne selfe, but put thee in peoparie, considering the anguisth & trouble of thy people, and so hast helped their sal before God our Lord. And all the people sayde: Amen, Amen. Achioz also was called, and he came. Then saide Iudith vnto him: The God of Israel vnto whom thou gauest witness, that he would be auenged of his enemies, euen he hath this night thowowe my hande smitten of the head of all the vnfaithfull. And that thou mayest see that it so is, beholde this is the heade of Holofernes, which in his presumptuous pryde, despised the God of the people of Israel, and threatened thee with destruction, saying: When the people of Israel is taken, I shall cause thee also to be stricke with the swerde. When Achioz sawe Holofernes heade he fell downe before vpon his face to the grounde for verrye anguisth and feare, so that he lownded withall. But after that he was comme agayne to him selfe, he fell downe before her, and prayed her, sayinge: Blessed arte thou of thy God in all the tabernacles of Jacob: for all the people that heare of thy name, shall prayse the God of Israel because of thee.

The. xliij. Chapter.

Iudith sayde vnto all the people: My children, heare me. Strike tyme
Cc, lli, this

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this head vpon our walles, and when the Swanne aryleth, take every man his weapon, and falle violently: not as though ye woulde go besyde them, but to renne vpon them, with violence. When the spies in the tentes see this, they shall of necessitie be compelled to flee backward, and to rayse vpon their captayne to the battell. **W**hen their captaynes come into Holofernes pavilion, and synde the deade body wapped in the bloud, fearefulness shall fall vpon them: and when ye perceane that they flye, folowe them without all care, for God shall deliuer them vnto you, to be destroyed. Then Achior seeing the power of **G O D**, which he had shewed vnto the people of Israel, fell off from his heathenish beliefe, and put his trust in God, and let him selfe be circumcised: and so was he numbred among the people of Israel, he and all his posteritie vnto this day. Nowe as sone as it was day, they stricke vpon Holofernes head vpon the walles, and every man toke his weapon, and soo they wente out with an horrible crye. When the spies sawe that, they ranne vnto Holofernes tent. And they that were within the tent, came befoze his chamber, and made a greates rushing to wake him vp, because they thoughte with the noise to haue rayled him. For there durst not one of the Assyrians knock, go in, or open. But when the captaynes and Princes and all the chiefe in the kinge of the Assyrians hoost came together, they sayde vnto the Chamberlaynes: Go pour way in, and wake him vp, for the myle are crepte out of their holes, and dare prouoke vs vnto battell. Then went Agag into his chamber, stode befoze the bed, and clapped with his handes, for he thoughte he had bene sleeping with Iudith. But when he had hearkened perfectly with his eares, and could perceane no sleeping, he wente nyer to the bed, and kiste it vp, and then sawe he the deade body of Holofernes lying there without a head, welked in his blood vpon the carthe. Then cried he: Iudith

loude voyce, and with sweeping rent his clothes, and went into Iudiths tent, and founde her not: And so he lept out vnto the people and saide: one woman of the Jewes hath brought al Nabuchodonosors people to shame. For loe, Holofernes lyeth vpon the ground, and hath no head. When the chiefe of the Assyrians hoost heard that, they rent their clothes, and there fell an intollerable feare and trembling vpon them, so that their mindes were soze asrayde. And there was an exceeding great cry in the whole host.

The .xv. Chapter.

Nowe when all the host herd that Holofernes was beheaded, their mindes and counsell fell from them, and such a feare came vpon them, that they vnderooke to defende theym selues by flying away: one spake not to another, but hanged downe their heades, lest all behinde theym, made haste to escape from the Hebrewes: for they herd that they were halting to come after with their weapons, and so they fled by the wayes of the fieldes, and thowowe all the footpathes of the dales. And when the children of Israel saw that they fled, they folowed vpon them, and went downe with trompettes, blowings, and making a great crye after them. As for the Assyrians, they had no order, and kept not them selues together but fled their waye. Nevertheless, the children of Israel fell vpon theym with one company and order, and discomfited as many as they might get. And Oziar sente messengers vnto all the cities and countreys of Israel. So all the regions and citty sent out their beste men after theym in harnesse, and smote theym with the swerde, tyl they came to the bittermoste parte of their border. And the other that were in Bethulia came into the tentes of the Assyrians, and tooke all, that they which were fled had left behynde theym, and in theyr countreys: greates good. And then

that came agayne to Bethulia from the battayle, tooke with theym suche thynges as hadde beene theirs: there was no number of the cattel, and of all costely Jewelles, so that from the lowest vnto the hyest, they were all made riche of the spoyles of theym. And Joachim the hye Pryeste at Ierusalem, came to Bethulia with all the elders, that they mighte see Iudith. Howe when she came oute vnto theym, they beganne all to prayse her with one voice, saying: thou worshippes of the cite of Ierusalem, thou tope of Israell, thou honour of oure people, thou halste doone manye, and thy hearte is comforted, because thou halste loued cleynnesse and chastite, and halste knowen no man but thine owne hand: therfore hath the hand of the Lorde comforted thee, and blessed shalt thou be for ever. And all people sayde: so be it, so be it. In thys wyse they could: the people of Israell scarce gather by the spoyles of the Assyrians. But all that belonged vnto Holofernes, and had bene his, special: (whether it were of golde, of siluer, precious stone, clothinge, and all ornaments) they gaue it vnto Iudith. And all the people reioyced, both women, maydens, and yong people, with pypes and harpes.

The.xvi. Chapter.

Then songe Iudith this songe vnto the Lorde: Beginne vnto the Lorde vppon the tabrettes, singe vnto the Lorde vppon the cimballes. O sing vnto him a newe songe of thankes geuinge, be ioyefull and call vppon his name. It is the Lorde that destroyeth warres: euen the Lorde is his name. whiche hath pitched his tentes in the myddest of his people, that he mighte deliuer vs from the hande of all our ennemyes. Thus came out of the mountaynes of the Mothe in the multitude of his strength. His people stopped the wayes, and their horses covered the valleyes. He purposed to haue them.

byente by my lande, and to slaye my yonge menne with the swearde. He woulde haue carped awaye my chyldren and virgynnes into captiuitie, but the almighty Lorde hindered him, and deliuered him into the handes of a woman, whiche broughte him to confusion. For they mighte was not destroyed of the yonge men. It was not the sonnes of Etan that slewe him, neyther haue the greates Gyantes set theym selues agaynste him: but Iudith the daughter of Merari with her sapye betwixte hath discomfited him, and broughte him to naughte. For she layde awaye her wyddowes garmente, and putte on the apparell of gladnesse to the reioysinge of the chyldren of Israell. She annoynted her face, and bound by her heare in an houe to begyle him. Her slippers rauished his eyes, her beautie captiuated his mynde: with the swearde smote she off his necke. The Assyrians were astonied at her stedfastnes, & the Medes at her boldnes. Then howled the armyes of the Assyrians, when my simple daye of thirste appered. The sonnes of the daughters haue pearled theym throughe, and slayne them as fugitive chyldren: they perished in the battayle for the verie feare of the Lorde my God. Lette vs synge a songe of thankes geuinge vnto the L O R D, a newe songe of prayse. Will we synge vnto our God: Lorde, Lorde, thou art a great God, mighte in power, whom no manne maye overcome. All thy creatures shoulde serue thee: for thou spakest but the word, and they were made, thou senest thy spirite, and they wer created, and no man can withstand thy voyce. The mountaynes shal moue from the foundations with the waters, the stonye rockes shal melte before thee like waxe. But they that feare thee shal be great with thee in all thynges. Wo vnto the people that ryle by agaynste my generation, for the almighty Lorde will auenge him selfe of them, and in the daye of iudgement will he visite the daye of iudgement will he visite

The booke

In to their flesh, that they maye burne
and sele it for euermoze. After this it
happened, that after the victoꝝ, al the
people camme to Ierusalem, to geue
praise and thankes vnto the Loꝝde.
And when they were purposed, they
offered all they bꝛente sacrifices, and
they promised offeringes. And Ju-
dith offered all Holofernes weapons,
and all the teswels that the people had
geuen her, and the canapie that shee
toke from his bed, and hanged them
vp vnto the Loꝝde. The people was
ioyeful, as the vs is: and this ioye by
reason of the victoꝝ, with Judith,
endured thye monthes. So after these
dayes, euery man went home agayne,
and Judith was in great reputation
at Bethulia, and right honorably ta-
ken in al the land of Israel. Vnto her
vertue also was chastite toynd, so
that after her husband Manasses died
she neuer knew man al the daies of her
life. Vpon the hie solempne dayes, she
went out with greates worshippe.
She dwelte in her hus bandes house,
an hundred and fyue yeare, and lefte
her handemayden free, and dyed: and
was buryed beside her hus bande in
Bethulia. And al the people mourned
for her seuen dayes. So longe as she
lyued, there was none that troubled
Israel, and manye yeares also after
her death. The daye wherin this vic-
toꝝ was gotten, was solempnelye
holden, and reckened of the Iewes
in the number of the holy dayes
and it is yet greatelye hol-
den of the Iewes e-
uer since vnto
this daye.

The ende of the booke of Judith.

**The rest of the Chap-
ters of the booke of Esther, which are
neither found in the Hebrew,
nor in the Chaldee.**

The .xi. Chapter after the Latin.



Mardochai the sonne
of Jair, the sonne of
Semei, the sonne of
Cisei of the tribe of
Benjamin, a Iew
which had his dwel-
linge in the Citie of
Susis, a man of great reputation and
excellent among all them that were in
the kinges court. (Nevertheless,
he was one of the prisoners, whome
Nabuchodonosor the kinge of Babil-
lon hadde carped awaye from Je-
rusalem vnto Babilon with Jeho-
nias the kinge of Iuda.) In the se-
conde yeare of the reygne of greates
Artaxerxes in the fyrst daye of the mo-
neth Nisan, had this Mardochai
such a dreame: He thought he heard a
great tempest, horrible thonder claps-
pes, earthquakes, and great bypoyse in
the land, and that he sawe two greates
dragons ready to fight one agaynst a-
nother. Their crye was great. At the
which roaring and crye al the Iethen
were vp to fight agaynst the righte-
ous people. And the same daye was
ful of darkenes and verye vnclere, ful
of trouble and anguyshe, yea a great
fearefulness was there in all the land.
The righteous were amased, for they
feared the plage and euil that was de-
uisid ouer them, and were at a poynt
with them selues to dye. So they cryed
vnto God: & while they were cry-
ing, the litle well grew into a great
riner, and into manye waters. And
with that it was daye, and the
Sunne rose by agayne, and the
lowly were exalted, and deuoured the
glorious and proude. Nowe when
Mardochai had sene this dreame, he
awoke, and mused himselfe in his
heart, what God wold do: and so he de-
sired to knowe all the matter, and his

mind was therupon untill the night.

The.xij. Chapter.

At the same time dwelt Har-
docheus with Bagatha and
Tares in the Kinges courte,
the Kinges chamberlaynes and por-
ters of the palace. But when he heard
their deuise, and had diligently con-
sidered their pmaginations, hee per-
ceaued, that they went about to laye
theyr cruel handes vpon the king Ir-
taxerxes: and so he certified the kinge
therof. Then caused the kinge to exa-
mine the two geiled with torments.
And when they had graunted it, they
were put to death. This the Kinge
caused to be put in the Chronicles for
an eueralkinge remembraunce, and
Hardocheus wrote by the same mat-
ter. So the kinge commaunded that
Hardocheus shoulde remayne in the
court, and for this saythfulnes of his
he gaue him a rewarde. But Aman
the sonne of Amadothu the Agathite,
which was holden in greate honoure
and reputation in the Kinges courte,
vndertooke to hurt Hardocheus and
his people, because of the two Cham-
berlaynes that were put to death.

The.xiij. Chapter.

The greate Kinge Iraxerxes,
whiche reygnerh from India
and Ethiopia, ouer an hundred
and seuen and twenty landes, sendeth
his frendlye salutation vnto all the
princes and debities of the countreys,
which be subiect vnto his dominion.
When I was made Lorde ouer many
people, and hadde subdued the whole
earth vnder my dominion, my mynde
was not with cruelty and wronge to
exalt my selfe by the reason of my po-
wer, but purposed with equity alway
and gentienes, to gouerne those that
be vnder my iurisdiction, and wholpe
to set the in a peaceable lyfe, and ther-
by to bring my kingdome vnto tran-
quility that men might safely go tho-
rough the on euerye syde, and to renew
peace agayne, which al menne desire.
Now when I asked my counsellers
how these thinges might be brought

to a good ende, there was one by vs
excellent in wisdom whose good wil,
truth and saythfulnes hath ofte bene
shewed and proued, (which was also
the principall and next vnto the king)
Aman by name, which certified vs,
howe that in al landes there was sca-
tered abroade a rebellious folke, that
made statutes and lawes agaynst al o-
ther people, and haue alway despised
the proclaimed commaundments of
kinges, and howe that for this cause
it wer not to be suffred, that such rule
shuld continue by you, and not be put
downe. Heynge nowe, we perceau
the same, that this people alone ar co-
trary vnto euery man, vsing straunge
and other maner of lawes, and with-
stande our statutes and doinges, and
go about to stablish thesede matters
that our kingdome shoulde neuer com
to good estate and steadfastnes: Ther-
fore haue we commaunded, that all
they that are appoynted in wyptinge,
and shewed vnto you by Aman (whi-
che is ordeyned and set ouer al our lan-
des) and the most principall next vn-
to the king, and in maner as a father,
shall with theyr wiues and children
be destroyed and rooted out with the
swearde of their enemies and aduer-
saries, and that there shal be no mercy
shewed, and no man spared. And this
shalbe done the.xiij. day of the month
(called Adar) of thys yeare, that they
which of olde (and now also) haue e-
uer bene rebellious, may in one daye
with violence be thusse downe into
the hel, to thintent that after this ma-
ner our empire maye haue peace and
traquility. But Hardocheus thoght
vpon all the workes and noble actes
of the Lord, and made his prayer vn-
to him, saying: O Lorde, Lorde, thou
bailant and almighty kinge (for all
things are in thy power) and if thou
wilt helpe and deliuer I sracil, there
is no man that can withstande oꝝ let
thee: for thou haste made heauen and
earth, and what wonderous thing so
euer is vnder the heauen: thou arte
A D O D E of all thinges, and there
is no manne that canne resist thy ma-
iestie

The Booke

tespce (O Lord.) Thou knowest all things, thou wotest Lorde that it was nether of malice, nor of presumption, nor for any desyre of glorie, that I would not bowe downe my selfe, nor worship ponde proude presumptuous I man (for I would haue bene contente, and that with good will, yf it might haue done Israell any good, to haue kist euen his fote keppes) but that I did it, because I would not set the honour of a man in the stede of the glorie of God, and because I would worship none but only thee my Lord. And this haue I done in no pride nor presumption. And therfore O Lorde thou God and king, haue mercy vpon my people, or they ymagin howe they maye bringe vs to naughte, yea, they mynde and desire is to destroye, and to ouerthrowe thy people, that hath euer bene thine inheritance of old. O despise not thy portion, whiche thou hast deliuered and brought out of Egypte for thine owne selfe. Heare my prayer, and be merciful vnto thy people whom thou hast chosen for an heritage vnto thy selfe. Tourne oure complaynte and sorowe into ioye, that we maye liue, O Lord, and prayse thy name. O Lorde, suffer not the mouthes of them that praise thee, to be destroyed. Al the people of Israel in like manner, cryed as earnestly as they coulde vnto the Lorde: for their death and destruction stode before their eyes

The .xliij. Chapter.

Queene Esther also bring in the battayl of death, resozted vnto the Lorde, layed away her glorious apparell, & put on the garments that serued for sighinge and mourninge. In the steele of precious ointment, she scattered ashes and donge vpon her heade: and as for her body, she humbled it with fasting, and brought it very lowe. Al the places where she was wont to haue ioy afore, those filled the with the heare that she pluckt of her selfe. She prayed also vnto the Lorde God of Israell

with these wordes. O my Lord thou onely art our king, helpe me desolate woman whiche haue no helper but thee, for my miserie and destruction is hard at my hand. From my youth by I haue hearde out of the kindred of my father, that thou tokest Israell from amonge al people (and so haue our fathers of their fore elders) that they shoulde be thy perpetual inheritance, and looke what thou diddest promise them, thou hast made it good vnto the. Nowe Lorde, we haue synned before thee, therfore hast thou geuen vs in to the handes of our enemies, because we worshipped the gods. Lorde, thou art righteous. Nevertheless, is satisfied them not that we are in bitter & heauy captiuitie, & oppressed among them, but thou hast layed their hands vpon the hands of their gods, so that they beginne to take away the thinge that thou with thy mouth hast ordeyned and appointed, & to destroye thine inheritance, to shutte and stoppe the mouthes of them that prayse thee, to quenche the glorie and worshippe of thy house, and thine aultar, and to open the mouthes of the heathen, that they may prayse the power & vertue of the gods, & to magnify the fleshy king for euer. O Lord, geue not thy scepter vnto them y be nothing, least they laugh vs to scoorne in oure miserie and fall, but turne their deuise vpon them selues, and punishe him that hath begon the same ouer vs, and set him to an example. Thinke vpon vs O Lord, and shewe thy selfe vnto vs in the time of our distresse, & of our trouble. Strengthen me, O thou king of gods, thou Lord of al power, geue me an eloquent and a pleasant speche in my mouth before the lion. Turne his heart in the hate of oure ennemys, to destroye him, and all suche as consente vnto him. But deliuer vs with thine hande, and helpe me thy handmayde, which haue no defence nor helper, but only thee Lord, thou knowest all things, thou wotest that I loue not the glorie & worship of the unrighteous, and that I hate & abhorre the bed of

the vncircumcised, & of al the hethen. Thou knowest my necessitie, that I hate the token of my preeminence and worship whiche I beare vpon myne head, what time as I must shewe my selfe, and be seene, and that I abhorre it as an vncleane cloathe, and that I sweare it not when I am quiet and alone by my selfe. Thou knowest also that I thy handmaiden, haue not eate at I mans table, and that I haue had no pleasure nor delite in the kinges feast, that I haue not dronke the wine of the drinke offerings, and that I thy handmaiden haue no ioy sence the day thou wast brought hither, vntil this daye, but onely in thee Lord. O thou God of Abraham, O thou mightie God aboue al, heare the voyce of them that haue none other hope, and deliuer vs out of the hand of the wicked, and deliuer me out of my feare.

¶ The .xv. Chapter.

Mardocheus also bad Esther goe in vnto the kinge, and praye for her people, and for her contrey. Remember (sayth he) the dayes of thy lowe estate, howe thou wast nourished vnder my hande. For I man, which is next vnto the kinge, hath geuen sentence of death agaynst vs. Call thou therfore vpon the Lord, and speake for vs vnto the kinge, and deliuer vs from death. And vpon the thirde daye it hapned, that Esther laid asyde the mourning garmentes, and put on her glorious apparel, and deckt her selfe goodlye (after that she had called vpon God, which is the beholder and sauour of all thinges) toke two handmaidens with her: vpon the one she leane her selfe, as one that was tender, the other folowed her, and bare the trayne of her besture. The shine of her beautie made her face rose coloured. The similitude of her face was cheerefull and amiable, but her heart was sorowefull for greate feare. She wente in throughte all the doores, and stode before the king.

The kinge sat vpon the thzone of his

kingedome, and was clothed in his goodly aray, all of golde, and set with precious stones, & he was very terrible. He lift by his face that shone in clerenesse, and looked grunlye vppon her. Then selle the Quene to wne, was pale and saynte, leane her selfe vpon the head of the mayd, that went with her. Accurthelesse, God touched the kinges minde that he was gentill, that he leaped out of his seate for feare, and gate her in his armes, and helde her by, tyll she came to her selfe againe. He gaue her louing wordes also, and sayde vnto her: Esther what is the matter: I am thy brother, be of good chere, thou shalt not dye: for our commaundement toucheth the comons and not thee. Come nye. And with that he helde by his golden rodde, and layde it vpon her necke, and embraced her frendly, and said: Talke with me. Then sayde she: I sawe thee (O Lord) as an Angelle of God, and my heart was troubled for feare of thy maiestie and clerenesse. For excellent and wonderfulle arte thou (O Lord) and thy face is full of amitie. But as she was thus speaking vnto him, she fell downe againe for sayntnesse: for the whiche cause the king was afrayde, and all his seruantes comforted her.

¶ The .xvi. Chapter.

The greate kinge Artaxerxes, which reygneeth from India vnto Ethiopia, ouer an hundred, twentye and seuen landes, sendeth vnto the Princes and rulers of the same landes, suche as loue him, his frendely salutation. There bee many, that for the sundrie frendships and benefites, whiche are diuerselye doone vnto them, for their worship, be euer the moze proude and high minded, and undertake not onely to hurte their Subiectes (for plentiful benefites maye they not suffer, and begynne to ymagine some thinges agaynst those that do them good, and take not onely all vnthankfulness

away from men) but in pride and presumption (as they that be vnmindfull and vnthankfull for the good dedes) they go about to escape the iudgement of God, that seeth all thinges, whiche iudgemente hateth and punisheth all wickednesse. It happeneth ofte also, that they whiche be set in office by the hyper power, and vnto whom the busines and causes of the subiectes are committed to be handled, waxe proud, and despyle them selues with shreading of innocent blood, whiche bringeth the to intollerable hurt. Which also with false and disceitfull wordes, and with lying tales, disceane and betray the innocent goodnesse of Princes. Nowe is it profitable and good, that we take hede, make search thereafter, and consider, not only what hath happened vnto vs of olde, but the shamesfull vnholiness, and noysome things, that the debilities haue now taken in hande before our eyes, and thereby to beware in time to come, that we maye make the kingdome quiet and peaceable for all men: and that we mighte sometime draue it to a chaunge: and as for the thing that now is present before our eyes, to withstande it, and to putte it downe, after the most frendly maner. What tyme nowe as Aman the sonne of Amadathu the Macedonian (a stranger berey of the Persians blood and farre from our goodnesse) was come in amonge vs as an aliaunt, and had obteyned the frendshipp that we bear toward al people, so that he was called our father, and had in high honoure of euery man, as the nexte and principall vnto the kinge, he coulde not forbeare him selfe from his pride, hath undertaken, not onely to robbe vs of the kingdome, but of our ipse. With manyfolde disceate also hath he desired to destroye Harbochus our helper and preseruer, whiche hath done vs good in all thinges: and innocent yester the like partaker of our kingdome, with all her people. For his mind was (when he had taken them out of the way, and robbed vs of the) by this meane to translate the king-

dome of the Persians vnto them of Macedonia. But we synde, that the Jewes (whiche were accused of the wicked, that they might be destroyd) are no euill doers, but vse reasonable and right lawes: and that they be the children of the mooste hyge thinge God, by whom the kingdome of vs and our progenitours hath bene well ordeyed hytherto. Wherefore, as for the letters and commandementes, that were put forth by Aman the sonne of Amadathu, ye shal do well, yf ye hold them of none effect: for he that setteth them by and inuented them, hangeth at Susis before the port, with all his kindred, and God (whiche hath al thinges in his power) hath rewarded him after his deseruing. And vpon this ye shall publishe and sette by the copie of this letter in all places, that the Jewes maye freelye and without hinderance hold them selues after their owne statutes, and that they may be helped, and that vpon the xij. day of the. xij. moneth Ader, they may be auenged of them, whiche in the time of their anguysh and trouble, would haue oppressed them. For the God that governeth all thinges, hath turned to ioye the wepe, wherein the chosen people shoulde haue perished. Moreover, amonge the hye solempne dayes that ye haue, ye shall holde this day also with all gladnesse: that now and in time to come, this daye maye be a remembraunce to good, for all suche as loue the prosperitie of the Persians: but a remembraunce of destruction to those that be sedicious vnto vs. All cities and landes that do not this shall horriblelye perishe and be destroyed with the sword and fyre, and shall not onely be no more inhabited of men, but be abhorred also of the wilde beastes and foules.

The ende of the rest of the booke of Esther.

The Booke of Wisedome.

The first Chapter.



Set youre affection vpon righteousnesse ye that be iudges of the earth. Haue a good opinion of the Lord, and seeke him in the singleness of

heart. For he will be founde of them that tempt him not, and appereth vnto suche as put their trust in him. As for þe froward thoughts, they separat from God, but vertue (yf it be allowed) resourmeth the vnwise. And why? wisedome shall not enter into a frowarde soule, nor dwell in the body that is subdned vnto synne. For the holy ghoſt abhorreth fained nartur, & withdraueth himseife fro the thoghtes that are without vnderstandinge: and where wickednes hath the vpper hand, he fleeth from thence. For þe spirite of wisdom is louing, gentle, and gracions, and will haue no pleasure in him that speaketh euill with his lips. For God is a witnes of his reines, a true sercher of his heart, and an hearer of his tongue. For the spirite of the Lord filleth the round compassse of the woꝛlde, and the same that vpholdeth all things, hath knowledg also of the voyce. Therefore hee that speaketh vnrighteous things, can not be hid, neither may he escape þe iudgement of reppose. And why? inquisitiō shalbe made for the thoughtes of the vngodly, and the report of his woꝛds shal come vnto God, so that his wickednes shalbe punished. For the eare of ieaalousy heareth al things, and the noyse of the grudgings shall not bee hydde. Therefore, be ware of murmuring, which is nothinge woꝛth, and reſtrayne your tongue from sciaunder. For there is no woꝛde so dark and secrete, that it shall go for naughte, and the mouthe that speaketh lyes, sleaeth the soule. And seeke not your owne

death in the erreure of your life, destroye not your selues throughe the woꝛkes of youre owne handes. For God hath not made deth, neither hath hee pleasure in the destruction of the liuing. For he created all things, that they might haue their being: yea, all the people of the earthe hath he made, that they should haue health, that ther should be no destruction in them, and that the kingdome of hell shoulde not be vpon earth (for righteousness is euerlasting and immortal, but vnrighteousnes bringeth death.) Neuertheless the vngodly call her vnto theym both with woꝛdes and woꝛkes, and while they thinke to haue a frende of her, they come to naughte: for the vngodlye that are confederate with her, and take her part, are woꝛthy of death.

The.ij. Chapter.

For the vngodly talke, and imagine thus among theym selues, (but not righte:) The time of our life is but shoyt and tedious, and when a man is gone, he hath nomore ioye nor pleasure, neyther knowe we any mā that turneth again from deth: for we are boine of naught, and we shalbe hereafter as though we hadde neuer beene. For oure breathe is as a smoke in our nosethyles, and the woꝛd as a sparke to moue our heart. As for our body, it shalbe very ashes that are quenched, and our soule shall vanishe as the soft ayre. Dure life shall passe away as the trace of a cloud, and come to naught, as the mist that is driuen away with the beames of the Sunne and put downe with the heat therof. Our name also shalbe forgotten by litle and litle, and no man shall haue our woꝛks in remembrance. For our time is a very shadowe that passeth away, and after our end, there is no returning: for it is fast sealed, so that no man commeth agayn. Come on therefore, let vs enioy the pleasures that there are, and let vs sone be the creature lyke as in youthe. Lette vs fill our selues with good wyne and oynment:

mente, and let there no floure of the
time go by vs. Let vs crowne oure
selues with roses asoze they be wi-
thered. Let there be no saye medow,
but our lust go thzough it. Let euery
one of you be partaker of our volup-
tuousnes. Let vs leane some token of
our pleasure in euery place, for that is
our portion, els get we nothinge. Let
vs oppresse the pooze & righteous, let
vs not spare the widoow nor old man:
let vs not regarde the heades that are
gray for age. Let the lawe of vnrighte-
ousnes be our auctoritie, for the thing
that is feble is nothing worth. **C**her-
foze let vs defraud the righteous, and
why? he is not for our profite, yea, he
is cleane contrary to our doinges. He
checketh vs for offending agaynst the
lawe, and sclandereth vs as trans-
gressours of all nurture. He maketh
his boaste to haue the knowledge of
God, yea, he calleth him selfe Goddes
son. He is the bewaier of our thogh-
tes: It greueth vs also to loke vpon
him, for his life is not like other mens,
his wayes are of another fashon. He
counteth vs but vayne personnes, he
withdraweth him selfe fro our wayes
as from filthynes, he commendeth
greatly the latter ende of the iust, and
maketh his boaste that God is his fa-
ther. Let valse then yf his wordes be
true, let vs proue what shal come vpon
him: so shall we knowe what end
he shall haue. For yf he be the true
son of God, he will receaue him, and
deliuer him from the handes of his
enemys. Let vs examine him with
dispytefull rebuke and tozmentinge,
that we may knowe his dignitie, and
proue his patience. Let vs condemne
him with the moste shamefull death:
for like as he hath spoken, so shall he
be rewarded. Suche thinges doe the
vngodly ymage, and go astraye, for
their owne wickednes hath blynded
them. As for the milkerpes of God,
they vnderstand them not: they neither
hope for the reward of righteousnesse,
nor regarde the woorthippe that holy
soules shal haue. For God created
man to be vnderstode, yea, after the

ymage of his owne likenes made he
him. Neuerthelesse, thzough enuy of
the deuill came death into the world:
and they that holde of his syde, do as
he doeth.

The. iij. Chapter.

But the soules of the righteous
are in the hand of God, and the
payne of death shal not touche
theym. In the sighte of the vniuersall
they appeared to dye, and then ende is
taken for very destruction. The soule
of the righteous is iudged to be vnder
destruction, but they are in rest. And
though they suffer payne before men,
yet is they hope full of immortallity.
They are punished but in fewe thin-
ges, neuerthelesse in manye thinges
shal they be well rewarded. For
God proueth them, and synneth them
mete for him selfe: yea, as the golde in
the foynace doeth he trye them, and re-
ceaueth them as a burnt offering, and
when the time cometh, they shal be
looked vpon. • The righteous shal
shine as the sparkes that ren thzough
the red bushe. • They shal iudge the
nations, and haue dominion ouer the
people, and their Lord shal reigne for
euer. They that put their trust in him
shal vnderstande the trueth, and such
as be saythfull, will agree vnto him
in lone, for his chosen shal haue gifts
and peace. • But the vngodly shal be
punished according to their owne y-
maginations, for they haue despised
the righteous, and forsaken the Lord.
Who so despyeth wisdom and nur-
ture, he is vnhappye, and as for the
hope of suche, it is but vayne, their la-
boures vnfaythfull, and their woordes
vnpofitable. They wotnes are vn-
discrete, and they children moche vn-
godly. Their creature is cursed. Blis-
sed is rather the baren and vnfeynded
which hath not knowen the sinful be-
she shal haue fruit in reward of the
holy soules. And blessed is the graue,
which with his hand hath wrought
no vnrighteousnesse, nor ymagined
wicked thinges agaynst God. For

unto him shalbe gotten the special gift of sapth, and the most acceptable portion in the temple of God. For glorious is the fruite of good laboure, and the roote of wisdom shal neuer fade away. As for the children of aduersers, they shal come to an end, and the sede of an vnrighteous bed shalbe rooted out. And though they lye longe, yet shall they be nothing regarded, and their laste age shall be withoute honour. If they dye hastily, they haue no hope, neither shal they be spoken to in the day of knowledge. For horrible is the deathe and the ende of the vnrighteous.

The. iij. Chapter.

O howe saye is a chaste generation with vertue: The memoriall therof is immortal, for it is known with God & with men. When it is present, men take example therat, and yf it go away, yet they desyre it. It is alwaye crowned and holden in honour, and winneth the reward of the vndefiled battell. But the multitude of vngodly children is vnpofitable: and the thinges that are planted with whoredome shal take no depe roote, nor lay any faste foundation. Though they be greene in the branches for a time, yet they shalbe shaken with the winde: for they stande not faste, and throughte the vehemencie of the winde they shalbe rooted out. For the vnperfect branches shalbe broken, their fruite shalbe vnpofitable and slowe to eate: yea, meete for nothing. And whye: all the children that are borne of the wicked, muste beare reuenge of the wickednes agaynst their fathers and mothers when they be asked. But though the righteous be overtaken with deathe, yet shall he bee in rest. Age is an honorable thing: nevertheless, it standeth not onely in the lengthe of time, nor in the multitude of yeres: but a mans wisdom is the graye haire, and an vndefiled life is the olde age. He pleased God, and was beloued of him, so that wher as he liued among sinners, he trans-

lated him. Yea sodenly was he taken away, to the intent that wickednesse shoulde not aulter his vnderstanding, and that hypocrisye shoulde not begyle his soule. For the craftye beswitching of lyes make good thinges darke, the vnstedfastnes also and wickednes of voluptuous desyre, turne aside the vnderstanding of the simple. Though he was soone dead, yet fulfilled he much time. For his soule pleased God: therefore hastened he to take him away from among the wicked. This the people see, and vnderstand it not: they lay not vp such thinges in their heartes, howe that the louing sauour and mercy of God is vppon his saintes, and that he hath respect vnto his chosen. Thus the righteous that is dead, condemneth the vngodly which are liuing: and the youthe that is soone brought to an ende, the longe lyfe of the vnrighteous. For they see the ende of the wise, but they vnderstande not what God hath deuised for him, and wherfore the Lord hath taken him away. And whye: they see him and despise him, therefore shall God also laughe them to scoorne: So that they theym selues shall dye hereafter (but without honour) yea in shame among the dead for euermore. For without any voyce shall he burst those that be pulste vp, and remoue them from the foundations, so that they shalbe layed waste vnto the highest. They shall mourne, and their memoriall shall perithe. So they bryng asfraid, shall remember their sinnes, and their owne wickednes shall bewray them.

The. v. Chapter.

Then shal the righteous stand in great stedfastnes agaynst suche as haue dealt extremelye with them, and taken away their laboures. When they see it, they shalbe vexed with horrible feare, and shal wonder at the hastines of the sodain health, growing for very distress of mind, and shal say within theselues, hauing inward

forowe, and mourning for verry anguish of mind. These are they whom we sometime had in derision, and re-
bed vpon. We foolles thought their lyfe very madnes, and their ende to be without honoure. But loe, howe they are counted amonge the children of God, and their portion among the saintes. Wherefore we haue erred from the way of truth, the light of righteousness hath not shined vnto vs, and ¶ Sun of vnderstanding rose not vpon vs, we haue worried our selues in the way of wickednes and destruction. Euidous wayes haue we gone: but as for the waye of the Lorde we haue not knowen it. What good hath

Our pride done vnto vs? ¶ What profite hath the pompe of ryche-
brought vs? All those thinges are passed away like a shadow, and as a messenger running before: as a ship that passeth ouer the waues of the water, whiche, when it is gone by, the trace thereof cannot be founde, neyther the path of it in the fluddes. ¶ As a bird that fleeth through in the ayre, and no man can see anye token where she is flowne, but onely heareth the noyse of her winges, beatinge the lighte winde, parting the ayre through the behemencie of her goyng, and flyeth on shaking her winges, whereas after ward no token of her waies can be founde. ¶ Like as when an arrowe is shot at a marke it parteth the ayre, which immediatly commeth together agayne, so that a man cannot knowe where it went through. Even so we in lyke maner as soone as we were borne, beganne immediatly to drawe to our ende, and haue shewed no token of vertue, but are consumed in our owne wickednesse. Suche wordes shall they that haue sinned speake in the hell, for the hope of the vngodly is lyke a drie thistle floore (or dulle) that is blowen away with the wind: like as a thynscumme that is scattered abroade with the strome: lyke as the smoke whiche is disperfed here and there with the winde, and as the remembrance of a stranger, that tari-

eth for a daye, and then departeth. But the righteous shal liue for evermore: their rewarde also is with the Lorde, and their remembrance with the hiest. Wherefore shall they receaue a glorious kingdome, and a bewtiful crowne of the Lordes hande: for with his righte hande shall he couer them, and with his owne holpe arme shall he defende theym. His gelousye also shall take awaye the harness, & he shall sweapon the creature to be auenged of the enemies. He shall put on righteousness for a brestplate, and take iudgement in steede of an helmet. He inuincible child of equity shal he take, his cruell wrath shall he sharpen for a speare, and the whole compasse of the world, shall fyghte with him agaynst the vnwise. ¶ How shall the thunderboltes go out of the lightnings, and come out of the rainebow of the cloudes to the place appoynted: out of the hard stony indignation, there shall fall thicke hayles, and the water of the sea shall be wrath agaynst them, and the cloudes shall runne roughly together. Yea, a mightie winde shall stand vpon agaynst them, and a strome shal scatter them abroade. ¶ Thus the vnrighteous dealing of them shal bring all the land to a wilderness, and wickednes shall ouerthrow the dwellings of the mightie.

The. vi. Chapter.

Virtuisme is better then strength, and a man of vnderstandinge is more woorthie then one that is strong. Heare therefore (O ye kinges) and vnderstand: O learne ye that be iudges of the endes of the earth. Gette care ye that rule the multitudes, and deelyte in muche people. For the power is geuen you of the Lorde, and the strength from the hiest which shall trye out your ymaginations. Howe that ye beyng officers of his kingdome, haue not executed iudgement, haue not kepte the lawe of the righteous, nor walked after the will of G D D. Horribly, and that right soone shall he appeare vnto you

for an harde iudgement that they haue
that beare rule. Wherfore is graunted
vnto the simple, but they that be in
anchoyritie shalbe soze punished. For
God which is Lord ouer all, shall ex-
cept no mans person, neyther shall he
stande in awe of any mans greatnes.
For he hath made the small and great,
and careth for al alike. But the migh-
tie shall haue the sozer punishment.
Vnto you therfore (O ye Kinges)
do I speake, that ye may learne wise-
dome, and not goe amysse. For they
that keepe his righteousness, shall
bee righteousnesse Iudged, and they
that are learned in righteous thinges,
shall synde to make aunswere. Where-
fore let your luste vppon my wordes,
and loue them, so shall ye come by nur-
ture. Wisedome is a noble thinge, and
neuer fadeth away: yea, she is caselye
lene of them that loue her, and found
of such as seeke her. She preuenteth
them that despyze her, that she maye
sytt shewe her selfe vnto them. Who
so awaketh vnto her betymes, shall
haue no great trauaile, for he shal find
her sytting ready at his doores. To
thinke vpon her, is perfect vnderstan-
dinge: and who so watcheth for her,
shalbe safe, and that soone. For she go-
eth about, seekinge suche as are mete for
her, she weth her selfe chearefully vn-
to them in their goinges, and meeteth
them with all diligence. For the vn-
sayned desire of reformation is her be-
ginninge: to care for nourture, is
loue, and loue is the keepinge of her la-
wes. Howe the keepinge of the lawe
is perfection, and an vncorrupt lye:
and an vncorrupt lye maketh a man
familiar with God. And so the desire
of wisdom leadeth to the kingdome
euertlasting. If your delite be then in
royall seates and scepters (O ye kyn-
ges of the people) let your luste vpon
wisdom, that ye maye reigne for euer
more. O loue the light of wisdom, al-
ye that be rulers of the people. As for
wisdom what she is, and howe she
came vp, I will tell you: and will not
hide the misteries of God from you,
but will seeke her out from the begin-

ninge of the natyritie, and bringe the
knowledge of her into light, and will
not keepe backe the truth. Neyerther
will I haue to doe with consuminge
entrie, for suche a man shall not be par-
taker of wisdom. But the multy-
tude of the wise is the welfare of the
world, and a wise kinge is the vphol-
dinge of the people. I receyue nur-
ture then through my wordes, and it
shal do you good.

The vij. Chapter.

I My selfe am also a mortall man, I
like as all other, and am come of
the earthie generation of him that
was fyrst made, and in my mothers
wombe was I fashioned to be fleshe:
In the time of ten monethes was I
brought together in bloude, through
the seide of man, and the commodious
appetite of slepe. When I was bozne
I receaued lyke ayre as other men,
and fell vpon the earth (whiche is my
nature) crying and weeping at the
fyrst, as all other do. I was wrapped
in swadling clothes, and brought vp
with greate care. For there is no
king that had any other beginninge of
byrth. All men haue one entrance vn-
to lyfe, and one going out in like ma-
ner. Wherefore I desired, and vnder-
standing was geuen me: I called, and
the spirite of wisdom came vnto me.
I set more by her, then by kingdomes
and royall seates, and counted riches
nothing in comparison of her. As for
precious stone, I compared it not vn-
to her, for all golde is but granel vnto
her, and siluer shalbe counted but claye
before her sighte. I loned her aboue
welfare and beautie, and purposed to
take her for my lighte, for her lyghte
can not be quenched. All good thinges
come to me with her, and innumera-
ble riches through her handes. I was
glad in theym all, for this wisdom
went before me, and I knew not that
she is the mother of all good thinges.
Howe as I my selfe learned vnsayn-
edly, so do I make other men parta-
kers of her, and hyde her riches from
no man: for she is an infinite treasure
D D D D, vnto

The booke

unto men, whiche who so ble, become partakers of the loue and frendship of God, and are accepted vnto him for the giftes of wisdom. **G**OD hath graunted me to talke wisely, and conveniently to handle the thinges that he hath graciously lente me. For it is he that leadeth vnto wisdom, and teacheth to vse wisdom aright. In his hand are both we and our words: yea, al our wisdom, our vnderstanding and knowledge of all our woorkes. For he hath geuen me the true science of these thinges: so that I knowe, howe the worlde was made, and the powers of the elementes: the beginning, ending, and middest of the tymes, howe the tymes alter, howe one goeth after another, and how they are fulfilled, the course of the yere, the ordinaunces of the starres, the nature and kindes of beastes, the furiousnes of beastes, the power of the windes, the ymaginations of men, the diuersities of ponge plantes, the vertues of rootes, and all such thinges as are secrete, and not loked for, haue I lerned.

D For the woorkemaster of all thinges hath taught me wisdom. In her is the spirite of vnderstanding, which is holy, manyfold, one onely, subtil, courteous, discrete, quicke, vndeplied, plaine, swete, louing the thing that is good, sharpe, whiche forbiddeth not to doo well, gentle, kind, stedfast, sure, free, hauing al vertues, circumspect in al thinges, receyuing al spirites of vnderstanding, beynge cleane and sharpe. For wisdom is nimbler then al nimble thinges, she goeth throughe and attayneth to all thinges, because of her cleannes. For she is the breath of the power of God, and a pure cleane expressing of the clearenes of almighty God. Therefore can no vndeplied thinge come vnto her: for there is the brightnes of the euerlasting light, the vndeplied mirroure of the maiestie of God, and the ymage of his goodnes. And for so much as she is one, she may doo all thinges, and beynge stedfast her selfe, she renueth all: and among the people conuergeth she her selfe into the

holy soules. She maketh Gods frendes and prophetes: for God loneth no man, but him in whom wisdom dwelleth. For she is moze beuotifull then the Sunne, and geueth moze lighte then y starres, and the day is not to be compared vnto her, for vpon the day cometh night. But wickednes can not ouercome wisdom: and foolishnes may not be with her.

The viij. Chapter.

V Wisdom reacheth from one ende to another mightily, and louingly doeth she order all thinges, I haue loued her and laboured for her, euen from my youth vp: I did my diligence to marry my selfe with her, such a loue had I vnto her betwixt. Who so hath the companyes of God, commendeth her nobilitie: yea, the Lord of all thinges him selfe loneth her. For she is the scholl maistrisse of the noulture of God, and the chooser out of his woorkes. If a man would desyre riches in this lyfe, what is ryther then wisdom that woorketh all thinges? Then wille I saye: vnderstanding woorketh, what is it among all thinges, that woorketh moze then wisdom? If a man loue vertue and righteousnes, let him labour for wisdom, for she hath great vertues. And why? she teacheth sobernes and prudence, righteousnes and strenght, whiche are suche thinges as men can haue nothing moze profitable in their life. If a man desire much knowledge, she can tel the thinges that are passe, and discern thinges yet to come, she knoweth the subtilties of woordes, and can expounde darkel sentences. She can tel of tokens of wonderful thinges, or ener they come to passe, and the endes of all times and ages. So I purposed after this manner I will take her vnto my company, and come louingly with her, no doubt she shall geue me good counsell, and speake comfortably vnto me in my sorowfulnes and griefe. For her sake shall I be wel, and honestly taken among the commons and Lordes of the counteyll. Though I be yonge, yet shall I haue

sharpe vnderstanding, so that I shalbe meruitous in the sight of great men, and the faces of princes shall wonder at me. When I holde my tongue, they shal abide my leisure. When I speake they shall loke vpon me, and if I talk muche, they shal lay their handes vpon their mouth. Moreover, by the meanes of her, I shall obtayn immortallitie, and leaue behynde me, an euerglasting memorialis among them that come after me. I shal sette the people in order, and the nations shalbe subdued vnto me. Horrible tyrants shall be afraid, when they doo heare of me: among the multitude I shalbe counted good, & mightye in battaile. When I come home, I shall finde rest with her: for her company hath no bitterness, and her fellowship hath no tediousness, but mirth and ioye. Howe when I considred these thinges by my selfe, and pondered them in my heart, how that to be ioyned vnto wisedom is immortalitie, and great pleasure to haue her friendship, howe that in the woorkes of her handes are infinite riches: howe that who so keepeth companye with her, shalbe wise, & that he which talketh with her, shall come to honoz. I went about seeking to gather her vnto me: for I was a ladde of a ripe wit, and had a good vnderstandinge. But when I grewe to moze vnderstanding, I came to an vndeuyled body. Neuerthelesse when I perceiued that I coule not kepe my selfe chaste, except God gaue it me (and that was a pointe of wisedom also, to knowe whose gifte it was) I stepped vnto the Lord, & besought him, & with my whole heart I saide after this maner.

Chapter.

O God of my fathers, & Lord of mercyes (thou that hast made all thinges with thy word, and ordeined man throug thy wisedom, that he should haue dominion ouer the creature which thou haste made: that he should order the world according to equitie and righteousness, and execute iudgement with a true heart) geue me wisedom, whiche is euerglasting.

about thy seat, and put me not out from among thy children: for I thy seruant and sonne of thy handmaiden am a feeble person, of a short time, & to ponge to the vnderstanding of iudgement, and the lawes. And though a man be neuer so perfect among the children of men, yet yf thy wisedom be not with him, he shalbe nothing regarded. But thou hast chosen me, to be a kinge vnto my people, and the Judge of thy sonnes and daughters. Thou haste commaunded me to builde a Temple vpon thy holpe mount, and an altar in the Citie wherein thou dwellest, a lykenesse of thy holy tabernacle, whiche thou haste prepared from the beginninge, and thy wisedom with thee, whiche knoweth thy woorkes, which also was with thee, whet thou madest the worlde, and knewe what was acceptable in thy sight, and right in thy commaundementes. I sende her out of thy holy heauens, and from the throne of thy maiestye, that shee maye be with me, and labour with me, that I maye knowe what is acceptable in thy sighte. For she knoweth and vnderstandeth all thinges: and shee shall leade me soberly in my woorkes, and preserue me in her power. So shall my woorkes be acceptable, and then shall I gouerne thy people righteously, & be worthy to sit in my fathers seate. For what man is he, that mai know the counceyl of god? Or who can thinke what the will of God is? For the thoughts of mortall men are measurable, and our forecastes are but vncertain. And why? a mortal and corruptible body is heauy vnto the soule, & the earthly mansion keepeth downe that vnderstanding that museth vpon many thinges. Very hard it can we discern the thinges that are vpon earth, and great labour haue we: for we can finde the thinges whiche are before our eyes: who will then seke out the ground of the thinges that are done in heauen? O Lord, who can haue knowlege of the vnderstanding and meanyng, except thou geue him wisdom, and send thy holy ghost

The booke

from above, that the wayes of them which are vpon earth, may be resoured: that men may learne the things that are pleasaunt vnto thee, and be preserved throughe wisdom.

The .x. Chapter.

V Wisdom preserved the first man, whome God made a father of the worlde, when hee was created alone, brought him oute of his offence, tooke him oute of the
Gen. 2.8 • mould of the earth, and gaue him po-
• Ge. 4.6 wer to rule all thing. • When the vn-
 righteous went awoye in his wrath from this wisdom, the brotherhead perisheth throughe the wrath of mur-
Gen. 9.6 thure. Agayne, when the • water de-
 stroied the hole worlde, wisdom pre-
 served the righteous, throughe a poole tree, whereof he was governour her selfe. Mozeouer, when wickednesse had gotten the vpper hand, so that the nations were put vp with pride, she knewe the righteous, preserved him faultlesse vnto **G D**, and layed vp
Gen. 19.1 sure mercy of his children. She pre-
 served the righteous; • when he fled from the vngodly that perished, what tyme as the fyre fell downe vpon the v. cities. • Like as yet this day the vn-
 fruitfull, waste, and smoking lande geueth testimony of their wickednes: yea, the vnrype and vntimelye fruites that grow vpon the tentes. And for a token of a remembraunce of the vn-
 saythfull soules, there standeth a pillar of salte. For all suche as regarded not wisdom, gat not only this hurt, that they knewe not the thinges whiche were good, but also lefte behind them vnto men, a memorial of their folish-
 nes: so that in the thinges wherein they synned, they coulde not be hydde.
Gen. 2.20 But as for such as take hede vnto wis-
 dome, she shall deliuer them from sor-
 rowe. • When the righteous fled be-
 cause of his brothers wrath, wisdom led him the righte waye, shewed him the kingdom of god, gaue him know-
 ledge of holy thinges, made him riche in his laboures, and brought to passe the thinges that he wente aboute. In the discretiounes of suche as descan-

ded him, she stode by him, and made him riche. She saved him from the enemyes, and defended him from the disceauers. She made him stronge in battayle, and gaue him the victorie, that he might knowe, how that wis-
 dome is stronger then all thinges. • When the righteous was solde, she forsooke him not, but deliuered him from sinners. She went down with him into the dongeon, and sayled him not in the bandes: till he had brought him the scepter of the realme, a power agaynst those that oppressed him. As for them that had accused him, she declared them to be lyars, and brought him to perpetual worship. • She deli-
 uered the righteous people and faultlesse seede, from the nations that oppressed them. She entred into the house of the seruant of God, and stode by him in wonders and tokens agaynst the horrible king. She gaue the righteous the rewarde of their laboures and led them forth a marvelous way: on the daye time she was a shadowe vnto them, and a lighte of starres in the night season. • She brought them throughe the red sea, and caried them throughe the great water. She dy-
 uined their enemyes in the sea, and brought them out of the depe. So the righte-
 ous tooke the spoiles of the vngodly, • and prayed thy holy name, **O Lord**, and magnified thy victorious hande with one accord. • For wisdom openeth the mouth of the dowe, and maketh the tongs of the babes to speake.

The .xi. Chapter.

She ordred their woorkes in the shandes of the holy prophet: • so that they went throughe the wilderness that was not inhabited, and pitched their tentes in the waste deserte. They stode agaynst their enemyes, and were auenged of them vnder sayres. • When they were thursty, they called vpon thee, and water was geuen them out of the most hye rocke, and their thirste was quenched out of the harde stone. For by the strength

where throughte their enemies were punished, were the children of Israel helped in their nede, to their comfort. For vnto the enemies thou gauest mans bloud in steade of yuyng water. And whereas they had scarcenes in the rebuke, when the children were slayne, thou gauest vnto thine owne a plenteous water buloked for, declaringe by the thirste that was at that time, how thou wouldest bring thine owne vnto honoure, and slaye their aduersaries. • For when they were tryed and nourtured with fatherly mercy, they knowledged how the benignly were iudged, and punished thorough the wrath of God. These hast thou exhortes as a father, and proued the: but vnto the other thou hast bene a boysterous king, layde hard to their charge, and condemned them. Whether they were absent or present, their punishment was alike. For their grieve was double: namely, mourning and the remembrance of things past. But when they perceived that their punishments did them good, they thought vpon the Lord, and wondered at the ende. For at the laste they held much of him, of whom in the out castinge they thought scozne, as of an abiecte. Nevertheless, the righteous did not so when they were thirske: but even lyke as the thoughtes of the foolish were, so was also their wickednes. • Whereas certains men now (through error) did worship dombe serpentes and vaine beastes, thou sendest a multitude of dombe beastes vpon them for a vengeance, that they might knowe, that loke where with all a manne synneth, by the same also shall he be punished. • For vnto thy almightie hand, that made the world of naughte, it was not impossible, to send among them an heape of Beares, of wood Lions, or cruell beastes of a strange kind, such as are vnknewen of spoute fyre, or caste out a smoking breath, or those horrible sparkes out of their eyes, whiche might not onely bedestroye them with hurtinge, but also kill them with their horrible

sighte. Yea withoute these beastes mighte they haue bene slayne with one winde, being persecuted of theys owne workes, and scatered abrood thorough the breath of thy power. Nevertheless, thou hast ordred all thinges in measure number and weighte. For thou hast euer had great strength and might, and who maye withstande the power of thine arme? And why lyke as the small thinge that the balauance weith, so is the world before thee: yea as a droppe of the morning dewe, that falleth downe vpon the earthe. Thou hast mercye vpon all, for thou hast power of all thinges: and makest thee as though thou sawest not the synnes of men, because they shoulde amende. For thou louest all the thinges that are, and hatest none of them, for whom thou hast made: neither diddest thou ordeyne or make any thinge, of euill will. Howe might any thing endure, if it wer not thy will? Or how could any thing be preserved, except it were called of thee? But thou sparest all, for all are thine (O Lord) thou louer of soules.

The .xij. Chapter.

O Lord howe gracious & sweete is thy spirite in all thinges. Therefore chastekest thou them measurably that go wrong, and warnest them concerninge the thinges wherein they offend: thou speakest vnto them (O Lord) and exhortest them to leaue their wickednesse, and to put their truste in thee. • As for those olde inhabitoures of thy holpe lande, thou mightest not awaye with them, for they committed abhominable workes agaynst thee, as witchecraft, sorcery, and Idolatrie, they slewe their owne children without mercy, they did eate by mens bowels, and deuoured the bloud: yea, because of suche abominations, imphelenees and offerings, thou slewest the fathers of the desolate soules by the handes of our fathers: that the lande whiche thou louest as none all other, mighte be a dwelling for the children of God. Nevertheless

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Exo. 23d thou sparedst them also as men) & sendest the fore runners of thyne host even hoznettes to destroye them out by lytle and lytle. For that thou wast vnable to subdue the vngodlye vnto the righteous in battaile, or with cruell beastes, or with one rough worde to destroye them together: • But thy minde was to driue them out by lytle and lytle, geuyng them time and place to amend: knowing well, that it was an vnrightheous nation and wicked of nature, and that their thought might neuer be altered. For it was a curled seede from the beginning, and feared no man: Yet haste thou pardoned their synnes. For who will saye vnto thee: why haste thou done that?

• Or who wil stand agaynst thy iudgement? • Or who will come before thy face an auenger of vnrightheous men? • Or who wil blame thee, yf the people peryshe, whom thou haste made? For there is none other God but thou,

1 Pet. 9a • that carest for all thinges, that thou maigest declare howe that thy iudgement is not vnrighr. There dare neither kinge nor tyrante in thy sight require accomptes of them who thou hast destroyed. For so muche then as thou art righteous thy selfe, thou ordrest all thinges righteouslye, • and punishest euen him that hath not deserved to be punished, and tokest him for a straunger and an aleaunt in the land of thy power. For thy power is the beginning of righteousnesse, and because thou art Lord of all thinges, therefore arte thou gracious vnto all.

Job. 9. a When men thinke thee not to be of a full strength, thou declarest thy power, and boldly deliuerest thou them out that knowe thee not. But thou Lord of power iudget quietelye, and ordrest vs with greare worshippe, for thou maigest doo as thou wilt. By suche worckes nowe haste thou taughte thy people, that a man also should be iust and louinge, and haste made thy childre to be of a good hope: for euen whē thou iudget, thou geuest rest to amend from synnes. For in so muche as thou hast punished, and with suche

diligence deliuered the enemies of thy seruantes, whiche were worthy to dye (where thoughe thou gaue them time and place of amendement, that they might turne from their wickednes) with howe greate diligence then punishest thou thine owne childre, vnto whose fathers thou haste swozne and made conenantes of good promises: So where as thou dost but chasten vs, thou punishest our enemies diuers wayes, to the intent that when we punish, we should remember thy goodnes: and when we our selues are punished, to putte our truste in thy mercy. Wherefore, where as men haue liued ygnorantlye, and vnrightheouslye, thou haste punished them sore, euen through the same thinges that they worshipped. • For they went astraye verie longe in the waye of error, and held the deastes (which euen their enemies despised) for goddes, ymaging as children of no understanding. Therefore haste thou sent a scofnfull punishment among them: as among the children of ignorance. As for such as would not be reformed by those scoznes and rebukes, they felt the worthy punishment of God, for the thinges that they suffered, they bare them vnpaciently, being not content in that, but briswilling. And when they perished by the same thinges that they tooke for goddes, they knowledged them, that there was but one true God, whom asofe they would not knowe, therfore came the end of their dampnation vpon them.

The .xiiij. Chapter.
V Byne are all men, which haue not knowledge of God: • as were they that out of the good thinges whiche are seene, knewe not him, that of him selfe is euertlasting. Meryther toke they so muche regard of the worckes that are made, as to knowe who was the crafterman of them, but some toke the fyre, some the wynde of ayre, some the course of the starres, some the water, some toke the sunne and moone, for the lightes of heauen which

rule the earth for gods. But though they had such pleasure in their bewtie that they thought them to haue bene goddesses, yet should they haue knowen howe muche more sayper hee is that made them. For the maker of bewtye hath ordeyned all these thinges. And if they merueled at the power and wozkes of them, they should haue perceyued thereby, that he which made these thinges, is mightyer then they. For by the greatnes and bewtye of the creature, the maker thereof may playnly be knowen. Forwithstandinge they are the lesse to be blamed, that seeke God, and woulde fynde him, and yet mysse. And whye for so muche as they go about in his woorkes, and seeke after them, it is a tokē, that they regard and holde muche of his woorkes that are sene, howbeit they are not wholly to be excused. For if their vnderstanding and knowledge be so greate, that they can discerne the woylde and the creatures, whye dooe they not rather find out the Lord therof? But vnhappye are they, and amonge the deade is their hope, that call theym Goddesses, which are but the woorkes of mennes handes: gold, siluer, and the thing that is found out by cunninge, the similitude of beastes, or any bayne stoane that hath bene made by þ hand of oid.

• Or as when a carpenter cutteth downe a tree out of the wood, and pareth off the bark of it cunningly: and so with the one parte maketh a vessel to be vsed, and dyeth meate with the residue. As for the other parte that is left, which is profitable for nothinge, (for it is a crooked pece of wood and full of knobbes) he carueth it diligentely throughe his vanitie, and accordyng to the knowledge of his cunninge) he geueth it some proportion, fashioneth it after the similitude of a man, or maketh it like some beast, straketh it ouer with redde, and painteth it, and looke what soule spot is in it, hee carueth some colour vpon it. Then maketh he a conueniēt tabernacle for it, setteth it in þ wal, & maketh it fast with

yon, prouiding so for it, least it happen to fall: for it is wel knowen, that it can not helpe it selfe. And whye it is but an ymage, and must of necessity be helped. Then goeth he and offereth of his goodds vnto it, for his children and for his wife, he seeketh helpe at it, he asketh counsell at it, he is not ashamed to speake vnto it, that hath no soule: For heaith he maketh his petition vnto him that is sicke: for lyfe, he prayeth vnto him that is deade: he calleth vpon him for helpe that is not able to helpe him selfe, and to send him a good tourney, he prayeth him that may not go. And in all the thinges that he taketh in hād (whether it be to obtayn any thing, or to woork) he prayeth vnto hym, that can do no maner of good.

The .xliij. Chapter.

A Bayne, an other man purposinge to take his tourneye throughe the raging sea, calleth for helpe vnto a stocke, that is farre weaker then the tree that bereth him. For as for it, couetousnes of money hath found it out, and the craftisman made it with his cunning. But thy prouidence, O father, gouerneth all thinges from the begynninge.

• For thou hast made a waye in the sea, and a sure pathe in the middest of the waues: declaringe thereby, that thou hast power to helpe in all thinges: yea, though a man went to the sea withoute shippe. Nevertheless, that the woorkes of thy wisdom should not be bayne, thou hast caused an Arke to be made: and therefore doo menne committe theyr lyues to a small pece of woodde, passinge ouer the sea in a shippe, and are saued. • For in the olde time also when the proude Gyautes perished, hee (in whome the hope was left to encrease the woylde) went into the shippe, whiche was gouerned throughe thy hande, and so left seede behinde him vnto the woylde. For happy is the tree, where throughe righteousnesse commeth:

W D D d, iij, but

El. 44 b

Ex. 14. 8

Gen. 6. 4

Gen. 7. 1

The booke

Psal. 115 but cursed is the ydoll that is made with hands, • yea, both it, and he that made it. He, because he made it, and it because it was called God, where as it is but a fragile thing. • For the vngodlye and his vngodlynes are bothe like abhominable vnto God. Euen so the woꝝke and he that made it also, shalbe punished together. Therefore shal there a plague com vpon the ydols of the hethen: for out of the creatures of God they are become an abhominacion, and temptation vnto the soules of men, and a snare for the feete of the vnwise. And why, the seeking out of ydols is the beginning of whoꝝdome and the bꝛynging by of them is the destruction of life. For they wer not from the beginning, nether shall they continue for euer. The wealthy ydlenes of men hath founde them out bypon erth, therfore shal they com shortly to an ende. When a father mourned for his sonne that was taken away from him, hee made him an ymage in al the hault of his dead sonne, and so he began to worship him as God, which was but a dead man, and ordeined his seruants to offer vnto him. Thus by procelle of time, and through an vngodlye custome, this error was kept as a law, and tyrannites compelled men by violence to honour ymages. As for those that were so farre of, that men might not worship them presently, their picture was brought from farre (like the ymage of a King, whom they would honour) to thintent that with great diligence they might worship him which was farre off, as though he had bene present. Agayne, the singular conninge of the craftes man gaue the ignorant also a great occasion to worship ymages. For the woꝝkman willing to do him a pleasure that let him a woꝝk, laboured with all his cunning to make the ymage of the best fashion. And so (thorow the bewtye of the woꝝke) the common people was disceaues, in so much that they tooke him no we for a God, which a litle afoze was not honoured as a manne. And this was the

Psal. 7, d

C

error of mans life, when men either for to serue their owne affection, or to do some pleasure vnto kinges, ascribed vnto stones and stockes the name of God, which ought to be giuen vnto no man. Moreover, this was not ynoughe for them that they erred in the knowledge of God: but when they lined in the great warres of ignorance, those many and great plagues called they peace. For either they slue their owne children, and offered them, or did sacrifice in the night season, or els held vnreasonable watchen: so that they kept neither life nor marriage cleane: but eyther one slue another to death maliciously, or els greued his neighbour with aduoutye. And thus wer all thinges mixt together, bloud, manslaughter, theft, dissimulation, corruption, unfaithfulness, sedition, periury, disquieting of good men, vnthankfulness, despyling of soules, chaunging of byrth, bultedfastnes of marriage, misorder, of aduoutye and uncleannes. And why: the honoring of abhominable ymages is the cause, the beginning & end of all euill. For they that worship Idols, eyther they are mad when they be merke, or prophesye lyes, or lyue vngodlye, or els lyghthe forswere them selues. For in so much as they trust in the ydols (whiche haue neyther soule nor vnderstanding) thoughte they sweare falsely, yet they thinke it shal not hurt them. Therefore cometh a grete plague bypon them, and that woꝝthei: for they haue an euil opinion of God, giuinge heede vnto Idolles, swearing vniustlye to disceane, and despyling righteousness. For they swearing is no vertue, but a plague of them that sinne, and goeth euer with the offense of the vngodlye.

The .xv. Chapter.

B At thou O our GOD arte sweete, long suffering and true, and in mercie ordelle thou all thinges. Though we synne, yet are we thyne, for we knowe thy strengthe. If wee synne not, then are we sure, that thou regardest vs. For in

knowe thee, is perfect righteousness. Yea, to knowe thy righteousness and power, is the roote of immortallitie. As for the thing that men haue found out through their euill science, it hath not deceined vs, as the painting of the picture (an vnprofitable labour & carned image, with diuers colozs, whose sight enriceth the ignorant, so that he honoureth and loneth the picture of a dead image that hath no soule. **N**euer thelesse, they that loue such euill thinges, or worship of deth, they that trust in them, they that make the, they that loue them, and they that honour them. The potter also taketh and tempereth soft earth, laboureth it, and geueth it the fashion of a vessel, what so euer serueth for our vse, and so of one piece of claye, he maketh some cleane vessel for seruice, and some contrary. But wherto euery vessel serueth, that knoweth the potter himselfe. So with his baine labor, he maketh a god of the same clay, this doeth euen he, whiche a litle afore was made of earthe himselfe, and within a litle while after, (when he dieth) tourneth to earth againe. **N**otwithstanding, he careth not the more, because he shall labour, nor because his life is short: but strueth to excell goldsmithes, the siluer smithes, and coppersmithes, and taketh it for an honour, to make vayne thinges. For his heart is ashes, his hope is but baine earth, and his life is more hyle then clay, forsomuch as he knoweth not his owne maker, that gaue him his soule to worke, and breathed in him the breath of lyfe. They count our lyfe but a pastime, and oure conuersation to be but a market, and that men shoulde euer be getting, and that by euill meanes. **N**ow he that of earth maketh fragile vessels, and ymagines, knoweth him selfe to offende adone all other. All the enemyes of the people, and that holde them in subiection, are vniuersally vnhappy, and exceeding proude vnto their owne soules, for they iudge all the gods of the heathen to be gods, whiche neyther haue eye sight to see, nor noses to smell, nor

ears to heare, nor fingers or handes for to grope, and as for their feete they are to slowe to go. For man made the, and he that hath but a borrowed spirit fashioned them. But no man can make a God like vnto him: for seeing he is but mortall himselfe, it is but mortall that he maketh with vnrightheous handes. He himselfe is better then they whom he worshippeth: for he liueth, though he was mortall, so did neuer they. Yea, they worship beastes also, which are most miserable, for compare things that can not feele vnto them, and they are worse then those. Yet is there not one of these beastes, that with his sight can beholde any good thing, neyther haue they geuen praise nor thanges vnto God.

Che. xli. Chapter.

For these and such other things haue they suffered woorthie punishment, and through the multitude of beastes are they rooted out. In stede of the which punishments, thou hast graciously ordered thin owne people, & geuen them their desire, that they longed for: a newe and strange taste, preparing them quailles to bee their meat, to the intent (by the thinges which were shewed and sent vnto them) they that were so greedy of meat, might be withdrawen euen from the desire that was necessarye. But these within short time were brought vnto pouertie, and tasted a newe meat. For it was requisit that (without any excuse) destruction shold come vpon those which bled tyrany, and to shewe only vnto the other, howe their enemyes, were destroyed. For when the cruel woudnes of the beasts came vpon them, they perished through the stinges of cruel serpentes. **N**otwithstanding thy wrath endured not perpetuallye, but they were put in feare for a litle season, that they might be reformed, hauing a token of saluation, to remember the commaundement of thy lawe. For hee that conuerted, was not healed by the thing that he sawe, but by thee, O Saviour of all. So in this, thou shewdest thine enemyes, that it

Num. 11

Ps. 12. b

Exo. 10 Is thou, which deliuerest from al euil. As for them • when they were bitten with grethoppers and flies, they dyed, for they wer woꝛthie to perishe by suche: But neyther the teeth of dragons noꝝ of venimous woꝛmes ouercame thy children, for thy mercy was euer by them and helped them. Therfoꝛe were they punished to remember thy woꝛdes, but halfe lye were they healed agayne, lest they shold fall into so depe forgetfulness, that they might

Deu. 32 not vse thy help. It was nether herbe
1 Re. 2. b noꝝ plaster that restozed the to health, but thy woꝛd (O Loꝛde) whiche healeth al thinges. It is thou (O Loꝛd) that hast the power of life and death: • thou ledest vnto deathes dooꝛe, and bringest vp again. But man thꝛough wickednes sleeth his owne soule, and when his spirit goeth soꝛth, it turneth not agayne, nether may he call agayne the soul that is taken away. It is not possible to escape thy hande. For the vngodly that would not knowe thee, wer punished by the strength of thine arme: with straunge waters, haples and raynes, were they persecuted, and thꝛough the fyꝛe were they consumed. For it was a wonderous thinge that fyꝛe might doo moꝛe then water which quencheth all thinges: but the woꝛlde is the auenger of the righteous. Sometime was the fyꝛe so tame, that the beastes which were sente to punish the vngodlye, byente not, and that because they shoulde see and knowe, that they were persecuted with the punishmente of God. And sometime, byent the fyꝛe in the water

Exo. 16a on euery side, that it might destroy þe vnrigheteous nation of the earth. • Agayne, thou hast fed thine owne people with Angels foods, and sent them breade readye from heauen (without theyꝛ laboure) bring very pleasaunte and of good taste. And to shewe thy ryches and sweetenes vnto thy children, thou gauest euery one theyꝛ desire, so that euerye man mighte take what lyked him beste. But the snow and yfe abode the violence of the fyꝛe, and melted not, that they might knowe

that the fyꝛe burning in the hoyle and rayne, destroyed the fruite of the enemyes: the fyꝛe also forgot his strength agayne, that the righteous might be noꝛished. For þe creature that serueth thee (whiche art the maker) is ferre in punishinge the vnrigheteous, but is easy & gentle to do good vnto such as put their truste in thee. Therfoꝛe did all thinges alter at the same time, and were all obedient vnto thy grace, which is the nurse of all thinges: according to the desire of them that had nede therof, that thy childꝛe, O Loꝛd, whō thou louest, might knowe • that it is not þe nature and the growinge of frutes that fedeth men, but that it is thy woꝛde, which pꝛeseruethe the, that put their trust in thee. For loke what might not be destroyed with the fyꝛe, as lone as it was warmed with a litle sunne beame, it melted: that al men might knowe, that thanks ought to be geue vnto thee, befoꝛe the sunne rise, & that thou oughtest to be woꝛshipped befoꝛe the day spring. For the hope of the vnthankfull shall melte away as the wynter yfe, and perishe as water, that is not necessary.

The .xviij. Chapter.

Great are • thy iudgements (O Loꝛd) and thy counceils cannot be expelless: therfoꝛe men do erre, that will not be refoꝛmed with thy wis dom, • for when the vnrigheteous thought to haue thy holye people in subiection, they were bounde with bandes of the darknes and long night, that vnder the rooꝛe, thinkinge to escape the enerlastinge wisledome. And while they thought to be hyd in the darknes of their sinnes, they wer scattered abrode in the very middes of the darke coueringe of forgetfulness, put to horrible feare, and wonderfull yfe vexed: for they hadde no coꝛner where they might keepe them from feare (because the sounde came doꝛne and vexed the) yea, many terrible and straunge visions made them astrap, No power of the fyꝛe might geue the light, neither might the cleare flames of the starres lighten that horrible night

night. For there appeared vnto them
a sodaine fire, verie dyedfull: At the
whiche (when they sawe nothinge)
they were so afrayd, that they thought
the thinge which they sawe, to be the
Exod. 7. b more fearfull. As for the sorcery and
enchauntment that they bled, it came
to derision, and the proude wisdome
was brought to shame. For they that
promised to drowne awaye the feareful-
nes and dyede from the weake soules,
were sick for feare of them selues, and
that with scoorne. And though none of
the wonders feared theym, yet were
they afrayd at the beastes which came
vpon them, and at the hyllinge of the
serpentes. In so much that with trem-
blinge they sowned, and sayde they
sawe not the ayre, whiche no man yet
C maye escape. For it is an heauy thing,
when a mans owne conscience bea-
reth recozde of his wickednesse, and
condempneth him. And why a vexed
and wounded conscience, taketh euer
cruell thinges in hande, - fearfulness
is nothinge elles, but a declaring that
a man seeketh helpe and defence, to an-
swere for him selfe. And looke howe
muche lesse the hoape is within, the
more is the vncertentie of the matter,
for the whiche he is punished. But
they that came in the mightie nighte,
slepe the slepe that fell vpon them
from vnder and from aboue, sometime
were they afrayde thoroowe the feare
of the wonders, and sometime they
wer so weake that they sowned with
all, for an hasty and sodayne feareful-
nes came vpon them. Afterwarde, yf
any of them had fallen, he was kepte
and shutte in prison, but withoute
chepnes. But yf any dwelt in a vil-
lage, yf he had bene an hearde or hus-
bandman, he suffred intollerable neces-
sities, for they were al bound with one
chayne of darkenes. Whether it were
a blasing winde, or a sweete songe of
the byrdes amonge the thicke brann-
ches of the trees, or the vehemencie
of hasty runninge water, or greate
uoyse of the falling downe of stones,
or the playng and running of beastes
whom they sawe not, or the mightie

noyse of roaring beastes, or the sounde
that aunswereth agayne in the highe
mountaines, it made them slowe for
verie feare. For all the earthe shined
with cleere light, and no man was hin-
dered in his labour. Only vpon them
there fell a hewpe nighte, an ymage of
darkenes that was to come vpon the.
Yea, they were vnto them selues the
most heauy and horrible darkenes.

The xliij. Chapter.

N Euertheles, thy sayntes had
a very great light (and the en-
emies heard their voyce, but
they sawe not the fygure of them) And
because they suffred not the same thin-
ges, they magnified thee: & they that
were vexed afore (because they were
not hurt now) thanked thee, and be-
sought thee, O God, that there might
be a difference. Therefore had they a
burning pillar of fyre to leade them
Exod. 14 in the vnknewen waye, and thou ga-
uest them the Sunne for a free guide
without any hurt. Reason it was that
they should want light, and be put in
the prison of darknes, which kept thy
children in captiuitie, by whom the vi-
corrupt life of the lawe of the worlde
was for to be geuen. When they tho-
ght to slea the babes of the righteous
(one beynge layde out, and preserued
to be leder vnto the other) thou brou-
ghtest oute the whole multitude of
the children, and destroyedst these in
the myghtie water. Of that nighte
were our fathers certified afore, that
they knowing vnto what othes they
had geuen credence, might be of good
cheere. Thus thy people receaued the
health of the righteous, but the vn-
godlye were destroyed. For lyke as
thou haste hurte our enemies, so haste
thou promoted vs, whome thou cal-
ledst afore. For the righteous chy-
dren of the good men offred secretly,
and ordeyed the lawe of righteousnes vnto
vntie, that the iuste should receaue
good and euill in like manner, synging
praises vnto the father of all men. In
gain, there was herd an vnconuenient
voyce of the enemies, and a pitcous

Exod. 14

Exo. 1. 3

Exo. 14

Exo. 11

crye for children that were bewailed.
C The maller & the seruante were pun-
 nished in lyke maner. For they alto-
 gether had innumerable that died one
 death. Neither were the living suffi-
 cient to bury the dead, for in the swin-
 king of an eie the noblest nation of the
 was destroyed. As oft as God helped
 them afoze, yet wold it not make them
 beloeie, but in the destruction of þ first
 bozne they knowledged, that it was
 the people of God. For while al thin-
 ges were still, and when the night
 was in the middell of her course, the
 Almightie worde (O Lord) leape
 do wne from heauen out of thy royall
 thronie, as a rough man of war, in the
 middell of the land that was destroy-
 ed, and the sharpe sword performed
 thy straye commandement, standing
 and spilling al thinges with death: pea
 it stode vpon the earth and reached vn-
 to the heauen. Then the sighte of the
 euill dreames vexed them sobenly, and
 fearfulness cam vpon them bnauares.
D Then lay ther one here, another there
 halfe dead, halfe quick, and shewed the
 cause of his death. For the visions
 that vexed theym shewed theym these
 thinges afoze, so that they were not ig-
 norant wherfoze they perished. The
 tentations of death touched the righ-
 teous also, and among the multitude
 in the wildernes there was insurrec-
 tion, but thy wraoth endured not long.
 For the blamelesse man went in al the
 haste, and toke the battell vpon him,
 brought forth the weapon of his mi-
 nistracion: euen pzaier, & the censours
 of reconcilyng, set him selfe agaynst
 the wraoth, and so brought the misery
 to an ende, declaring thereby that he
 was thy seruante. For he overcame
 not the multitude with bodely power
 nor with weapons of might: but with
 the worde he subdued him that vexed
 him, putting them in remembrance
 of the othe and couenaunt made vnto
 the fathers. For when the dead were
 fallen down by heapes one vpon ano-
 ther, he stode in the middell, pacified
 the wraoth, and parted the waye vnto
 liuing. And whye in his long garnise

Exo. 28

was all the besotype, and in the turn-
 rowes of the stones was the glory of
 the fathers gracen, and thy maieste
 was writte in the croon of his head.
 Vnto these the destroyer gaue place,
 and was afraid of the, for it was only
 a temptation worthy of wraoth.

The. xix. Chapter.

As for the vngodly, the wraoth
 came vpon them without mer-
 cy vnto the ende. For he knew
 befoze what shold happen vnto them:
 howe that (when they had consented
 to let them go, and had sent out with
 great diligence) they woulde repent,
 and solo we vppon them. For when
 they were yet mourning and making
 lamentation by the graues of the dead
 they deuised another solishnes, so that
 they persecuted them in their flying,
 whome they had caste out afoze with
 prayer. Worthy recellitie also brought
 them vnto this end, for they had clea-
 n forgotten the thinges that happned
 vnto them afoze. But the thinge that
 was wanting of their punishment,
 was requisite, so to be fulfilled vppon
 them with tormentes, that the people
 might haue a maruillous passage the-
 rowe, and that these mighte fynde a
 strange death. Then was euery crea-
 ture fashioned agayne of newe, accor-
 ding to the will of their maker, obey-
 inge thy commandementes, that thy
 children might be kept without hurt.
 For the cloude ouersadowed their
 tentes, and the dype earthe appeared,
 wher afoze was water, so that in the
 redde sea, there was a waye without
 impediment, and the greates deepe be-
 came a grene speide, wherethrough
 all the people wente that were be-
 sende with thy hands, seeing the
 wonderous and maruelous woorkes.
 For as the hoxles, so were they fide,
 and leapt like lamber, passing the (O
 Lord) which hadde deliuered them:
 and whye they were yet mindefull of
 the thinges, that hapned while they
 dwelt in the lande, howe the ground
 brought forth fies in stede of cattell:
 and howe the river scrawled with the
 multitude of frogs in stede of hydes.
 But

Pro. 16 c. But at the laste, they sawe a newe
 Ps. 118 creation of birdes, what time as they
 were discaued with lust, and desired
 delicate meates. For when they were
 speaking of theyr appetite, the quay-
 les came by vnto them from the sea, &
 punishmentes came vpon the sinners,
 not without the tokens which came
 to passe afoze by the behemency of the
 streames: for they suffered worthele
 accordyng to their wickednesse, they
 dealt so abhominably and churlishly
 with strangers. Some receyued no
 unknowne gesses, some brought the
 strangers into bondage, that did them
 good. Besyde all these thinges, there
 were some, that not onely receyued no
 strangers with their willes, but per-
 secuted those also, and did them much
 euill that receyued theym gladly.
 Therefore were they punished with
 blindnesse, like as they that wer co-
 uered with sodayn darknes at the do-
 res of the righteous, so that euery one
 sought the entrance of his doze. Thus

the elements turned into them selues
 like as when one time is changed v-
 pon an instrument of musike, and yet
 at the residue kepe their melody: whi-
 che may easely be perceiued by sight
 of the thinges that are come to passe.
 The dry land was turned into a wa-
 terpe, and the thinge that afoze swam
 in the water, went now vpon the
 dry ground. The fyre had power in
 the water (contrary to his owne ver-
 tue) and the water forgot his owne
 kinde to quenche. Agayne, the flames
 of the noysome beastes hurte not the
 fleshe of them that went with theym,
 neither melted they the yse, which
 elles melteth lightlye. In all thinges
 haste thou promoted thy people (O
 Lord) and brought theym to honour:
 thou haste not despised theym, but al-
 way, and in all places, thou hast stand
 by them.

The ende of the booke of
 Wisedome.

The booke of Iesus the sonne of Syrach, which is called in latin, Ecclesiasticus.

The prologue of Iesus, the sonne of Syrach vnto this booke.

Many & great men haue declared wisdom vnto vs out of law, out of
 prophets, & out of other that folowed them. In which things Is-
 rael ought to be comended, by reason of doctrine & wisdom: There-
 fore, they that haue it & rede it, should not only themselves be wise therthrough,
 but serue other also, with teaching & writing. After that my grandfather Iesus
 had geue diligent laboz to reade law, & prophets, & other booke, & wer left vs
 of our fathers, & had well exercised himselfe therin, he purposed also to wyte
 somthing of wisdom & good maners, to that intent that they which were willing to
 lerne & to be wise, might haue more vnderstanding, & be the more apt to lead a
 good conuersation. Wherefore I exhort you to receiue it loningly, to rede it with
 diligence, & to take it in good worth, though our wordes be not so eloquent as
 the famous orators. For that thing is writte in Hebrew tong, soundeth not so
 wel whē it is translated to an other spech. Not only this boke of mine, but al-
 so the law, & prophets, & other booke sound far other wise, then they do, whē
 they are spoke in their own language. Now in that xxxviij. yere, when I came
 into Egypt in the time of Ptolomee Euergetes, & continued there al my life, I gat
 libertie to rede & write many good thinges. Wherefore I thought it good and ne-
 cessary, to bestow my diligence & trauayl to interprete this boke. And consi-
 dering that I had time, I labored & did my best, to perforce this boke, and to
 bring it vnto light: that the strangers also which are disposed to lerne, might ap-
 ply them selues vnto good maners, and liue accordyng to the law of the Lord.
 Ecclesiasticus

Eccelesiasticus.

The first Chapter.

3 Me. 3. b



Al wisdome cometh of god the Lord and hath bene ever with him, and is before all tyme. Who hath numbred & said of the sea, the drops of the rayne, and the dayes of tyme? Who hath mesured the height of heauen, the breadth of the earthe, and the depenes of the sea? Who hath soughte out the ground of Goddes wisdome, whiche hath bene before all thinges? Wisdome hath bene before all thinges, and the vnderstandinge of prudence from euerlasting. (Gods word in the height is the wel of wisdome, and the euerlastinge commaundementes are the entraunce of her.) Vnto whom hath the rote of wisdome bene declared? Or who hath knowen her wit? Vnto who hath the doctrine of wisdome bene discovered and shewed? and who hath vnderstande the manyfold entraunce of her? There is one: even the Highest, the maker of all thinges, the Almighty, the king of power (of whom men ought to stand greatly in awe) whiche syteth vpon his throne, beinge a God of dominion. He hath created her throughe the holpe ghost: he hath seene her, numbred her, and mesured her: he hath poured her out vpon all his workes, and vpon all fleshe accordyng to his gift: he geneth her richely vnto them that loue him. The feare of the Lord is worshippe and triumphe, gladnesse and a ioyefull crowne: The feare of the Lord maketh a mery hert, geneth gladnes, ioye and longe life. Who so feareth the Lord, it shall go well with him at the laste, and in the day of his death he shall be blessed. The loue of God is honorable wisdome: loke vnto whom it appeareth, they loue it, for they see what wonderous thinges it doeth,

• The feare of the Lord is the beginning of wisdom, and was made with the saythfull in the mothers wombe, it shall go with the chosen women, and shall be knowen of the righteous and saythfull. The feare of the Lord is the righte Gods seruice, that preserveth and instructeth the hearte, and geneth mirth and gladnesse. Who so feareth the Lord shall be happye, and when he hath neede of comforte, he shall be blessed. To feare God is the wisdom that maketh riche, and bringeth all good with her. She filleth the whole house with her giftes, and the garners with her treasure. The feare of the Lord is the crowne of wisdome, and geneth plenteous peace and helth. Wee hath seene her and numbred her, (both these are the giftes of God) knowledge and vnderstanding of wisdom hath he poured out as rayne, and them that heid her fast, hath he brought vnto honour. The feare of the Lord is the rote of wisdome, and her branches are longe lyfe. In the treasures of wisdom is vnderstanding, and deuotion of knowledge, but wisdome is abhorred of sinners. The feare of the Lord driueth out sinne: for he that is without feare cannot be made righteous, and his wilfull boldnes is his own destruction. A patient man will suffer vnto the tyme, and then shall he haue the reward of ioy. A good vnderstanding will hide his wordes for a tyme, and many mennes lippes shall speake of his wisdome. In the treasures of wisdom is the declaration of doctrine, but the sinner abhorreth the wordshippe of God. My sonne, if thou desire wisdom, kepe the commaundement, that God shall geue her vnto thee: for the feare of the Lord is wisdom and nurture, he hath pleasure in sayth and louing meekenesse, and he shall fill the treasures thereof. Be not obstinate and vnsaythfull to the feare of the Lord, and come not vnto him with a double hearte. We not an hypocrite in the sight of me, and take good hede what thou speakest. Marke well these thinges, least thou happen to fall

and bring thy soule to dishonour, and so God diu uer thy secretes, and caste thee downe in the midst of the congregation, because thou woldest not receaue the feare of God, and because thy heart is full of saynednes and discreate.

The.ij. Chapter.

My sonne, if thou wilt come into the seruice of God, stand faste in righteousnesse, and feare, and arme thy soule to tentation: sette thine heart and be patient, bowe downe thine eare, receaue the wordes of vnderstanding, and shyinke not away, when thou art enticed. Holde thee fast vpon God, loyne thy self vnto him, and suffer that thy lyfe maye encrease at the laste. Whatsoeuer happeneth vnto thee, receaue it: suffer in heauyness, and be patient in thy trouble. • For lyke as gold and syluer are tried in the fyre, euen so aue acceptable men in the foynace of aduersitie. Beleue in God, and he shall helpe thee, order thy waye aright, and putte thy trust in him. Holde fast his feare, and growe therein. • Ye that feare the Lord, take sure holde of his mercye, shyinke not awaye from him, that ye fall not. • Ye that feare the Lord, beleue him, and your rewarde shall not be emptye. • Ye that feare the Lord, but your trust in him, and mercye shall come vnto you for pleasure. • Ye that feare the Lord, set your loue vpon him, and your hertes shalbe lightned. Consider the old generations of men (• Ye chyldren) and marke them wel: • Was there euer any one confounded, that put his trust in the Lord? • Who euer continued in his feare, and was forsaken? • Of whom did he euer despise, that called saythfullye vpon him? • For God is gracious and mercifull, he forgyneth synnes in the time of trouble, & is a defender of all them that seke him in the trouth. Wo be vnto him that hath a double heart, spicked lips and euill occupied handes, and to the sinner & goth two maner of waies. Wo be vnto them that are loose of

hert, which put not their trust in God and therfore shall they not be defended of him. Wo be vnto them that haue lost pacience, forsake the right wayes, and are tounred backe into frowarde wayes. What will they do, when the Lord shall beginne to visite them? • They that feare the Lord, will not mistrust his word, and they that loue him, will keepe his commandement. • They that feare the Lord, will seeke out the thinges that are pleasaunte vnto him, • and they that loue him, shall fulfill his lawe. • They that feare the Lord will prepare their heartes, and humble their soules in his sight. • They that feare the Lord, keepe his commaundementes, and will be patiente tyll they see him selfe, saying: • better it is for vs to fall into the handes of the Lord, then into the handes of men, for his mercye is as great as him selfe.

The.ij. Chapter.

The chyldren of wisdomme are a congregation of the righteous, and their exercise is obedience and loue. Heare me your father (• my deare chyldren) and doo thereafter, that ye maye be safe. • For the Lord will haue the father honoured of the chyldren, and loke what a mother commaundeth her chyldren to doo, he will haue it kepte. Who so honoureth his father, hys synnes shall be forgynen him, • and he that honoureth his mother is lyke one that gathereth treasure together. Who so honoureth his father, shall haue ioye of his owne chyldren: and when he maketh his prayer he shalbe herd. • He that honoureth his father, shall haue a long life, and he that is obedient for the Lordes sake, his mother shall haue ioye of him. • He that feareth the Lord honoureth his father and mother, and doth therein seruice, as it were vnto the Lord him selfe. Honour thy father in dede, in word, and in all pacience that thou mayest haue Gods blessinge, and his blessinge shall abyde with thee at the laste. • The blessinge of the father, buydeth by the house of the chyldren, but

Joh. 14.6

Ro. 13.8

1. Re. 24

Exo. 20.6

Ephe. 6.8

Gen. 28

The booke

but the mothers curse rooteth out the foundations. Reioyce not when thy father is rejoyced, for it is not honour vnto thee, but a shame. For the woorthip of a mans father is his owne woorthippe, and where the father is with- out honour, it is the dishonour of the sonne. My sonne, make muche of thy father in his age, and greete him not as longe as he liueth. And yf his vnderstanding faile, haue patience with him, & despise him not in thy strength. For the good dedde that thou shewest vnto thy father, shall not be forgot- ten, and when thou thy selfe wantest it shall be rewarded thee (and for thy mothers offence, thou shalt be recom- pensed with good: yea, it shall be founde for thee in righteousness) & in the daye of trouble thou shalt be remem- bred, thy sinnes also shall melt away, like as the yce in the sayre warme we- ther. He that forsaketh his father, shall come to shame: and he that desiet his mother, is cursed of God. My sonne, persourne thy woorkes with louing mekeness, so shalt thou be loued aboue other men. The greater thou arte, the moze humble thy selfe (in all thinges) and thou shalt find fauour in the sight of God. For greate power belongeth onely vnto God, and he is honoured

Pl. 13 18

C of the lowlye. • Seeke not the things that are aboue thy capacite, and serch not the grounde of suche thinges as are to mightie for thee: but loke what god hath comanded thee, thinke vpon that alway, and be not curious in manny of his woorkes. For it is not needefull for thee to see with thine eyes, the thinges that are secrete. Make not thou too muche searche in superfluous thinges, and bee not curious in manny of his woorkes. For manny thinges are shewed vnto thee alredy, whiche bee aboue the capacite of men. The medling with such hath begyled many a man, and tangleth they switte in banitie. How he that loneth perill, shall perishe therein. In harde heart shall fare euill at the last (and he that loneth daunger, that perishe therein) an heart that goth twa waies, shall

not prosper, and he that is frowarde of heart, shall euer be woofe and woofe. A wicked heart shall be laden with sorrowe, and the vngodlye synner shall heape one sinne vpon another. The counsell of the proude hath no health, for the plante of synne shall be rooted out in theym, and not knowne. The heart of him that hath vnderstanding shall perceauie hye thinges, and a good care will gladlye hearken vnto wisdom. An heart that is wise and hath vnderstanding, will abstaine fro synnes, and increase in the woorkes of righteousness. Water quengeth burnynge fyre, and mercye reconcyleth synnes. God hath respect vnto him that is thankfull: he thinketh vpon him agaynst the time to come, so that when he falleth, he shall finde a strong holde.

The .iiij. Chapter.

My sonne, • defraude not the poope of his almes, and turne not awaye thine eyes from him that hath nede. Despile not an hye gyfte soule, and despye not the poope in his necessitie: greete not the heart of him that is helpelesse, and withholde not the gifte from the needefull. Refuse not the prayer of one that is in trouble, turne not awaye thy face from the needy. Caste not thyne eyes asyde from the poope, for any euill will, that thou geue him none occasion to speake euill of thee. For yf he complayne of thee in the bitterness of his soule, his prayer shall be heard, euen he that made him, shall heare him. Be courteous vnto the compaignie of the poope, humble thy soule vnto the elder, and bowe doorne thy head to a man of worship. Let it not greue thee to bowe doorne thine care vnto the poope, but paye thy debt, and geue him a frendly answer, and that with mekenesse. • Welcom him that suffereth wronge from the hand of the oppressour, & be not hurt- berthed when thou sittest in iudgement. Be mercifull vnto the fatherlesse as a father, and be in steade of an husband vnto their mother: so shalt thou be in

an obedient sonne of the Hyell, and he shall loue thee more then thy mother doth: wisdometh dyetheth life into her children, receaureth them that seke her, and will go before them in the way of righteousness. He y loueth her, loneth lyfe: and they that seke her diligently, shall haue great ioye. They that kepe her, shall haue the heritage of life: for where she entreth in, there is the blessing of God. They that honoure her shall be the seruantes of the holy one, and they that loue her, are beloned of God. Who soo geureth care vnto her, shall iudge the Heathen: and he that hath respect vnto her, shall dwell safe.

Ely. He that beloueth her, shall haue her in possession, and his generation shall endure: for when he falleth, she doeth go with him, and cholet him among the beste. Feare, dyede, and temptation shall he bying vpon him, and trie him in her doctrine, till she haue so proued him in his thoughtes, that he commit his soule vnto her. Then shall she stablish him, bying the right way vnto him, make him a glad man, shewe him her secrettes, and heape vpon him the treasures of knowledge, vnderstanding and righteousness. But if he go wrong, she shall forsake him, and geue him ouer into the handes of his enemye. My sonne, make much of thy tyme, eschewe the thinge that is euill, and for thy life, shame not to saye the truth. For there is a shame that bringeth synne, and there is a shame that bringeth worship and sauoure. Accept no person after thine owne will, that thou be not confounded to thine owne decaye. Be not ashamed of thy neyghbour in his aduersitie, and kepe not backe thy counsell when it maye do good, neither hide thy wisdom in her bewtie. For in the tonge is wisdom knownen, so is vnderstanding, knowledge, and learninge in the talking of the wise, and stedfastnesse in the workes of righteousness. In no wise speake against the word of truth, but be ashamed of the lies of thine owne ignorance. Shame not to confesse thine error, and submit not thy

selfe vnto euery man because of sinne. Withstand not the face of the mightie, & strue thou not agaynst the streame. But for righteousness, take paynes with all thy soule, and for the truest strue thou vnto death, and God shall fight for thee agaynst thine enemies. Be not hastie in thy tongue, neyther slacke and negligent in thy workes. Be not as a lyon in thine owne house destroying thy household folkes, and oppressing them that are vnder thee. Let not thine hande be stretched out to receaue, and shut when thou shouldest geue.

The .v. Chapter.

Trust not vnto thy riches, and saye not: tushe, I haue ynough for my life. (For it shall not helpe in the tyme of vengeance and temptation.) Followe not the luste of thine owne heart in thy strength, and saye not: Tushe, howe haue I had strength, or who will bringe me vnder because of my workes: for doubtles God shall auenge it. And saye not I haue comitted no synnes, but what euill hath happened me: For the almightie is a patient rewarder. We cause thy synne is forgiven thee, be not therefore without feare, neyther heape one sinne vpon another. And saye not: Tushe, the mercy of the Lord is great, he shal forgive me my synnes, be they neuer so many. For lyke as he is mercifull, so goeth wrath from him also, and his indignation cometh downe vpon synners. Make no taryng to turne vnto the Lord, and put not of from day to day: for suddenly shall his wrath come, and in the tyme of vengeance he shall destroye thee. Trust not in wicked riches, for they shall not helpe thee in the daye of punishment and wrath. Be not caryed about with euery wind, & go not into euery way: for so doth the sinner that hath a double tonge. Stande faste in the waye of the Lord, be stedfast in thy vnderstanding, abide by the word, and followe the worde of peace and righteousness. Be gentle to heare the

Act. 20. 8

Rom. 4

Ecc. 21. 8

Ecc. 26. 1

Psa. 70. 1

Ezec. 7. 1

W

Ecc. 1, wordes

The booke

but the mothers curse rooteth out the foundations. Reioyce not when thy father is reppoued, for it is not honour vnto thee, but a shame. For the wor- ship of a mans father is his own wor- shippe, and where the father is with- out honour, it is the dishonour of the sonne. Whv sonne, make much of thy father in his age, and greene him not as longe as he liueth. And yf his vnderstanding faile, haue patience with him, & despise him not in thy strength. For the good dede that thou shew- est vnto thy father, shall not be forgot- ten, and when thou thy selfe wantest it shall be rewarded thee (and for thy mothers offence, thou shalt be recom- pensed with good: yea, it shall be found- ed for thee in righteousness) & in the daye of trouble thou shalt be remem- bered, thy sinnes also shall melt away, like as the yse in the fayre warme we- ther.

Che that forsaketh his father, shall come to shame: and he that defieth his mother, is cursed of God. Whv sonne, persourne thy workes with louing mekeness, so shalt thou be loued aboute other men. The greater thou arte, the moze humble thy selfe (in all thinges) and thou shalt find fauour in the sight of God. For greate power belongeth onely vnto God, and he is honoured of the lowlye. • Seke not the things that are aboute thy capacite, and serch not the groundes of suche thinges as are to mightie for thee: but loke what god hath comanded thee, thinke vpon that alway, and be not curious in man- ny of his workes. For it is not nede- ful for thee to see with thine eyes, the thinges that are secreete. Make not thou too muche searche in superflu- ous thinges, and bee not curious in manny of his workes. For manny thinges are shewed vnto thee alre- dy, whiche bee aboute the capacite of men. The medling with such hath be- gyled many a man, and tangleth theyr wyre in banitie. Now he that loneth perill, shall peryshe therein. In harde heart shall fare euill at the last (and he that loneth daunger, shall perishe there- in) an heart that goth two waies, shall

not prosper, and he that is frowarde of heart, will euer be woyle and woyle. A wicked heart shall be laden with sorrow, and the vngodlye synner will heape one sinne vpon another. The counsell of the proude hath no health, for the plante of synne shall be rooted out in theym, and not knowen. The heart of him that hath vnderstanding shall perceau hve thinges, and a good care will gladlye hearken vnto wise- dome. An heart that is wise and hath vnderstanding, will abstaine fro syn- nes, and increase in the workes of righteousness. Water quenchech burnyng fyre, • and mercye reconcileth synnes. God hath respect vnto him that is thankefull: he thinketh vpon him agaynst the time to come, so that when he falleth, he shall finde a strong holde.

The .iiij. Chapter.

My sonne, • defraude not the pooze of his almes, and turn not awaye thine eyes from him that hath nede. Despise not an hye gyfte soule, and desye not the pooze in his necessitie: greene not the heart of him that is helpelesse, and withdrowe not the gifte from the needefull. Refuse not the prayer of one that is in trouble, turne not awaye thy face from the needy. Calle not thine eyes asyde from the pooze, for any euill will, that thou geue him none occasion to speake euill of thee. For yf he complayne of thee in the bitterness of his soule, his praier shall be heard, euen he that made him, shall heare him. Be curious vnto the companye of the pooze, humble thy soule vnto the elder, and bowe downe thy head to a man of worship. Let it not greue thee to bowe downe thine eare vnto the pooze, but paye thy debt, and geue him a frendly answer, & that with mekenesse. • Welcom him that smytheth wronge frome the hand of the oppressour, & be not fapert herted when thou sittest in iudgment. Be mercifull vnto the fatherlesse as a father, and be in feade of an husbande vnto their mother: so shalt thou be as

Pl. 131

D

an obedient sonne of the hyest, and he shall loue thee more then thy mother doth: wisdomē dyeth with life into her chyldren, receaue them that seke her, and will go before them in the way of righteousness. He y loneth her, loneth lyfe: and they that seke her diligently, shall haue great ioye. They that kepe her, shall haue the heritage of life: for where she entreth in, there is the blessing of God. They that honour her shall be the seruantes of the holy one, and they that loue her, are beloued of God. Who soo geueth care vnto her, shall iudge the heathen: and he that hath respect vnto her, shall dwell safe. **E**ly. He that beloneth her, shall haue her in possession, and his generation shall endure: for when he falleth, she doeth go with him, and chooseth him among the beste. Feare, dyede, and temptation shall she bring vpon him, and trie him in her doctrine, till she haue so proued him in his thoughtes, that he commit his soule vnto her. Then shall she stablish him, bring the right way vnto him, make him a glad man, shewe him her secretes, and heape vpon him the treasures of knowledg, vnderstanding and righteousness. But if he go wrong, she shall forsake him, and geue him ouer into the handes of his enemye. My sonne, make much of thy tyme, eschewe the thinge that is euill, and for thy lyfe, shome not to saye the truth. For there is a shame that bringeth synne, and there is a shame that bringeth worship and fauoure. **A**ccept no person after thine owne will, that thou be not confounded to thine owne decaye. Be not ashamed of thy neyghbour in his aduersitie, and kepe not backe thy counsell when it maye do good, neither hide thy wisdomē in her bewtie. For in the tonge is wisdomē knowen, so is vnderstanding, knowledg, and learninge in the talking of the wise, and stedfastnesse in the workes of righteousness. In no wise speke against the sword of truth, but be ashamed of the lies of thynne owne ignorance. Shame not to confesse thine errour, and submit not thy

selfe vnto euery man because of sinne. Withstand not the face of the mightie, & strue thou not agaynst the streame. But for righteousness, take paynes with all thy soule, and for the trueth strue thou vnto death, and God shall fight for thee agaynst thine enemies. Be not hastie in thy tongue, neyther slacke and negligent in thy workes. Be not as a lyon in thine owne house destroying thy houtholde folkes, and oppressing them that are vnder thee. **L**et not thine hande be stretched out **I**ct. 20. g to receaue, and shut when thou shouldest geue.

Che. b. Chapter.

Trust not vnto thy riches, and saye not: tushe, I haue ynough **L**uk. 12 c for my life. (For it shall not **E**cc. 11 c helpe in the tyme of vengeance and temptation.) Followe not the luste of thine owne heart in thy strength, and saye not: Tushe, howe haue I had strength, or who will bringe me vnder because of my workes: for doubtles God shall auenge it. And saye not I haue committed no synnes, but what euill hath happened me? For the almightie is a patient rewarder. **R**om. 4 b cause thy synne is forgiven thee, be not therefore without feare, neyther heape one sinne vpon another. **A**nd **E**cc. 21 a say not: Tushe, the mercy of the Lord is great, he shal forgive me my synnes, be they neuer so many. **F**or lyke as **E**cc. 26 b he is mercifull, so goeth wrath from him also, and his indignation cometh downe vpon synners. Make no taryng to turne vnto the Lord, and put not of from day to day: for suddenly shall his wrath come, and in the tyme of vengeance he shall destroye thee. **T**rust not in wicked riches, for they shall not helpe thee in the daye of punishment and wrath. Be not carryed about with euery wind, & go not into euery way: for so doth the sinner that hath a double tonge. Stande faste in the waye of the Lord, be stedfast in thy vnderstanding, abide by the word, and followe the worde of peace and righteousness. Be gentle to heare the **E**cc. 1, wordes

Rom. 10 a
Ecc. 7. b

The booke

Worde of God, that thou mailest vnderstand it, and make a true aunswere
Jam. 1. c with wisdom. • Be swifte to heare, but slowe and patient in geuing aunswere. If thou haste vnderstanding, shape thy neighbour an aunswere: If no, laye thine hande vpon thy mouth, least thou be trapped in an vndiscrete worde, and so confounded. Honour and worshippinge is in a mans wise talking, but the tong of the vndiscrete is his owne destruction. • Be not a pteu accuser as long as thou liuest, and ble no sleaunders with thy tonge. For shame and sorow goeth ouer the chefe, and an euill name ouer him that is double tonged: but he that is a pteu accuser of other men, shalbe hated, enuyed, and confounded. See that thou tustify the smal and great alphe.

The. vi. Chapter.

BE not thy neyghbours enemye for thy frends sake: for who so is euill, shall be the heyre of rebuke and dishonoure, and whosoever beareth enuy and a double tong offendeth. • Be not proude in the deuise of thine owne vnderstandinge (leske thy strengthe be hurte by foolishnes, and) leske thy leaues wyther, and thy fruite be destroyed, and so thou be left as a dry tree in the wilderness. For a wicked soule destroyeth him that hath it, maketh him to be laughed to scoyne of his enemies, and bringeth him to the portion of the vngodly. • A swete worde multiplieth frendes, and pacifieth them that be at variaunce, and a thankfull tonge will be plenteous in a good man. Holde frendship with many, neuertheles haue but one counseller of a thousande. If thou gettest a frend, • proue him first, and be not hasty to geue him credence. For some man is a frende but for a time, & will not abyde in the daye of trouble. And there is some frende that turneth to enemitie, and taketh part against thee: and yf he knowe any hurte by thee, he telleth it out. • Agayne, some frend is but a companion at the table, and in

the daye of neede he continueth not. But a sure frend wilbe vnto thee, eue as thyne owne selfe, and deale faithfully with thine housholde folke. If thou suffer trouble & aduersitie, he is with thee, and hydeth not him selfe from thee. Depart from thine enemies yea, and beware of thy frends. I sayth C full frende is a strong defence, who so syndeth suche one, syndeth a treasure. I saythfull frende hath no peere, the weight of golde and syluer is not to be compared to the goodnesse of his faith. I saythfull frend is a medicine of lyfe, and they that feare the Lorde, shall synde him. Who so feareth the Lorde, shall prosper with frendes: and as he is him selfe, so shall his frend be also. My sonne, receaue doctrine from thy youth by, so shalt thou finde wisdom till thou be olde. Go to her as one that ploweth and soweth, and swayte patiently for her good frutes. For thou shalt haue but lytle labour in her worke, but thou shalt eate of her frutes right sone. Whosoe exceeding sharpe is wisdom to blesse men: an vnstedfaste body will not re- nayne in her. Vnto suche she is as it were a touch stone, and he casteth her from him in all the haste, for wisdom is with him, but in name, there be but fewe that haue knowledge of her. (But with them that knowe her, she abyedeth euen vnto the appearinge of God.) Geue eare (my sonne) receaue my doctrine, and refuse not my coun- cel. Put thy fote into her linkes, and take her poke vpon thy necke: bowe downe thy shoulder vnder her, heare her patiently, and be not wery of her bandes. Come vnto her with thy whole hert, and kepe her waies with all thy power. Seke after her, and she shall be shewed thee, and when thou hast her, forlake her not. For at the laste thou shalt synde reste in her, and that shalbe turned to thy great ioye. Then shall her setters be a strong defence for thee, and her poke a glorious rayment. For & bewty of life is in her and her bandes are the couplinge together of saluation. Yea, a glorious rayment

ment is it, thou shalt put it on, and the same crowne of toy shalt thou weare. My son, yf thou wilt take hede, thou shalt haue vnderstanding, and yf thou wilt applye thy minde, thou shalt be wise. If thou wilt be wise downe thine eare, thou shalt receaue doctrine, and yf thou deelyte in hearinge, thou shalt be wise. Stande with the multitude of such elders as haue vnderstanding, and consent vnto their wisdom with thine heart, that thou mayest heare all godly sermons, and that the woozthy sentences escape thee not. And if thou seest a man of discrete vnderstanding, get thee soone vnto him, and lette thy foote treade vppon the steppes of his doctes. ¶ Let thy mind be vpon the commandments of god, and be earnestly occupied in his lawes, so shalt he stablish thy heart, and geue thee wisdom at thyne owne desyre.

The vij. Chapter.

Do no euill, so shall there no harme happen vnto thee. Departe awaye from the thinge that is wicked, and no misfortune shall medle with thee. My sonne, sowe no euill thinges in the sowowes of vnrightheousnes, so shalt thou not reape them seuen folde. Laboure not vnto man for any lordship, neyther vnto the king for the seate of honour. Iustice is not thy selfe before God (for he knoweth the heart) and desyre not to be repented wise in the presence of the king. Make no labour to be made a iudge, except it so wer, that thou couldest mightely put downe wickednes: for yf thou shouldest stande in awe of the presence of the myghtye, thou shouldest sayle in geuinge sentence. Offende not in the multitude of the cite, and put not thy selfe amonge the people. ¶ Binde not two sinnes together, for in one sinne shalt thou not be vnpunished. Say not: I tush, God will loke vpon the multitude of my oblations, and when I offer to the hiest God, he will accept it. We not saynte herres, when thou makest thy prayer, neyther slacke in geuinge of almes. Laugh no man to scoorne in thy beauti-

nes of his soul, for God (which seeth all thinges,) he is that canne bringe downe, and let vp agayne. Accepte no leasing agaynst thy brother, neyther do the same agaynst thy frend. Use not to make any manner of lye, for the customes therof is not good. Make not many woordes when thou art amonge the elders: and when thou prayest, make not muche babling. ¶ Let no laborious worke be tedious vnto thee, neyther the husbandrie whiche the almighty hath created. Make not thy boist in the multitude of thy wickednes, but humble thy selfe, euen from thine hearte, and remember that the wrath shall not be longe in tarrying, and that the vengeance of the fliche of the vngodlye is a verpe fyre and swoyme. Gue not ouer thy frende for any good, nor thy faithfull brother for the best gold: Depart not from a discrete, and good woman, that is fallen vnto thee for thy portion in the feare of the Lord, for the gift of her honestie is aboue golde. Whereas thy seruaunt woozkerth truclie, intreate him not euill, nor the hyzeling that is faithfull vnto thee. Loue a discrete seruaunt as thine owne soule, defraud him not of his libertie, neyther leaue him a poore man. ¶ If thou haue cattel, looke wel to them, and yf they be for thy profite, keepe theym. ¶ If thou haue sonnes, bringe theym vp in nurture and learninge, and holde theym in awe from their youth vp. If thou haue daughters, keepe their bodye, and shewe not thy face chersful toward them. Marrye thy daughter, so shalt thou perfoyme a weightye matter: but geue her to a man of vnderstanding. If thou haue a wyfe after thine owne minde, forsake her not: (but committe not thy selfe to the hatefull.) ¶ Honour thy father from thy whole heart, and forgette not the sowowfull transyle, that thy mother had with thee, remember that thou wast borne through theym, and how canst thou recompence them the thinges that they haue doone for thee? Feare the Lord with all thy soule, and honoure his ministers.

¶ Ecc. 9. Loue

174
333

Luk. 196

den. 24.6

Ecc. 12.6

173

178

The booke

Deu. 12. c. • and forsake not his seruants. Fear the lord with al thy soule, & honoz his

Rum. 18 priestes. • Geue them their portion of the firste frutes, and increas of the earth, like as it is commaunded thee: (and reconcile thy selfe of thy negligence with the litle flocke) geue them the shoulers, and their appointed of-fringes and firstlings. Reache thine hande vnto the poore, that God maye

Gala. 6. a blesse thee with plentifulnes. • **Be li**
• **Co. 1. d** beral vnto al men liuing. • yet let not
Ro. 12. b but do good, euen to the that are dead.
mat. 25. d • Let not them that wepe, be without comfote, but mourne with suche as mourne. • Let it not greue thee to visi-

fit the sicke, for that shall make thee to be beloued. Whatsoeuer thou takest in hande, remember the ende, and thou shalt neuer do amisse.

The. viij. Chapter.

Striue not with a mightye man,
Mat. 5. a least thou chaunce to fall into his handes. • Make no variaunce with a riche man, leasse he happen to bying vp an hard quarell against thee.

Ecc. 3. 1. a • For golde and siluer hath vndoone many a man, yea euen the heartes of Kinges hath it made to fall. Striue not with a man that is full of words, and laye no stickes vppon his fire.

Gala. 6. a Keepe no company with the vnlearned, leasse he geue thy kintred an euill

Leu. 19. g reporte. • Despise not a man that turneth himselfe awaie from sinne, and cast him not in the teeth withall, but remember that we are frayle every-

Ecc. 6. d. chone. • Thinke scoime of no man in his olde age, for we were olde also. We not glad of the death of thine enemye, but remember that wee muste dye all the sort of vs (and sayne wold we come into ioye.) Despise not the sermons of such elders as haue vnder standing, but acquaint thy selfe with the wise sentences of them: for of the thou shalt learne wisdom, and the doctrine of vnderstanding, and howe

To serue great men without complaint.
Go not from the doctrine of the Elders, for they haue learned it of thei fathers. For of them thou shalt learne

vnderstandinge, so that thou mayest make aunswere in the time of neede. Indle not the coles of sinners (whi thou rebukest them) leasse thou be hett in the fiery flames of their sins. Resist not the face of the blasphemers, that he laye not wayte for thy monthe.

• Lend not vnto him that is mightier then thy selfe: If thou lendest him, count it but lost. Be not surty aboue thy power: if thou be, then think surely to paye it. Go not to lawe with the iudge, for he will iudge accordinge to his owne honour. • Trauaile not by the way with him that is brainelesse, lest he do thee euill, for he foloweth his owne wilfulnes, and so shalt thou perishe throught his folly. • Striue not with him that is angrie and cruell, and go not with him into the wilderness, for blood is nothing in his sight, and where there is no helpe, hee shall murder thee. • Take no counsell at foolles, for they loue nothing but the things that plesse them selues. Make no counsell before a straunger, for thou canst not tel what wil come of it. Open not thine heart vnto every man leasse he be vnthankful to thee, and put thee to repproose.

The. ix. Chapter.

Be not gelous ouer the wife of
thy bosome, that she shewe not some shewe point of wicked doctrine vppon thee, geue not the power of thy life vnto a woman, leasse she come in thy strengthe, and so thou be confounded. Look not vpon a woman that is despyous of many menne, leasse thou fall into her snares. Use not the companie of a woman that is a player and a damner, and heare her not, leasse thou perishe throught her entisinge. Beholde not a mayden, that thou be not hurt in her bewty. • Call not thy minde vppon harlots in anye manner of thinge, leasse thou bestrope both thy self and thine heritage. Go not about gasing in euery lane of the Citie, neyther wander thou abrode in the streetes thereof. Turne

Wash thy face from a beautiful woman
and loke not vpon the fayre face of a
ther. Many a man hath perished thro
rough the bewetic of women, for tho
rough it, the desyre is kindeled as it
were a fyre. In aduonterous woman
shalbe troden vnder foote as myxe, of
every one that goeth by the way. Ma
ny a man wondring at the beaurie of a
strange woman, hath bene cast out, for
her wordes kindele as a fyre. Spt not
with another mans wife by any mea
nes, ype not with her vpon the bedde,
make no wooordes with her at the
wyne, least thine hearte consente vnto
her, and so thou with thy bloud sal in
to destruction. Forsake not an olde
frende, for the newe shall not be like
him. A newe frend is newe wyne: let
him be old, and thou shalt drinke him
with pleasure. Desyre not the honour
and riches of a sinner, for thou know
est not what destruction is for to com
vpon him. Welyte not thou in the
thing that the vngodly haue pleasure
in, being sure, that the vngodlye shall
not be accepted untill their graue.

Kepe thee from the man that hath po
wer to slaye, so nedest thou not to be
astrayde of death. And yf thou comest
vnto him make no fault, lest he happen
to take away thy life. Remember that
thou goest in the midst of snares,
and vpon the bulwarke of the citie.
Beware of thy neighbour as nigh as
thou canst, and meddle with suche as
be wise and haue vnderstanding. Let
lustre men be thy gesses, let thy mirthe
be in the feare of God, let the remem
brance of God be in thy minde, and
let all thy talking be in the comman
dementes of the hieft. In the handes
of craftesmen shall the woorkes be com
meded, so shal the princes of the pro
ple in the wisdomes of their talking.
A man full of wordes is perillous in
his citie: and he that is rashe in his
talking, shalbe abhoyred.

The x. Chapter.

A wise iudge will order his pro
ple with discretion: and where
a man of vnderstandinge bea

reth rule, there goeth it well. As the
iudge of the people is himseife, such so
are his officers: and loke what maner
of man the ruler of the citie is, such ar
they that dwell therein also. An vn
wise kinge destroyeth his people, but
where they that be in authoritie are
men of vnderstanding, there the citie
prospereth. The power of the earth is
the hand of God (and all iniquitie of
the people is to be abhoyred) and whē
hys tyme is, he shall sette a profyta
ble ruler vpon it. In the hande of
God is the power of man, and vpon the
scribes shal he lay his honour. Re
member no wrong of thy neighbour,
and meddle thou with no vnrighte
ous woorkes. Pride is hateful before
God and man, and all wickednesse of
the heathen is to be abhoyred. Be
cause of vnrighteous dealing, wrong,
blasphemies, and diuers disceates, a
realme shalbe translated from one peo
ple to another. There is nothinge
woorse then a couetous man. Whye art
thou proude, O thou earth and ashes?
Ther is not a more wicked thing, the
to loue money. And whye? suche one
hath his soule to sel: yet is he but fyl
thy dong while he liueth. And though
the phisitions shewe his helpe neuer
so long, yet in conclusion it goeth af
ter this maner, to dape a kinge, to mo
rowe dead. For when a man dieth, he
is the heyre of serpentes, beasts, and
wormes. The beginning of mannes
pride, is to fall awaye from God: and
whye his heart is gone from his ma
ker, for pride is the original of all syn.
who so taketh holde therof, shalbe fil
led with cursinges, and at the laste it
shall ouerthrowe him. Therfore hath
the Loyde brought the congregations
of the wicked to dishonoure, and de
stroyed them vnto the end: God hath
destroyed the seates of proud princes,
and sette vpon the merke in their shede.
God hath withered the rootes of the
proude heathen, and planted the los
we amonge theym. God hath ouer
throwen the landes of the heathē, and
destroyed them vnto the grounde. He
hath caused them to wither awaye, he
hath

Pro. 29

Re. 12

Leu. 19

Jer. 27

Isa. 6

Gen. 29

Eccl. iii.

hath brought them to naughte, and made the memoriall of them to crasse from out of the earth. (God hath destroyed the name of the proude, and left the name of the humble of mind.) Pryde was not made for man, neyther woorthfulnes for mens children. The seede of men that feareth God shalbe brought to honour, but the seede which transgresseth the commandments of the Lord, shalbe shamed. He that is the ruler amonge brethren, is holden in honour among them, and he regardeth such as feare the Lord. The glory of the riche, of the honorable, and of the poore, is the feare of God. Despise not thou the iust poore man, and magnifye not the riche vngodly. Great is the iudge and mighty in honour, yet is there none greater then he that feareth God. • Unto the seruauant that is discrete, shall the free do seruaice. • He that is wyse and wel nurtured, will not grudge when he is reformed, and an ignorant bo-dye shall not come to honour. • Be not proud to do thy worke, and despayre not in the time of aduersitie. • Better is he that laboureth, & hath plenteousnes of all things, then he that is gorgeous & wanteth bread. My sonne, kepe thy soule in mekenes, and geue her her due honor. Who shal iustifie him, & sin neth against him self. Who wil honor him that dishonoreth his own soule? The poore is honoured for his saythfulnes and trueth, but the riche is had in reputation because of his goodes. He that ordereth him selfe honestly in pouertie, howe much more shal he be-haue him selfe in riches. And who so ordereth him selfe vnhonestly in ry-ches, how much more shal he behaue him selfe vnhonestly in pouertie.

¶ The .xi. Chapter.

The wisdom of hym that is broughte losse, shall lift vp his head, and shal make him to fyt amonge greate men. Commende not thou a manne in his beaultie, neyther despise a man in his better appearance. The Bee is but a smale beast among the soyles, yet is her fruite exceedinge

swete. • Be not proude of thy rayment, and exalte not thy selfe in the daye of thy honor: for the workes of the best onely are wonderful: yea, glorious secrete and vnknewen are his workes. Many tyrantes haue bene sayne to sitte downe vpon the earth, and the vnykyte hath woone the crowne. Many mightie men haue ben brought lowe, and the honorable haue bene deliuered into other mennes handes. • Condemne no man, before thou haue tried out the matter: and when thou halte made inquisition, then reforme to righteouslye. • Geue no sentence, before thou halte hearde the cause, but first let men tel out their tales. Strive not for a matter that toucheth not thy selfe, and stande not in the iudgement of spynners. My son, meddle not with many matters: and yf thou wilt be riche, thou shalt not get it, and though thou runnest thy waye afoze, yet shalt thou not escape. • There is some man that laboureth, and the more he swei-eth him selfe, the lesse he hath. Againe, some man is slouthfull, hath neede of helpe, wanteth strength, & hath great pouertie, & Gods eye loketh vpon him to good, setteth him vp from his losse state, and lifteyth vp his head: so that manye men maruell at him, and geue honour vnto God. • Prosperitie and aduersitie, lyfe and death, pouertie and riches, come all of the Lord. Wisdome, nurture & knowledge of the lawe, are with God: loue and the waies of good are with him. Errour & darkenes are made for sinners (& they that exalt themselves in euill, ware old in euill.) The gift of god remaineth for & righteous, & his good will shall geue prosperitie for euer. Some man is riche by lining nygardy, & that is the portion of his rewarde, in that he sayth: nowe have I gotten reste, and nowe will I eat and drinke of my goodes my selfe alone. And yet he considereth not, that the tyme draweth nye (and death approacheth) that he must leaue all these thinges vnto other menne, and dye him selfe. Stande thou faste in thy covenante, and exerce thy selfe

therin, and remayne in the woꝝke vnto thy age. Continue not in the woꝝkes of sinners, but putte thy truste in God, and hyde in thine estate: for it is but an easie thing in the sight of God, to make a poore man riche, and that sodenly. The blessing of God hasteth to the rewarde of the righteous, and maketh his frutes soone to flourish and prosper. Saye not, what helper hath me: and what shall I haue? the whiler I gayne, saye not: I haue ynough, howe can I wante? When thou art in weelfare, forget not aduersitie, and when it goeth not wel with thee, haue a good hope, that it shalbe better. For it is but a small thing vnto God, in the day of death to reward every man accordyng to his wayes. The aduersitie of an houre maketh one to forget all pleasure, and when a man dyeth, his woꝝkes are discouered. Maye no bodie before his death, for a man shalbe knowen in his chyldren. Bynge not every man into thine house, for the disceatfull layeth wayte diuerslye. A lyke as a partriche in a maund, so is the hearte of the proude: and lyke as a spyte that looketh vpon the fal of his neighbour. For he turneth good vnto euill, and standeth the chosen. If one sparke is made a great fire (and of one disceatfull man is bloud increased) and an vngodlye man layeth wayte for bloud. Beware of the disceatfull man, for he ymagineth wicked thinges, to brynge thee into a perpetuall shame. If thou takest an aleaunt vnto thee, he shal destroy thee in vnquietnes, and dyue thee from thine owne wayes.

¶ The xij. Chapter.

Vhen thou wilt dooe good, knowe to whom thou doest it, and so shalt thou be greatlye thanked for thy benefites. ¶ Doo good vnto the righteous, and thou shalt finde great rewarde, though not of him, yet (no doubte) the Lord him selfe shall rewarde thee. See standeth not in a good case that is alwaye occupied in euill, and getteth no sleep, for the best hateth the sinners

and hath mercy vpon them that shew the woꝝkes of repentaunce. Geue thou vnto such as feare God, and re-
ceaeue not a sinner. As for the vngodly and sinners, he shall recompence vengeance vnto them, and kepe them to the day of wꝛath. Geue thou vnto the good, and recceue not the sinner: do wel vnto him that is lowly, but geue not to the vngodlye. Let not the bread be geuen him, that he be not mightier the thy selfe therin. For so shalt thou re-
ceaeue twyle as muche euill, in all the good that thou doest vnto him. And wher-
hyest hateth sinners, & shal re-ward vengeance to the vngodly. In prosperitie a frend shal not be knowen and in aduersitie an enemy shal not be hid. For when a man is in wealth it greueth his enemies, but in heynenes and trouble a man shal knowe his frend. Truste neuer thine enemy, for lyke as an yron rusteth, so doth his wickednes. And though he make muche
crouching & kneling, yet kepe wel thy mind, & beware of him. Set him not by thee, nether let him sit at thy right hand, least he turne him, get into thy place, take thy rowme & seke thy seat, and so thou at the laste remember my woꝝdes, and be pricked at my saynges. Bind not two synnes together, for there shall not one be unpunished: who will haue pittie of the charmer, that is stinged of the serpent, or of all suche as come npe the beastes. Euen
so is it with him that kepeth company with a wicked man, and lappeth him selfe in his synnes. For a season wil he hide with thee, but if thou soble, he tarieth not. An enemy is swete in his lippes, he can make many woꝝdes, and speake much good thinges: yea, he can wepe with his ries, but in his hert he ymagineth how to thꝛow thee into the pit, and yf he may synde oportunitie, he will not be satisfied with bloud. If aduersitye come vpon thee, thou shalt finde him there firste, and though he pretende to doo thee helpe, yet shall he vndermine thee. He shall shake his heade, and clappe his handes ouer thee for very gladnes:
¶ Cer. iij. and

Jer. 41. b

The booke

and while he maketh manye wordes,
he shall disguise his countenance.

The xiiij. Chapter.

Vho so toucheth pitch, shall be
fyled withall, and hee that is
familiar with the proude, shall
clothe him self with pryde. He taketh
a burthen vpon him, that accompani-
eth a more honorable man then hym
selfe. Therefore, keepe no familiaritie
with one that is richer then thy selfe.
How agree the kettle and the pot to-
gether: for yf the one be smittē against
the other, it shall be broken. The rich
dealeth vnrighteouslye, and threate-
neth withall, but the pooze being op-
pressed and wrongefully dealt with-
all, suffereth scarcenes, and geueth fair
wordes. If thou be for his profite, he
bseth thee, but yf thou haue nothing,
he shall forsake thee. As long as thou
hast any thing of thine owne, he shall
be a good fellow with thee, yea he shall
make thee a bare man, and not be fory
for thee. If he haue nede of the, he shall
defraud thee, and with a pryuy mocke,
shall he put thee in an hope, and geue
thee all good wordes, and saye: what
wastest thou? Thus shall he shame
thee in his meate, hntill he haue syp-
t thee cleane vpon thyse of thyse, and at
the last shall he laugh thee to scozne.
Afterwarde, when he seeth that thou
hast nothing, he shall forsake thee, and
shake his heade at thee. Submit thy
selfe vnto God, and wayte vppon his
hande. Beware, that thou be not dis-
ceaued and brought down in thy sim-
plenesse. Be not to humble in thy wis-
dome, least when thou art broughte
lowe, thou be disceaued through foo-
lishnes. If thou be called of a mighty
man, absente thy selfe, so shall he call
thee to him the more ofte. Deceafe not
thou vnto him, that thou be not shut
out, but go not thou farre off, least he
forget thee. Withdawe not thy selfe
fro his speche, but belene not his ma-
ny wordes. For with much communi-
cation shall he tempt thee, and with a
pryuy mocke shall he question thee of
thy secretes. The vnnmercifull mynde
of his shall marke thy wordes, he shall

not spare to do thee hurte, and to put
the in prison. Beware, and take good
hede to thy selfe, for thou walkest in
perill of thy ouerthrowinge. Note
when thou hearest his wordes, make
thee as though thou werest in a dyeme
and wake vp. Loue God all thy lyfe
longe, and call vpon him in thy nerde.
Euery beast loueth his like, euen so
let euery man loue his neighbour.
All fleshe will resorte to their lyke,
and euery man will keepe companye
with such as he is him selfe. But as
the wolfe agreeth with the lambe, so
doth the vngodly with the righteous.
What felowshipp shoulde an holy
man haue with a doge? Howe can the
riche and the pooze agree together?
The wilde Ass is the Lyons pray in
the wilbernesse, euen so are poze men
the meate of the riche. Like as the
proude mape not awaye with lowly-
nes, euen so doeth the riche abhorre
the pooze: If a rich man sal, his fren-
des set him vp agayne: but when the
pooze faileth, his acquayntaunce for-
sake him. If a riche man fall into an
errour, he hath many helpers, he spea-
keth proude wordes, and yet men in-
stispe him. But if a pooze manne goo
wronge, he is punished: yea though he
speake wislye, yet can it haue no
place. When the riche man speaketh,
euery man holdeth his tongue, and
loke what he sayeth, they praye it vnto
the cloudes. But yf the pooze man
speake, and saye: what fellowe is
this? and yf he do amisse, they shall de-
stroy him. Riches are good vnto him
that hath no sinne in his conscience,
and pouertie is a wicked thing in the
mouth of the vngodly. The hart of a
manne chaungeth his countenance,
whether it be in good or euil. A cher-
ful countenance is a token of a good
heart, for els it is an harde thinge to
knowe the thought.

The xiiij. Chapter.

Blessed is the man, that hath
not fallen with the word of his
mouth, and is not pricked with
the conscience of sinne. Happye is he
that hath no beuines in his mind, and

is not fallen from his hope. It becometh not a covetous man and a niggard, to be riche, and what shoulde a niggard do with golde? He that with all his carefulnesse heapeth together brighteousnesse, gathereth for other folkes, and another manne shall make good chere with his goodes. He that is wicked vnto him selfe, how shoulde he be good vnto other men? How can suche one haue anye pleasure of his goodes? There is nothinge worse, then when one disfauoureth him selfe, and this is a rewarde of his wickednes. If he do any good, he doeth it not knowinge thereof, and agaynste his will, and at the last he declareth his vngaciousnes. A niggard hath a wicked eye, he turneth away his face, and despiseth his owne soule. A covetous mans eye hath neuer ynoughe in the portion of wickednes, vntill the time that he wither awaye, and haue loste his owne soule. A wicked eye spareth bread, and there is scarcenes vpon his table. My sonne, do good to thy selfe of that thou haste, and geue the Lord his due offerings. Remember that death taryeth not, and howe that the covenant of the graue is shewed vnto thee: for the covenant of this world shall dye the deathe. Do good vnto thy frende before thou dye, and according to thy abilitie reache oute thine hand, and geue vnto the poore. Be not disapointed of the good daye, and let not the portion of the good daye ouerpasse thee. Shalte thou not leaue thy traualles and laboures vnto other men? In the deuoting of the heritage geue and take, and sanctifie thy soule. Worke thou righteounes before thy death, for in the hell there is no meate to finde. All fleshe shall fade awaye like grasse, and like a flourishing leafe in a greene tree. Some growe, some are cast downe, euen so is the generation of al fleshe and blud, one cometh to an end, another is bozne. All transitorye thinges shall faile at the last, and the worker thereof shall goe withall. Every chosen worke shall be iustified, and he that medled withall, shall haue

honour therein. Blessed is the manne that keepeth him in wisdom, and exersiseth him selfe in vnderstandinge, and with discretion shall he thinke vpon the foreknowledge of God. Whiche considereth the wayes of wisdom in his heart, hath vnderstanding in her secretes, goeth after her (as one that seeketh her out, and continueth in her wayes. He loketh in at her windows, and hearkeneth at her doores. He taketh his rest beside her house, and fasteneth his stake in her walles. He shall pitche his tente nye vnto her hande, and in his tent shall good thinges rest for euermore. He shall set his children vnder her coueringe, and shall dwell vnder her branches. Vnder her couering shall he be defended from the heat, and in her glozp shall he rest.

The .xv. Chapter.

He that feareth God, will doo good, and who so keepeth the lawe, shall obtayne wisdom. As an honorable mother shall she mete him, and as a birgyn shall she receaue him. With the bread of life, and vnderstanding shall she fede him, and geue him the water of wholsome wisdom to drinke. If he be constant in her, he shall not be moued, and yf he holde him faste by her, hee shall not come to confusion. She shall bringe him to honour among his neighbours, and in the middell of the congregation shall she open his mouth. With the spirite of wisdom and vnderstandinge shall she fill him, and clothe him with the garment of glozp. She shall heape the treasure of myrrh and ioy vpon him, and geue him an everlasting name to heritage. Foolishe men will not take holde vpon her, but such as haue vnderstanding, wil mete her. Foolishe men shall not see her, for she is farre from pryde and disceit. When that go about with lyces, with not remember her, but men of trouth shall be found in her, and shall prosper euen vnto the beholding of God. Playse is not seemely in the mouth of the vngodly, for he is not sente of the Lord. For of God cometh wisdom, and

Math. 4.

Joh. 4. a

Exh. 48
Luk. 16 b

Eccl. 408
1 Pet. 1 b
Jam. 5. b

The booke

and the prayse shall stand by the wisdom of God, and shall be plenteous in a faithful mouth, and the Lord shall geue her vnto him. Say not thou: It is the Lords fault that I am gone by, for thou shalt not do the thinge that God hateth. Saye not thou: he hath caused me to do wrong, for he hath no neede of the vngodlye. God hateth all abhominacion of errour, and they that feare God will loue none such. • God made man from the beginninge, and lefte him in the hande of his counsell. He gaue him his commaundementes and preceptes: if thou wilt obserue the commaundementes, and keepe acceptable faithfulness for ever, they shall preserve thee. • He hath set water and fire before thee, reache out thine hande vnto which thou wilt. Before man, is life and death, good and euill, looke what him lyketh, shall be geuen him. For the wisdom of God is greates and mighty in power, and beholdeth all men continually. The eyes of the Lord are vpon them that feare him, and he knoweth all the woorkes of man. He hath commaunded no man to do vngodly, nether hath he geuen any man space to sinne.

The xvi. Chapter.

Delire not thou in the multitude of vngodly children, and haue no pleasure in them, yf they feare not God. Truste not thou to their life, and regarde not their labours, for one sonne that feareth God is better, then a thousande vngodlye. And better it is for a man to dye with out children, then to leaue behind him such children as are vngodly. For by one that hath vnderstanding, maye a whole cite be vpholden, but though the vngodly be manye, yet shall it be waisted throught them. Manye suche thinges hath mine eye sene, & greater things then these haue I heard with mine eares. • In the congregation of the vngodlye shall a fyre burne, and amonge vnfaithfull people shall the wrath be kindled. • The olde giantes obtayned no grace for their sinnes, whiche were destroyed, trustinge to

their owne strength. Nether spared he them amonge whom both whiche was a stranger, but smote them and abhored them, because of the pride of their wordes. He had no pittie vpon them, but destroyed all the people, that were so stout in sinne. • And for so much as he ouersaw not the sixe hundred thousande, that gathered theym selues together in hardness of their heartes, it were maruell if one bringe hardnecked, should be free. • For mercy and wrath is with him: he is both mighty to forgive, and to powere out displeasure. Lyke as his mercy is great, euen so is his punishment also, he iudgeth a man accordinge to his woorkes. The vngodly shall not escape in his spoyle, and the long patience of him that sheweth mercy, shall not byde behinde. All mercy shall make place vnto euery man accordinge to the worthynesse of his woorkes, and after the vnderstanding of his pilgrimage. Saye not thou: I will hide my selfe from God, for who will thinke vpon me from aboue? I shall not be knowen in so great a heape of people, for what is my soule among so many creatures? Behold, the heauen, yea, the heauen of heauens, the deepe, the earth, and all that therein is, shall be moued at his presence: the mountaynes, the hilles, and the foundations of the earth shall shake for feare. When God visiteth them. These thinges doeth no hearte vnderstand, but he vnderstandeth euery heart, and who vnderstandeth his wayes? No man seeth his stopmes, and the mooste parte of his woorkes are secreete. Whoo will declare the woorkes of his righteousness? Who shall be able to abide them? For the couenaunte is farre frome some, and tryinge oute of men is in the ende. He that is humble of hearte, thinketh vpon suche thinges: but an vnwise and erroneous man casteth his minde vnto foolish thinges. My sonne herbi thou vnto me, and learne vnderstandinge, and marke my woordes with thine hert. I wil geue thee a sure doctrine, & playnely shall I instruct thee, (marke

(marke my wordes then in thyn heart: for in righteousnes of the spirite doo I speake of the wonders, that God hath shewed among his woorkes from the beginninge. And in the truthe do I shew the knowledge of him.) God hath set his woorkes in good order fro the beginning, and part of them hath he sundred from the other. He hath garnished his woorkes from euery thinge, and their beginninges according to their generations. None of the hindered an other, neyther was anye of them disobedient vnto his woorkes. After this, God looked vpon the earth, and fylled it with his goodes. With al manner of living beastes hath he covered the ground, and they all shall be turned vnto earth agayne.

The .xxij. Chapter.

God shope man of the earth, and made him after his owne ymage, and turned him vnto earth agayne, and cloathed him with his owne strenght. He gaue him the number of daies and certayne time, yea and gaue him power of the thinges that are vpon earth. He made al felles to stand in awe of him, so that he had the dominion of all beastes and fowles. He made out of him an healer like vnto him selfe, and gaue them discretion and tongue, eyes and eares, and a heart to vnderstande, and fylled them with instruction and vnderstandinge. He created for them also the knowledge of the spirite, fylled their hearts with vnderstanding, and shewed them good and euill. He set his eye vpon their heartes, declaring vnto them his great and noble woorkes: that they should prayse his holy name together, reioyce of his wonders, and be telling of his noble actes. Beside this, he gaue them instruction, and the lawe of life for an heretage. He made an everlasting couenaunt with them, and shewed them his righteousnesse and iudgements. They sawe his glory with their eyes, and their eares heard the maiestie of his voyce. And he said vnto them, Beware of all vnrigh-

teous thinges. He gaue every man also a commandemente concerninge his neighbour. Their waies are euer before him, and are not hidde from his eyes. He hath set a ruler vpon every people, but Israel is the Lordes portion. All their woorkes are as the sunne in the sighte of God, and his eyes are alway looking vpon their waies. All their vnrigheteousnesse are manifeste vnto him, and all their wickednesse are open in his sighte. The mercye that a manne sheweth is as it were a purse with him, and the grace that is geuen to man, preserveth him as the apple of an eye. At the laste shall he awake, and rewarde every man vpon his heade, and shall turne them together into the nethermost partes of the earth. But vnto them that will repent, he hath geuen the way of righteousnes. As for suche as be weake, he comforteth them, sustenteth them, & sendeth them the portion of the veritie. Turne then vnto the Lord, forsake thy synnes, make thy prayer before the Lord, doo the lesse offence, turne agayne vnto the Lord, forsake thine vnrigheteousnes, be an utter enemye to abhominacion, learne to knowe the righteousnesse and iudgements of god, stand in the portion y is set forth for thee, and in the prayer of the most hye god: go in the portion of the holpe worlde, with suche as be livinge and geue thanks vnto God. Who will prayse the Lord in the hell: abyde not thou in the error of the vngodly, but geue him thanks before death. As for the deade, thankfulness perserveth from him as noothinge. Geue thou thanks in thy lyfe, yea, whyle thou arte livinge and whole, shalte thou geue thanks and prayse God, and reioyce in his mercy. Howe greates is the louinge kindness of the Lord, and howe mercifull goodnesse vnto suche as tourne vnto him: For all thinges may not be in man: and why? the same of man is not immortall, and hee hath pleasure in the hanitye of wickednesse. What is more cleere then the Sonne?

Yea

The Booke

Yet shall it sayle. **O** what is moze wicked then the thinge that flethe and blonde hath ymagined: and that same shall be repproued. **T**he Lord seeth the power of the hye heauen, and all are earthe and ashes.

The .xxiij. Chapter.

Gen. 3. a **H** that iyneth for euermoze, made all thinges together. God onely is righteous, and remayneth a victorizous king

Psa. 105 for ener. **Who** shalbe able to expresse
Ecc. 4.3 b the woordes of him: who will seeke

out the grounde of hys noble actes: who shall declare the power of his greatnes: **O** who will take vpon him to tell out his mercy: **I**s for the wondrous woordes of the Lord, there may nothing be taken from them, nothing may be put vnto them, neyther may the ground of them be found out. But when a man hath done his best, he muste begyn agayne: and when he thinketh to be come to an end, he must go agayn to his labour. What is man: wherto is he worth: what good or euill can he doo: **I**f the number of a mans days be almost an hundred yere,

Psa. 110 it is muche. **L**yke as the droppes of rayne are vnto the sea, and as a grauel stone is in comparison of the sand:

2 so are these fewe yeres to the dayes of euerlasting. **T**herfore is the Lord patient with them, and poureth out his mercy vpon them. **H**e sawe and perceaued the thoughtes and ymaginations of their heart, that they were euill: therfore heaped he by his mercifull goodnes vppon them, and shewed them the waye of righteousness. **T**he mercy that a man hath, reacheth to his neighbour: but the mercy of **GOD** is vpon all flethe. **H**e chasteneth, he teacheth and nutureth: yea, euen as a shepheard tourneth againe his flocke, so doth he all theym that receaue chastering, nuture, and doctrine. **M**ercifull is he vnto them, that stand in awe of his iudgements.

Esa. 66 a **M**y sonne, when thou doest good, make no grudging at it: and what so euer thou gnest, speake noo discom-

fortable wordes. **S**hall not the desire coole the heate: euen so is a woorde better then a gyfte. **I**s not a frendly woorde a good honest gyfte: but a gracious man getteth them bothe. **I**f soe shall caste a man in the teeth, and that roughly, and a gift of the nygard putteth out the eye. **G**et thee righteousness before thou come to iudgement, learne before thou speake, and go to physicke, or euer thou be sicke: **E**ra. 1. 10. 11. **I**mpne and iudge thy selfe, before the iudgement come, and so shalt thou fynde grace in the sighte of **GOD**: **H**umble thy selfe afoze thou be sicke, and in time of thy disease shewe thy conuersation. **L**ette not to praye alwaye, and stande not in feare to be reformed vnto death, for the reward of **GOD** endureth for euer. **B**efore thou prayest, prepare thy soule, and be not as one that tempteth **GOD**. **T**hynke vpon the wrathfull indignation that shalbe at the end, and the houre of benegaunce, when he shall tourne away his face. **W**hen thou hast ynough, remember the time of hunger: when thou art riche, thinke vpon the time of pouertie and scarcenes. **F**rom the morning vntill the eueninge, the time is changed, and all such thinges are sone done in the sight of **GOD**. **I**f a wise man feareth **GOD** in all thinges, and in the dayes of transgression, he kepeth him selfe from synne. **A** discrete man hath pleasure in wisdom, and he that synneth her, maketh muche of her. **T**hey that haue hadde vnderstandinge, haue dealt wisely in wordes, haue vnderstande the truthe and righteousness, and haue foughte out wise sentences and iudgements. **F**ollowe not thy lustes, but turne thee from thine own will. **F**or yf thou grast thy soule her desyes, it shall make thine enemies, to laughe thee to scorn. **T**ake not thy pleasure in great voluptuousnesse, and meble not to miche with all. **M**ake not to greate cheare of the thing that thou hast wonne by euill take, least thou fall into pouertie, and haue nothing in thy purse.

The .xix. Chapter.

I laboure

A Labouring man that is geuen vnto dyonhennes, shall not be riche, and he that maketh not much of small thinges, shall fall by little & little. • Wine and women make wise men rennagates, and put men of vnderstanding to reprove, and he that accompanieth adnouterers, shall become a wicked manne. • Whores and woozmes shall haue him to heritage, yea, he shall be set by to a greater example, and his soule shall be rooted out of the number. • He that is hasty to geue credence, is lighte minded, and doeth agaynst him self. • Who so reioyseth in wickednes shall be punished, he that hateth to be reformed, his life shall be shortned, and he that abhorreth babbling of woozdes, quencheth wickednes. • He that offendeth agaynst his owne soule, shall repent it, and he that reioyceth in wickednes shall be punished. • Hearse not a wicked and churlyshe woode twyle, and thou shalt not be hindred. • Shewe thy secretes neyther to frende nor foe, and if thou hast offended, tell it not oute. • For he shall hearken vnto thee and marke thee, and when he findeth opportunitye, he shall hate thee (and so shall he be alwaye about thee). • If thou haste heard a woode against thy neighbour, let it be dead within thee: and be sure, thou shalt haue no harme thereby. • A foole tranapleth with a woode, like as a woman that is payned with bearing of a child. • Like as an arrowe shot in a dogges thighe, so is a woode in a foolles heart. • Tell thy frende his fault, least he be ignorant and saye: I haue not done it, or if he haue spokē, that he do it no more. • Reproue thy neighbour, that he keepe his tongue, and yf he haue spoken, that he say it no more. • Tell thy neighbour his fault, for oft times an offence is made, & geue not credence to euery woode. • A mā falleth somtime with his tongue, but not with his will. • For what is he, that hath not offended in his tongue: geue thy neighbour warning, before thou threaten him, and geue place vnto the lawe of the Lord, The

fear of God is all wisdome, and hee that is a rightwise man, keepeth the lawe. As for the doctrine of wickednes, it is no wisdome, and the yudges of sinners is no good vnderstanding, it is but wickednes and abhominatiō and a blaspheming of wisdome. • A simple manne of small vnderstandinge that feareth God, is better then one which hath much wisdome, and transgresseth the lawe of the hiest. • A crafty subtil man can be wise, but he is vnrighteous, and with giftes hee wasteth the open and manifest lawe. • A wicked man can behaue him selfe humblye, and canne duce with his heade, and yet is hee but a disceauer within. • He hideth his face, • and disguiseth it, and because he shoulde not be knowen, hee preuenteth thee. • And though hee be so weake that he can do thee no harme, yet when he maye find opportunitye, he shall doo some euill. • A manne may be knowen by his face, and one that hath vnderstandinge, maye be perceaued by the looke of his countenance. • A mannes garment, laughter, and goinge, declareth what he is.

The .xx. Chapter.

Some man reproveth his neighbour oft times, but not in due season: • Againe some man holdeth his tongue, and hee is wise and discrete. • It is muche better to geue warninge and to reprove, then to beare euill will, for he that knowledgeth him selfe openly, shall be preserved from hurt & destruction. • Like as when a gelded man throughe desire and lust desyleth a mayden, euen so is it with him that vseth violence, and vnrighteousnes in the lawe. • How good a thing is it, a mā that is reprovued, to shew openly his repēitance, for so shalt thou escape wilfull sinne. • Some man kepeth silence, and is found wise, but he that is not ashamed what he sayth, is hatefull. • Some man holdeth his tongue, because he hath not the vnderstandinge of the language, and some man kepeth silence, waiting a

consequence.

The Booke

Ecl. 3. 8. convenient time. • A wise man will holde his tonge til he see oportunitie, but a wanton and vndiscrete bodie shall regarde no time. He that bleseth many woordes, shall hurte his owne soule: and he that taketh auctoritie vpon him vnrighteouslie, shall be hated. Some man hath ofte times prosperitie in wicked thinges. A gayne some man getteth muche, and hath harme and losse. There is some gifte that is nothing worth: A gayne there is some gifte whose rewarde is double. Some man getteth a sal for being to proude, and some cometh to ship from losse estate. Some man buyeth muche for a litle price, and muste paye for it seuen folde. • A wise man

Ecl. 6. 2

with his woordes maketh him selfe to be loued, but the fauoure of fooles shall be poured out: the gifte of the vnwise shall do thee no good, for his eyes are seuen folde. • He shall geue litle, and say he gaue much: he openeth his mouth and cryeth out, as it were one that cryeth out wine. • To daye he leueth, to morowe asketh he agayn, and suche a man is to be hated. • He foole sayeth: I haue no frende, I haue no thanke for al my good dedes: yea, euen they that eat my bread, speake no good of me. • How oft, & of how many shall hee be laughed to scozne? • He taketh a more perillous sal by such woordes, the yf he fell vpon the grounde: euen so shall the sal of wicked men come haste-lye. In the mouth of him that is vntaught, are many vncouenient and vnnete woordes. A wise sentence shall not be alosed at the mouth of a foole, for he speaketh it not in due season.

E

Some man sinneth not, because hee hath not wherewithall, and in his rest hee shall be stinged. Some man there is that destroyeth his owne soule with shame, and for an vnwise bodys sake destroyeth he it, and with acceptyng persons shall he vndo him selfe. Some man prouisseth his frend a gift for very shame, and getteth an enemy of him for naughte. A lye is a wicked shame in a man, yet shall it be euer in the mouth of the vnwise, •

these is better, then a man that is accustomed to lye, but they bothe shall haue destruction to heritage. • The conditions of lyers are vn honest, and their shame is euer with them. A wise man shall bring him selfe to honoure with his woordes, and hee that hath vnderstanding, shall be set by amonge great men. • He that tilleth his lande shall encrease his heape of corne: hee that woorketh righteousnesse, shall be exalted, and he that pleaseeth gret men shall escape muche euill. • Rewarden and giftes blind the eyes of the wise, and made him domme, that he cannot tell men their fautes. • Wisdome that is hid, and treasure that is hoarded by, what profite is in them bothe? Better is he that keepeth his ignoraunce secret, then a man that hideth his wisdom.

The. xxi. Chapter.

Mylonne, yf thou hast sinned, do it no more: but praye for thy forgesinnes: that they may be forgiven thee. Flee from sin, euen as from a serpent: for yf thou comest to nigher her, she will bite thee. • The teeth therof are as the teeth of a lion to sleie the soules of menne. • The wickednes of man is as a sharp two edged sword, which maketh such woundes that they cannot be heale. • Strife and wrongeous dealing shall waste awaye a mannes goodes, and through pryde a riche house shall be broughte to naughte: so the riches of the proude shall be rooted oute. • The prayer of a poore goeth out of a mouth, and cometh vnto the eares of God, and his vengeance (or defence) shall come, and that hastely. • who so hateth to be reformed, it is a token of an vngodly person: but he that fereth God will remember him selfe. • A mightie man is knowen a far off by his tonge, but he that hath vnderstanding, perceaueth that he shall haue a fall. • who so buildeth his house with other mens cost, is like one that gathereth stones in winter. • • The congregation of the vngodly is like stubble gathered together, their ende is a flame of fire.

The way of the vngodly is set with
bones, but in their ende is hell, darke-
nes, and paynes. He that keepeth the
lawe, wil hold fast the vnderstanding
therof, and the end of the feare of God
is wisdome and vnderstanding. He
that is not wise, will not be taughte
in good: but the vnwise man about-
eth in wickednes, and where bitter-
nes is, there is no vnderstandinge.

The knowledge of the wise, shal flow
like water that runneth ouer, and his
counsel is like a fountaine of life. The
heart of a foole is like a broken ves-
sell, he can kepe no wisdome. When a
man of vnderstanding heareth a wise
word, he shall commend it, and make
much of it. But yf a voluptuous man
heare it, he shal haue no pleasure ther-
in, but cast it behinde his backe. The
talking of a foole is lyke an heauye
burthen by the waye: but to heare a
wise man speke, it is a pleasure. Where
about is in the congregation, it is as-
cribed at the mouth of the wise, and they
shall ponder his wordes in their herts.

Like as is a house that is destroyed,
euen so is wisdome vnto a foole. As
for the knowledge of the vnwise, it is
but darke wordes. Doctrine is vnto
him that hath no vnderstanding, euen
as letters aboute his feete, and lyke
manicles vpon his righte hande.

A foole listeth vp his voyce with laugh-
ter, but a wise man shall scarce laugh
secretly. Learning is vnto a wise man
a Jewell of gold, and like an armelette
vpon his right arme. A foolish mans
foote is sone in his neighbours house,
but one that hath experience, shall be
ashamed at the person of the mightie.
A foole will peepe in at the window
into the house, but he that is wel nur-
tured, will stande without. A foolish
man standeth harkening at the doore,
but he that is wise, will be ashamed.

The lippes of the vnwise wil be tel-
linge foolish things, but the wordes
of such as haue vnderstanding, shall
be weied in the balance. The heart of
fools is in their mouth, but the mouth
of the wise is in their heart. When the
vngodly curseth the blasphemer, he

curseth his owne soule. A pryncie ac-
cuser of other men, shall despyle his
owne soule, & be hated of every man:
(but he that kepeth his tongue, and is
discrete, shall come to honour.)

¶ The xxij. Chapter.

A slouthfull bodye is moulded
of a stone of claye, and every
manne will speake to his dis-
praise. A slouthfull bodye is made of
the donge of oxen, and every one that
toucheth him, muste walhe his hands
agayne. A misnurtured sonne is the
dishonour of the father. A foolish daugh-
ter shall be little regarded. A wyfe
daughter is an heritage vnto her hus-
bande: but she that cometh to disho-
nestie, bringeth her father in heuines.
A daughter that is past shame, disho-
noareth both her father & her husbando:
the vngodly shal regarde her, but they
both shall despise her. The playng
of Musike is not mete where heauy-
nesse is, euen so is the correction and
doctrine of wisdome, euer vnplea-
saunt vnto fooles. Who so teacheth a
foole, is euen as one that gleweth a
potsharde together: as one that tel-
leth a tale to him that heareth him not,
and as one that rayseth a man out of
an heuy slepe. Who so telleth a foole of
wysedome, is euen as a man, whiche
speaketh to one that is a slepe. Whē he
hath told his tale, he saith: what is the
matter? When one dyeth, lamentation
is made for him, because the light say-
leth him: euen so let men mourne ouer
a fool, for he wanteth vnderstanding.
Make but litle weeping, because of
the dead, for he is come to resse, but the
lyfe of the foole is worse thenne the
death. Seuen daies do men mourn for
him that is dead, but the lamentation
ouer the vnwise and vngodly shoulde
endure all the dayes of their lyfe.

¶ Take not much with a foole, and go
not with him that hath no vnderstan-
ding. Beware of him, lest it turne thes
to trauayle, and thou shalte not be de-
spyled with his sinne. Depart from
him, and thou shalte fynde resse, and
shalt not be drawen back into his foo-
lishnes, what is heavier then lead?

¶ Ant

And what should a foole be called els
but leader. • Hande, salte, and a lumpe
of yron is easer to beate then an vn-
wylle, foolishe, and vngodly man. Like
as the band of woodde bound together
in the foundation of the house can not
be loosed: euen so is it with the heart
that is stablished in the thoughte of
councell. The thoughte of the wyse
shall neyther feare, nor be offended at
any time. Aske as a fayre playstere
wall in a winter house, and an high
bapding, maye not abyde the wynde
and foyne: euen so is a foolles heart
afrayde in his imagination, he feareth
at euery thing, and can not endure. (A
swaering hearte in the ymagination
of a foole will not euer stand in awe,
he that abideth in the commaundemen-
tes of God, will alway feare.) He that
nyppeth a mans eye, byngeth forth
teares, and he that pricketh the heart,
byngeth forth the mening & thought.
Who so casteth a stoane at the bydes,
frayeth them away: and he that blas-
phemeth his frend, byketh the frend-
ship: though thou drawest a swearde
at thy frend, yet despaye not, for thou
maiest come againe to thy frend. If he
speake so wysely, feare not, for ye maye
be agreed together againe: except it be
that thou blasphemeth him, disdayne
him, open his secretes, and wounde
him trayterously, for all suche thinges
shall dye awaye a frende. Be fayth-
full vnto thy neighbour in his pover-
tie, that thou maiest reioyce with him
also in his prosperitie. Abye stedefast
vnto him in the time of his trouble,
that thou maiest be heyre with him in
his heritage. Like as the vapour and
smoke goeth out at the ouen befoze the
fyre, euen so euill wordes, rebukes and
threatninges go befoze bloodshedding.
Be not ashamed to defende thy frend:
as for me, I will not hyde my face
from him, though he shoulde doo me
harne. Who so euer heareth it, shall
beware of him. • Who shall sette a
swatche befoze my mouth, and a sure
scale vppon my lippes, that I fall not
with theym, and that my tongue de-
stroy me not.

Ps. 141

The xxij. Chapter.

Lord, father and gouernour
of my life, leue me not in their
imagination and counsel. Wh
let me not fall in suche reproche. Who
will kepe my thought with the scourge
and the doctrine of wisdom in mine
heart: that he spare not mine igno-
rance, that I fall not with them, lest
mine ignoraunces increase, that mine
offences be not many in number, and
that my sinnes exceede not, lest I fall
befoze mine enemies, and so my aduer-
sarie reioyce. O Lord, thou father and
God of my life, leaue me not in their
imagination. O lette me not haue a
proude looke, but turne away all de-
luptuousnes from me. Take from me the
lustres of the body, let not the desyes
of vncleennes take holde vpon me, and
geue me not ouer into an vnchastite
and obstinate mind. Heare me (O ye
chylzen) I will geue you a doctrine
howe ye shall order your mouth: who
so kepeth it, shall not perishe thowse
his lippes, nor be hurte thowse wit-
ked woordes. As for the synner, he
shall be taken in his owne vanitie, he
that is proude and cursed, shall fall
therin. • Let not thy mouth be ac-
cused with swearing, for in it there
are many failes. Let not the naming
of God be continually in thy mouth:
(and meddle not with the names of
saintes, for thou shalt not be excused
of them) for like as a seruaunt which
is ofte punished, can not be without
some soze, euen so whatsoeuer he be,
that sweareth, and nameth God, shall
not be cleane purged from synne. A
man that bseth much swearing, shall
be fylled with wickednesse, and the
plague shall neuer go from his house.
If he beguyle his brother, his familie
shalbe vpon him: if he knowledg not
his synne, he maketh a double offence,
and if he sweare in bayne, he shal not
be found righteous, for his house shall
bee full of plague. • The woordes
of the swearer byngeth death.
(God graunte it be not founde in the
house of Iacob.) But they that feare
God, eschew al such, and lye not with
synning

Eph. 5. trying in sinne. • Use not thy mouth
so vn honest and fylthie talking, for in
it is the woꝛde of synne. Remember
thy father and thy mother when thou
art set among great men: lest God soz-
get thee in their sight, and lest thou do
ting in thy custome, suffer rebuke, and
wylthe not to haue bene doꝛne, and so
an. 16 b curse the daye of thy natiuitie. • The
man that is accustomed with the woꝛ-
des of blasphemie, will neuer be re-
fourmed all the dayes of his lyfe. To
sinne twise is to muche, but the thirde
D bringeth wꝛath and destruction. In
hote stomacke cannot be quenched (e-
uen lyke a burning fyre) till it haue
swallowed by somethinge: euen so an
vnchast man hath no rest in his flesh,
till he haue kyndled a fyre. If bread is
swete to an whor monger, he will not
leane of, till he haue his purpose. A
man that breaketh wedlocke, and re-
gardeyth not his soule, but sayeth: •
an. 29 a Cushe, who seeth me? I am compas-
sed about with darkenes, the walles
couer me, no body seeth me: who nede
I to feare? The hyest will not re-
member my synnes. He vnderstandeth
not that his eyes see all thinges, for
all sache feare of men driueth a waye
the feare of God from him: for he fea-
reth onely the eyes of men, and consi-
dereth not that the eyes of the Loꝛde
are clearer then the sunne, beholding
all the wayes of men and the ground
of the depe, and loking euen to mens
heries in secrete places. The Loꝛde
God knewe all thinges oz etur they
wer: made, and after they be brought
to passe also he loketh vpon them all.
an. 20 b • The same man shalbe openly puni-
an. 22 b shed in the stretes of the cite, and shal
be chased abroade lyke a ponge hoꝛse
foale, and when he thinketh least by-
pon it, he shalbe taken. Cushe shal he
be put to shame of every man, because
he would not vnderstande the feare of
the Loꝛde. And thus shal it goo also
with every wyfe, that leueth her hus-
bande, and getteth enheritaunce by a
strange maryage. • Fyfte, she hath
bene vnfaithfull vnto the lawe of the
Lorde. Seconde, she hath forsaken

her owne husband. Thirde, she hath
played the whoꝛe in aduoutrie, & got-
ten her childꝛen by another man. She
shal be brought out of the congrega-
tion, and her childꝛen shalbe lothed by-
pon. Her childꝛen shal not take rote:
as for fruite, her brāunches shal byng
foorth none. A shamefull repozte shal
she leaue behinde her, and her disho-
noure shal not be put out. And they
that remayne, shal knowe, that there
is nothing better, then the feare of
God: and that there is nothing swe-
ter then to take hede vnto the commaun-
dementes of the Loꝛde. A great woꝛ-
ship is it to folow the Loꝛde, for longe
lyfe shalbe receaued of him.

The .xxiij. Chapter.

V Wisdome shall praise her selfe, &
and be honoured in God, and
reioyce in the middelt of his
people: In the congregations of the
hyest shal she open her mouth, and tri-
umphe in the beholding of his power.
In the middelt of her people shal she
be exalted, and wondꝛed at in the holy
sunnelle. In the multitude of the cho-
sen she shalbe commended, and among
sache as be blessed she shalbe praysed,
and shal saye: I am come out of the
mouth of the hyest, fyrst boꝛne befoꝛe al
creatures. I caused the light that sai-
leth not to arise in y^e heauen, & couered
all the earth as a cloud. My dwelling
is aboue in the height, and my seate in
the pyller of the cloude. I my selfe a-
lone haue gone round about the com-
passe of heauen, and pearsed the groun-
d of the deepe: I haue walked in the
floudes of the sea, and haue stande in
all landes: my dominion is in every
people and in every nation, and with
my power haue I troden downe the
herthes of all, both hye and lowe. In al
these thinges also I sought reste, and
a dwelling in some enheritaunce. So
the Creatour of all thinges gaue me
commaundement: and he that made
me: appoynted me a tabernacle, and
sayde vnto me: Let thy dwelling be
in Iacob, and thine inheritaunce in
ffell. i. Israel,

The booke

Exo. 3. c Israel, & rote thy selfe among my cho-
sen. • I was created from the begin-
ning, and besoze the woorld, and shall
not leaue of vnto the woorld to come.

Exo. 3. 18 • In the holy habitation haue I ser-
Psal. 132 ued besoze him, and so was I stabi-
shed in Syon. In the holpe citie re-
sted I in lyke maner: and in Ierusa-
lem was my power. I tooke roote in
an honozable people, cuen in the por-
tion of the Loyde, and in his heritage,
and kept me in the fulnes of the sain-
tes. I am set vp an hpe lyke a Cedar
vpon Libanus, and as a Cypres tree
vpon the mount Hermon. I am exal-
ted lyke a palme tree in Cadex, and
as a rose plant in Iericho. As a saype
Olive tree in the fiede, and am exal-
ted lyke a plantayne tree by the wa-
ter syde. I haue geuen a smell in the

C stetes, as the Cynamon and Balme,
that hath so good a sauoure: yea, a
swete odour haue I geuen as it were
Myrr of the best. I haue made my
dwellings to smell as it were of Ro-
syn, Galbanum, of Cloves, and in-
scense, and as Libanus when it is not
heuened downe, and myne odour is as
the pure Balme. As the Cerebinte
haue I stretched oute my bzaunches
and my bzaunches are the bzaunches
of honour and louing sauour.

Joh. 14. a • As the vyne haue I brought forth fruite
of a swete sauour, and my floures are
the fruite of honour and ryches. I am
the mother of bewtie, of loue, of feare,
Joh. 14. a of knowledge, and of holy hope. • In
me is al grace of life and truth. In me
is all hope of life and vertue. Come
vnto me all ye that be despyous of me,
and fill your selues with my frutes,
for my spirite is sweeter then hony,
and so is my inheritaunce moze then
the hony combe: the remembraunce of
me endureth for euermoze. They that
sate me, shall haue the moze hunger,
and they that drinke me, shall thirste
the moze. Who so herkeneth vnto me,
shall not come to confusion: and they
that woork in me, shall not offende.
They that make me to be knowne,
shall haue euerlasting lyfe, the con-
sement of the hiest, and the knowledges

of the truth. • Moyses commended
the lawe in the preceptes of righte-
ousnes for an heritage vnto the house
of Jacob, and committed the promise
vnto Israel. • (Out of Dauid by
seruant he ordeined and rayed vp a
most mightie king, spitting in the seate
of honour for euermoze.) This spileth
with wisdom lyke as the flood of Egipt,
when the newe frutes are a grow-
ing. • This bringeth a plenteous vn-
derstanding like Euphrates: and spileth
it vp, as Iordan in the tyme of
haruest. This maketh noueltie to
brenke forth as the lighte, and as the
water of Gion in the haruest. The
first hath not knowen her perfectiye,
no moze shall the laste seeke oute the
ground of her. For her thought is full
er then the sea, and her counsel is pro-
founder then the great derpe. I wis-
dome haue caste out floudes. I am as
a great water brooke out of the ryuer.
I am as the ryuer Doxir, and as a
water condite am I come out of the
garden of pleasure. I sayde: I will
water the garden of my yong plantes,
and fill the fruite of my bytch: Samp
water brooke became exceeding great,
and my ryuer appoched vnto the sea.
For I make doctrine to be vnto all
men as lyght as the saype morning,
and I shall make it to be ener the cle-
rer. I will pearle throught al the low-
er partes of the earth. I will loke vpon
all suche as be aslepe, and lighten
all them that put their truste in the
Loyd. I shall yet poure out doctrine,
lyke as prophetic, and leaue it vnto
such as seeke after wisdom, and their
generations shall I neuer sayle, vnto
the holy euerlasting woild. • Behold,
howe that I haue not laboured for
my selfe onely, but for all them that
seeke after the truth.

The xxb. Chapter.

Three thinges there are, that
my spirit sauoureth, which be
also allowed besoze God and
ma. • The vnitie of bytchen, and the

Eccl. 40. d. Ioue of neighbours. a man and wife
that agree well together. Thre thin-
ges there be whiche my soule hateth,
¶ I biterly abhorre the life of the. A
pooze man that is proude. A rich man
Gen. 13b that is a liar. ¶ an old body that do-
teth, and is vnchast. If thou hast ga-
thered nothinge in thy yowthe, what
wilt thou finde then in thine age? O
howe pleasant a thinge is it, when
grape headed menne are discrete, and
when the elders can geue good coun-
cell: O howe comely a thinge is wif-
dome vnto aged men: yea, vnderstan-
ding and counsell is a glorious thing.
The crowne of olde men is to haue
much experience, and the feare of God
is their worship. There be nine thin-
ges which I haue iudged in my heart
to be happye, and the tenth will I tel
forth vnto men with my tong. A man
that while hee lyueth, hath ioye of
his chyldren, and seeth the fall of his e-
nemyes. Well is him that dwelleth
with an houswife of vnderstanding,
Gen. 19. c. and that hath not fallen with his
tonge, and that hath not bene sayne to
serue such as are vnmete for him. Wel
is him: that findeth a faithfull frende,
and well is him whiche talketh of
wisdom to an eare that heareth him.
O howe greates is hee that fyndeth
wisdom and knowledge? Yet is he
not aboue him, that feareth the Lord.
The feare of God hath set it selfe a-
boue al thinges. Blessed is the man
vnto whome it is graunted to haue
the feare of God. Vnto whom shall
he be likened, that kepeth it fast? The
care of God is the beginning of his
loue, and the beginning of fayth is to
cleaue fast vnto it. The heynesse of
the heart is all the punishment, and
the wickednes of a woman goeth a-
boue all. All punishment and plage is
nothing in comparison of the plage of
the heart, euen so al wickednes is no-
thing to the wickednes of a woman.
Whatsoeuer happeneth vnto a man
is nothing in comparition of it, that
his euill willers do vnto him: and all
vngainance is nothing to the venge-
ance of the conuynce. There is not a

more wicked heade then the heade of
the serpente, and there is no wozath a-
boue the wozath of a woman. I will
rather dwell with a tyon and dragon,
then to keepe house with a wicked
wife. The wickednesse of a woman
chaungeth her face, shee shall mouffe
her countenance as it were a Were,
and as a sacke shall she be w it among
the neighbours. Her husbände is
brought to shame amonge his neigh-
bours, and when he heareth it, it ma-
keth him to sighe. All wickednes is
but litle to the wickednes of a wo-
man, the portion of the vngodly shall
fall vppon her. Like as to climbe vps
sandy way is to the feete of the aged,
euen so is a wife full of wozdes to a
still quiet man. Loke not to narrowly
vpon the besyrt of a woman, lest thou
be prouoked in desyre towarde her.
The wozath of a woman is dishonour
and greates confusion. If a woman
get the masterye, then is she contrarye
to her husbände. A wicked wife ma-
keth a sorpe hearte, an heauy counte-
nance and a dead woord. Weake han-
des and feeble knees is a woman that
her husbände is not the better for. Of
the woman came the beginnynge of
synne, and throught her we al ar dead.
Geue thy water no passage, no not a
lyttle, neyther geue a wicked woman
her will. If she walke not after thy
hande, she shall confounde thee in the
sight of thy enemyes. Cut her off then
from thy fleshe, that she do not alwaye
abuse thee.

The xxvi. Chapter.

Happy is the man that hath a
vertuous wife, for the nuber
of his yerres shalbe double. An
honest woman maketh her husbände a
ioyfull man, and she shall fill the yerres
of his life in peace. A vertuous wo-
man is a noble gift, which shalbe ge-
uen for a good portion vnto such as
feare God: whether a man be riche or
pooze, he may haue euer a mery heart,
and a cheerefull countenance.

A ff. ij. There

The booke

There be thre thinges that my hert feareth, and my face is aſtrayde of the fourth. Treason in a citie, a ſedicious people, and noysome tonges, all theſe are heauyer then deathe. But when one is gelous ouer his wiſe, it bringeth payne and ſorowe vnto the hert. and a woman that telleth out al thinges, is a ſcourge of the tongue. When one hath an euill wyſe, it is euen as when an vnlike payze of oxen muſte

Jud. 16 drawe together, • he that getteth her getteth a ſcorpion. A drunken woman is a gret plague, for ſhe cannot couer her owne ſhame. The whozedome of

W of a woman may be knowen in the pryde of her eyes and eye liddes. • If thy daughter bee not ſhamefaſt, holde her ſtraytly, leaſt ſhe abuſe her ſelfe thorough ouer muche libertie. Beware of all the diſhoneſtie of her eyes, and maruel not if ſhe do agaynſt thee. Like as one that goeth by the waye and is thirſtie, ſo ſhall ſhee open her mouth and drinke of euery nexte water that ſhe may get. By euery hedge ſhal ſhe ſit her downe, and open her quiver agaynſt euery arowe. A louing wyſe reioyceth her huſband, and ſedeth his bones with her wiſedome. A woman of fewe wordes is a gift of God, and to all well nurtured mindes may no thinge be compared. An honeſt and manerly woman is a gift aboue other giſtes, and there is no wight to bee compared vnto a minde that can rule it ſelfe.

E Like as the Sunne when it ariſeth, is an ornament in the hie heauen of the Lord, ſo is a vertuous wiſe the beſt of all her houſe. Like as the clere light is vpon the holpe candleſticke, ſo is the beſt of the face vpon an honeſt bodie. • Like as the golden pillers are vpon the ſockettes of ſiluer, ſo are the fayre legges vpon a woman that hath a conſtant minde.

D Perpetuall are the foundations that be layed vpon a whole ſtony rocke, ſo are the commaundementes of God vpon the heart of an holy woman. There be two thinges that grieve my hert, and in the thirde is a diſpleaſure come vpon me. When an experte man

of warre ſuffereth ſcarlenes and pueritie. When men of vnderſtanding and wiſdome are not ſet by: And whē one departeth from righteousnes vnto ſinne. Who ſo doth ſuche, the Lord hath prepared him vnto the ſwearde. There be two maner of thinges, whiche me thinke to be harde and perilous. A marchaunte cannot lightly kepe him from wrong, nether a tanner him ſelfe from ſinne.

The .xxvij. Chapter.

Beaue of pouerty haue manye one offended: and he that ſeeketh to be riche, turneth his eyes aſyde. Like as a naye in the wall ſticketh faſte betwixte two ſtones, euen ſo doth ſinne ſticke betwixt the byer and the ſeller. If he hold him not diligent ly in the feare of the Lord, his houſe ſhall ſoone bee onerthrowen. Like as when one ſitteth, the filthynes remaineth in the ſiene: So remaineth there ſome vncleane thinge in the thought of manne. The onen proueth the potters beſſell, • ſo doeth temptation of ſhadow trouble trye righteous menne. • The tree of the ſield is knowen by his fruit, ſo is the thought of a mān heart knowen by his wordes. Prayle no man except thou haue hearde him: for a man is knowen by his wordes. If thou ſoloſweſt righteousneſſe, thou ſhalt get her, and put her vpon thee as a fayre garment. And thou ſhalt dwell with her, and ſhe ſhal defend thee for euer, and in the daye of knowledge thou ſhalte finde ſtedfaſtneſſe. The byrdes reſorte vnto their like, ſo doth the trueth tourne vnto them that be occupied withal. The lyon wayeth the praye, ſo do the ſinners lurke vpon the workers of wickednes. The talkinge of him that feareth God, is nothing but wiſedome: as for a ſoule he chaungeth as the Moone. If thou be amonge the vndiscrete, keepe thy wordes vntill a conuenient time, but amonge ſuche as be wiſe, ſpeake out hardily. The talking of ſooles is obſcuration, and their ſport is voluptuouſneſſe and miſſurture. • Much ſinne

ring maketh the heart to stande by: then both vpon him.

to strue with suche as stoppeth the eares. The strife of the proud is bloud shedding, and their blaspheming is heauye to heare. • Who so discouereth secretes, leseth his credence, and syn-
deth no frend after his will. None thy frende, and binde thy selfe in faithful-
nes with him: but yf thou beswapest his secretes, thou shalt not get hym agayne. For like as the man is, that
destroperh his enemye, so is he also that dealeth falsely in the frendship of

his neighbour. Like as one that let-
teth a byrde go out of his hande, can not take her agayne. Euen so thou, yf thou geue our thy frende, thou canst not gette him agayne. Yea, thou canst not come by him, for he is so farre off. He is vnto thee as a Roe escaped out of the snare, for his soule is wounded. As for woundes, they may be bounde by agayne, and an euill worde may be reconciled: but who so beswapesth the secretes of a frende, there is no more hope to be hadde vnto him. • He that

winketh with his eyes, ymagineth some euill, and no man shall take him from it. When thou art present, he shall highly commend and prayse thy wor-
des, but at the last he shall tourne his tale, and sciaunder thy saying. Many thinges haue I hated, but nothing so euill, for the Lord him selfe also abhorreth suche a one. Who so casteth a stone on hye, it shall fall vpon his own heade: and he that smiteth with gyle

woundeth him selfe. • Who so diggeth a pit shall fall therein (and he that laiceth a stone in his neighbours waye, shall stumble thereon) and he that layeth a snare for another, shall be taken in it

him selfe. • Who so getteth a wicked counsell, it shall come vpon him selfe, and he shall not know from whence. The proude blasphemie, and are scornfull, but vengeance lurketh for them as a lyon. They that reioyce at the fall of the righteous shalbe taken in the snare, anguished of heart shal consume them befoze they dye. Anger and rigorosnes are two abhominable thynges, and the vngodly hath

The xxviij. Chapter.

that seeketh vengeance, shall synde vengeance of the Lord, which shall surely kepe him his synnes. • Forgeue thy ney-
bour the hurte that he hath done thee, and so shall thy synnes be forgiven thee also, when thou prayest. I manne that beareth hatred agaynst another, howe dare he desire forgiveness of God? He that sheweth no mercy to a man whiche is lyke him selfe, howe darre he aske forgiveness of his synnes? If he that is but fleshe, beareth hatred and kepeth it, who will intreate for his synnes? Remember the ende, and let enmity passe, which seeketh death and destruction, and abide thou in the commaundementes. Remember the commaundementes, so shalt thou not be rigorous ouer thy neighbour. Thinke vpon the coneuant of the best, and forgeue thy neighbours ignorance.

• Beware of stryfe, and thou shalt make thy synnes fewe. For an angrie man kyndleth variaunce, and the vngodly disquieteth frendes, and putteth disorde among them that be at peace.

• The more wodge there is, the more beheiment is the fyre: and the mightier that menne be, the greater is the wrath: and the longer the strife endureth, the more it burneth. In halfe brawling kyndleth a fyre, and an angry strife sheddeth bloud. A tonge also that beareth false witness, kyndeth death. If thou blow the sparke, it shall burne. If thou spit vpon it, it shall go forth, and both these out of the mouth.

• The slaunderer and double tonged is cursed, for many one that be fren-
des setteth he at variaunce. The third tonge hath disquieted many one, and dyuen them from one lande to another. Strong cities of the ryche hath it broken down, and ouerthrowen the houses of great men. (The strength of the people hath it brought downe, and ben the decay of mighty nations) The third tonge hath cast out many an honest woman, and robbed them of their

labors.

The booke

labours. Who so herkeneth vnto such shall neuer synd rest, and neuer dwell safely. The stroke of the rod maketh edders, but the stroke of the tong smiteth the bones in sander. Ther be many that haue perished with the sword but many mo through the tonge. Well is him that is kept from an euill tong, and commeth not in the anger therof, which draweth not the poke of suche, and is not bounde in the bandes of it. For the poke therof is of yron, and the bande of it of stele. The death therof is a very euill death: hell were better for one, then such a tonge. But the fire of it may not oppresse them that feare God, and the flame thereof may not burne them. Such as forsake the Lord shall fall therin, and it shall burne the, and no man shall be able to quenche it. It shall fall vpon them as a Lion: and deuour them as a leopard. Thou hedgest thy goodes with thornes: why dost thou not rather make dozes and barres for thy mouth? Thou wepest thy golde and spluer: why dost thou not wepe thy wordes also vpon thy balance? Beware, that thou slyde not in thy tonge, and so fall before thine enemies, that lay waite for thee, (and thy fall be incurable, eue vnto death.)

The xxix. Chapter.

V Who so wil shewe mercy: let him lend vnto his neighbour: & he that is able, let him kepe the commaundement. Lende vnto thy neighbour in time of his nede, & pay thou thy neighbour agayne in due season, Kepe thy worde, and deale faithfully with him, and thou shalt alway synde the thinge that is necessarie for thee. There haue bene many, that when a thing was lent them, rekened it to be sounde, and made them trasnable and labour, that had helped them. Whyle they receaue any thing, they kille the handes of such as geue them, and for their neighbours good they humble their boyce. But when they shoulde paye agayne, they kepe it backe, and geue euill wordes, and make many excuses by reason of the time; and

though he be able, yet getteth he scarce the halfe agayne, and recheneth the other to be found. And yf he withholde not his money, yet hath he an enemy of him, and that vnderferued. He payth him with cursing and rebuke, and geueth him euill wordes for his good dede. There be many one which are not glad for to lende, not because of euill, but they feare to lese the thinge that they lend. Yet haue thou patience with the simple, & withholde not thy mercy from him. Helpe the poore for the commaundements sake, and let him not go emptye from thee, because of his necessitie. Lese thy money for thy brother and neighbours sake, and burpe it not vnder a stone, where it rusteth and corrupteth. Gather thy treasure after the commaundement of the Highest, and so shall it bringe thee moze profyte then golde. Lay by the almes in the hande of the poore, and it shall kepe thee from all euill. A mans almes is as a purse with him, and shall kepe a mans fauoure as the apple of an eye: and after ward shall it arise and paye euery man his rewarde vpon his heade. It shall fight for thee agaynst thyne enemies, better then the shield of a gyant or speare of the mightie. A good honest man is suretie for his neyghbour, but a wicked person letteth him come to shame. Forget not the frendship of thy suertie, for he hath geuen his soule for thee. The vngodly despiseth the good dede of his suertie, and the vnthankfull and ignorant leaueth his suertie in danger. Some man promiseth for his neyghboure: and when he hath losse his benefite, he shall forsake him. Suertieshippe hath destroyed many a ryche man, and remoued them as the swanes in the sea. Mightie people hath it byguen awaye, and caused them to swander in straunge countreys. In vngodly man transgressing the commaundemente of the Lord, shall fall into an euill suerteship: and though he force him selfe to gette out, yet shall he fall into iudgement. Helpe thy neyghboure out after thy power, and

Deu. 15a
Luke. 6b

Ec. 39. c besware that thou thy selfe fall not in
suche debte. • The chiefe thinge that
keepeth in thy life, is water and bread,
clothinge and lodginge, to couer thy
shame. Better is it to haue a pooze li-

psal. 36. b uinge in a mans owne house, then de-
licate fare amonge the straunge. • We
heb. 13. a it litle or muche that thou haste, holde
thee contente withall, and thou shalt
not be blamed as a vagabunde: for a
miserable life is it to go from house
to house: and wher a man is fremd, he
dare not open his mouth. • Though
one be lodged, and haue meate and
drinke, yet shal he be taken as vnwoz-
the, and heare manye bitter roughe
woydes, namelpe thus: Go thy waye
thou straunger, and prepare a table for
thy selfe, and fede me alio of that thou
haste. • Waye thou straunger (so that
he regardeth his honour nomore) my
brother commeth into my house, and
so he telleth him the necessitie of his
house. • These thinges are heaupe to
a manne that hath vnderstandinge,
namelpe, the forbiddinge of the house
and that the lender casteth him in the
teeth.

¶ The xxx. Chapter.

Who so loveth his child, • hol-
deth him still vnder correcti-
on, that he maye haue lope of
him afterward, and that he grope not
after his neighbours doyes. • He that
teacheth his sonne shall haue lope in
him, and neede not to be ashamed of
him among his acquayntance. • Who
to enfourmeth and teacheth his sonne
groweth the enemye: and befoze his
frendes, he maye haue lope of him.
• Though he the father dye, yet is he as
though he were not deade: for he hath
left one behind him that is like him.
In his life he sawe him, and had lope
in him, and was not soze in his death,
neither was he ashamed befoze the e-
nemyes. • For he left behinde him an
quenger agaynst his enemyes, and a
good doer vnto the frendes. • For the
lyfe of the children he shall bynde the
woundes together, and his heart is
grieved at euery crye, In vntamed

holse will bee harde, and a wanton
childe will be wilfull. If thou brynge
by thy sonne delicately, he shall make
thee asrayde, and yf thou playe with
him, he shall brynge thee to heauyness.
Laugh not with him, leaste thou sorpe
with him also, and lest thy teeth be set
on edge at the laste. • Geue him no li-
bertie in his yowth, and excuse not his
folpe. • Woxe downe his necke while
he is yonge, hys him vppon the sydes
while he is yet but a childe, leaste he
waxe stubborne, and geue no more
force of thee, and so shalt thou haue he
uyness of soule. • Take thy child, and
be diligente therein, leaste it be to thy
shame. • Better is the pooze bringe
whole and stronge, then a man to be
riche, and not to haue his health:
Health and wellfare is aboue al golde,
and a whole bodye aboue all treasure.
• There is no riches aboue a sound bo-
dye, and no lope aboue the lope of the
heart. Deth is better then a wretched
lyfe, and eternall rest better then con-
tinuall sickenes. • The good thinges
that are put in a close mouth, are lyke
as when meat is layd vpon the graue.
What good doeth the offering vnto an
Idoll? • For he can neither cate, taste,
Bel. d. nor smel. • Euen so is he that is chafed
of the Lord, and beareth the rewar-
des of iniquitie. • He seeth with his
eyes, and groweth like a gelded man,
that lyeth with a virgin and sigheth.

• Geue not ouer thy minde into hea-
uyness, and bexe not thy selfe in thine
owne counsel. • The ioy and cherful-
nes of the heart is the life of man, and
a mans gladnes is the prolonging of
his dayes. • Loue thine owne soule,
and comfourt thine heart: as for sorow
and heuyness, dyue it farre from thee,
• for heauyness hath slaine many a man, 2 Cor. 7. b
and bringeth no profite. Zeale and an-
ger shorten the days of the lyfe, care-
fulnes & sorow bringe age befoze the
time. Vnto a mery heart euery thing
hath a good taste that he eateth.

¶ The xxxi. Chapter.

Wastell and carefulnes • for re-
ches taketh away the sleepe, and 1. Cl. 6 b
maketh the flashe to consume.
A fff. liij. when

The booke

When one lyeth And taketh care, he
 waketh euer bp, like as a great sick-
 nes breaketh the slepe. The rich hath
 great labour in gathering his riches
 together, and then with the pleasure
 of his riches he taketh his rest, and is
 refreshed. But who so laboureth and
 prospereth not, he is poore: and thogh
 he leaue of, yet is he a begger: he that
 loneth riches, shall not be iustified:
 and who so foloweth corruption, shall
 haue ynough thereof. Many one are
 come in great misfortune by the rea-
 son of golde, and haue founde their de-
 struction before theym. It is a tree of
 falling vnto them that offer it bp, and
 all suche as be folishe fall therein. Bles-
 sed is the rich which is founde with-
 out blemi. he, and hath not gone after
 golde, nor hoped in money and treasu-
 res, where is ther such a one? and we
 shall commend him, and call him bles-
 sed, for great thinges doeth he among
 his people. Who so is tried, and found
 perfect in such thinges, shall be comen-
 ded and praysed. Who might offende,
 and hath not offended: who coulde do
 euill, and hath not done it? Therefore
 shall his good be stablished, and the
 whole congregation shall declare his
 almes. If thou sit at a great mans
 table, open not thy mouth wide vpon
 it, and make not many wordes. Re-
 member that an euill eye is a thye we.
 What thinge created is worse then a
 wicked eye: therfore wepeth it before
 euery mans face: Lape not thine hand
 vpon euery thing that thine eye seeth,
 and strine not with him in the dishe.
 Wonder by thy self what thy neigh-
 bour woulde sayne haue, and be dis-
 crete in euery poynt. Eate the thinge
 that is set before thee manerly, as it
 becometh a man, and eate not to much,
 least thou be abhorred. Leane thou off
 firste of all, because of nourtoure, least
 thou be he, whom no man may satisfy
 which may turne to thy decay. When
 thou sittest among many men, reache
 not thine hand out first of all. How
 well content is a wise man with a li-
 tle wine: so that in sleepe thou shalt
 not be sicke therof, nor fele any payne,

A sweete wholesome sleepe shall such
 a one haue, and fele no inward griefe.
 He ryleth vypp betimes in the mor-
 ning, and is well at ease in him selfe.
 But an vn-satiabie eater sleperth vn-
 quietly, and hath ache and payn of the
 body. If thou feellest that thou haste
 eaten to much, arise, go thy way, cast it
 out of thy stomack, & take thy rest, and
 it shall ease thee, so that thou shalt
 bring no sickness vnto thy bodye. My
 sonne, heare me, and despise me not:
 and at the laske thou shalt finde as I
 haue tolde thee. In all thy woorkes
 be diligente and quicke, so shall there
 no sickness happen vpon thee. Who
 so is liberall in dealing out his meate,
 many men shall blesse him, and prayse
 him with their lippes, and the same is
 a sure token of his loue and saythful-
 nesse. But he that is vn-saythfull in
 meat, the whole citie shall complayne
 of him, and that is a sure experience of
 his infidelitie and wickednes. Be
 not thou a wine bibber, for wine hath
 destroyed many a man. The fyre pro-
 ueth the hard yron, euen so doth wine
 proue the hartes of the proude, when
 they be dronken. Wine soberly dron-
 ken, quickeneth the life of man. If
 thou drinke it mesurably, thou shalt
 be temperate. What life is it, that may
 continue without wine? (What ta-
 keth away the life: euen death.) Wine
 was made from the beginninge to
 make men glad, and not for dronken-
 nes. Wine mesurably dronken is a
 reioyng of the soule and bodye. (A
 mesurable drinking is health to soul
 and bodye.) But if it be dronken with
 excelle, it maketh bitternes and sor-
 rowe vnto the minde. Drunkenesse
 filleth the minde of the foolish with
 shame and ruine, minisheth the
 strengthe, and maketh woundes.
 Rebuke not thy neighbour at the
 wyne, and despise him not in his
 mirth. Geue him no despitefull wo-
 des, and please not vpon him with
 contrary saynges.

The xxxij. Chapter.

If thou be made a ruler, • pryde
not thy selfe therin, but be thou as
one of the people. • Take diligent
care for them, and looke well thereto:
and when thou hast done al thy de-
uote, sit thee downe, that thou mayest
be merie with them, and receaue the
croune of honour. Take wisely and
honestly, for wisdom becommeth thee
right well. Hinder not musike.

Speake not, where there is no audi-
ence, and poure not foozth wisdom
out of time, at an oportunitie. Lyke
as the Carbuncle stone shineth that
is set in golde, so doeth a songe gar-
nish the wine feast: and as the Sma-
ragde that is set in gold, so is the sweet-
nes of Musike by the mirth of wine.
(Gene eare, and be still, and for thy
good behauiour thou shalt be loued.)

Thou yonge man speake that becom-
meth thee, and that is profitable, and
yet scarce when thou art wisely asked.
Comprehende much with fewe wo-
rdes. In many thinges be as one that
is ignoraunt, gene eare, and holde thy
tong withall. If thou be among men
of hyer auctoritie, desire not to com-
pare thy self vnto them, and when an
elder speaketh, make not thou many
wordes therein. Before the thonder
goeth lightning, and before nourtour
and shamesfastnesse, goeth loue and sa-
uour. Stand by betimes, and be not
the last: but get thee home soone, and
there take thy pastime, and do what
thou wilt: so that thou doo no euill,
and desie no man, but for all thinges
goue thanks, vnto him that hath

Made thee, and replenished thee with
his goodes. Who so feareth the Lord,
will receaue his doctrine, and they
that get theym to him betimes, shall
finde grace. He that seeketh the lawe,
shall be filled withall. If for him that
is but sayned, he wil be offended ther-
at. They that feare the Lord shall finde
the iudgement, and their righteous-
nes shall be kindled as a light. A vn-
godly man will not be reformed, but
can helpe himselfe with the example
of other in his purpose. A man of vn-
derstanding despiseth no good coun-

cell: but a wild and proude body hath
no feare. (Yea, euen when he hath
dealt rashely with another man, but
his owne doings shall be his rebuke.)
My sonne, do nothinge without ad-
uiselement, so shall it not repent thee af-
ter the dede. Go not in the way wher
thou mayest fall, nor wher thou may-
est stumble agaynst the stone. Gene
not thy selfe into a laborious slippery
way, and beware of thine owne chil-
dren, (and take hede of them that be of
thine owne householde.) In all thy
wozkes put thy truste in God, from
thy whole hearte, for that is the kee-
ping of the commaundementes. Who
so beleueth Gods woꝛde, taketh hede
to the commaundementes: and he that
putteth his truste in the Lord, shall
want nothing.

The xxxij. Chapter.

There shall no euill happen vn-
to him that feareth God: but
when he is in temptation, the
Lord shall deliuer him, and kepe him
from euill. A wise man hateth not the
lawe, but an ypocryte is as a shippe in
raging water. A man of vnderstan-
ding geueth credence vnto the lawe of
God, and the lawe is saythfull vnto
him. Be sure of the matter, then talke
therof. Be firste well instructe, then
mayest thou geue aunswer. The hert
of the foolishhe is like a cartwhele, and
his thoughtes runne aboute like the
axell tree. Lyke as a wilde horse that
nepeth vnder currye one that sitteth
vpon him, so is it with a scozefull
frende. Why doeth one day excell ano-
ther, seinge all the dayes of the yere
come of the Sunne? The wisdom of
the Lord hath separated theym a sun-
der, and so hath he ordeined the times
and solempne feastes. Some of them
hath he chosen, and halowed before o-
ther dayes. And al men are made of the
grounde, and out of the earth of Ba-
dam. In the multitude of science hath
the Lord sundered theym, and made
their wayes of diuers fashions.

Some of them hath he blessed, made

ff. h. muche.

The Booke

Rom. 9. c. much of them, halowed them and claimed theym to him selfe: But some of thew hath he cursed, broughte theym lowe, and put them out of their estate
1 Cor. 6. c. Lyke as the claye is in the potters hand, and al the ordyng thereof at his pleasure, so are men also in the hande of him that made them, so that he may geue theym as liketh him beste. • A-

gaynst euill is good, and agaynst death is life, so is the vngodly agaynst such as feare God. Beholde these are the swoozkes of the byest, and there are euer two agaynst two, and one set agaynst another. I am awaked by last of all, as one that gathereth after in hartnest. In the gistes of God and in his blessing I am increased, and haue killed my wine presse, like a grape gatherer. • Beholde, howe I haue not laboured on ly for my selfe, but for all such as lone nurture & wisdom. Here me O ye great men of the people, and herken with your eares, ye rulers of the congregation. Geue not thy sonne and wife, thy brother & frende, power ouer thee, while thou liuest, and geue not away thy substance and good to another, leaste it repent thee, and thou be sayne to begge therfoze thy selfe. As long as thou liuest and hast bzyeth let no man chaunge thee: For better it is thy chyldrenne to praye thee, then that thou shouldest be sayne to loke in their handes. In al thy wozykes be excellent, that thy honour be neuer stained. At the time when thou shalt end thy dayes, and finish thy life, distribute thine inheritance. The soder, the whip, and the burthen belongeth vnto the Mee: Heat, correction, and wozyke vnto the seruant. If thou set thy seruaut to labour, thou shalt fynde rest. But if thou lette him go ydle, he shall seke libertie. He poked and the whip bove downe the harde necke, but tame thou thy euill seruant with bondes and correction. Sende him to labour, that he go not ydle. For ydlenes bringeth much euill. Set him to wozyke, for that belongeth vnto him, and becommeth him well. If he be not obedient, bynd his feete;

but do not to miche vnto him in anye wyse, and without discretion do nothinge. • If thou haue a faythfull seruaut lette him be vnto thee as thyne owne soule: (intreate him as a brother: (for in bloud haste thou gotten him. If thou haue a seruante, holde him as thy selfe, for thou hast nede of him as of thy self. If thou intrestest him euill, and kepest him harde, and makest him to be proude and to renne away from thee, thou cannest not tell what way thou shalt seke him.

The xxxiij. Chapter.

Ecc. 4. d. **V** A wise people begyle theym selues with vayne and deceitfull hope, and foolles trust in dreames. Who so regardeth dreames, is lyke him that will take holde of a shadowe, and folowe after the wind: Euen so is it with the appearinges of dreames. Befoze the face is the likeness of a face. Who can be censed of the vncleane? What truth can be spoken of a lyar? Soothsayinge, witchcraft, sorcerye, and dreameinge is but vanitie: like as when a woman traualleth with childe, & hath many fantasies in her heart. Where as such visions come not of God sette not thine hearte vpon them: For dreames haue disceaused many a man, and they sayled, that put their trust therein. He lawe shalbe fulfilled withoute lyes, and wisdom is sufficient to a faithfull mouth. What knowledge hath he that is not tryed? A wise man that is well instrutte, vnderstandeth much: and he that hath no experience knoweth litle: and he that erreth, causeth much wickednes. He that is not tryed what thynges knoweth hee? Who so foloweth no rule, is ful of wickednes. When I was yet in erreure, I learned much also: yea, I was so learned, that I conlde not expelle it all, and came ofte in perill of death therfoze, til I was deliuered from it, thorough the grace of god: Now I see that they feare God haue the right spirit

and without discretion do nothinge. • If thou haue a faythfull seruaut lette him be vnto thee as thyne owne soule: (intreate him as a brother: (for in bloud haste thou gotten him. If thou haue a seruante, holde him as thy selfe, for thou hast nede of him as of thy self. If thou intrestest him euill, and kepest him harde, and makest him to be proude and to renne away from thee, thou cannest not tell what way thou shalt seke him.

For they hope standeth in him, that can helpe theym. And the eyes of the Lord are on them that loue him. Who so feareth the Lord standeth in awe of no man, and is not afrayd, for the Lord is his hope and comforte. Blessed is the soule of him that feareth the Lord: In whom putteth he his trust: Who is his strengthe: For the eyes of the Lord haue respect vnto them that loue him. He is their mightie protection and stronge ground: A defence for the heate, a refuge for the hote noone day, a succour for stumbling, and an helpe for falling. He setteth vp the soule, and lightneth the eyes. He geueth life and blessing. He that geueth an offering of vnrighteous good, his offering is refused: and the scornfull dealings of the vnrighteous please not God. (The Lord is theirs onely that patiently abide him in the way of the trueth, and of righteousness. The highest doeth not allowe the giftes of the wicked.)

And • God hath no delite in the offerings of the vngodly, neither may sin be reconciled in the multitude of oblations. Who so byngeth an offering out of the goodes of the poore, dothe euen as one that killeth the sonne before the fathers eyes. The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a manne of blood. Who so robbeth his neighbour of his lyving, dothe as great a synne, as though he slewe him to death. • He that defraudeth the laborer of his hire is a bloodshedder. When one buildeth and another breaketh downe, what profit haue they then but labour? When one prayeth, and another curseth, whose voyce wil the Lord heare? • He that washeth him selfe because of a deaddody, and then toucheth the dead agayne, what dothe his washynge? • So is it with a man that fasteth for his synnes, and dothe them agayne: Who wil heare his prayer? Or what doth his fasting helpe him?

VWho so kepeth the lawe byngeth offerings ynoughe. He that holdeth fast the commaundement, offereth the right health offering. He that is thankfull, and recompenseth, offereth synne flower. • Who so is mercifull and geueth almes, that is the right thankeoffering. God hath pleasure when one departeth from synne, and to forlake vnrighteousnes, reconyleth vs with him. • Thou shalt not appere empty before the Lord, for all suche is doone because of the commaundement of God. • The offeringe of the righteous maketh the altar fatte, and a swete smell is it before the high. The offeringe of the righteous is acceptable vnto God, and shall neuer be forgotten. Geue God his honour with a cherefull hart, and kepe not backe the fyrlings of thy handes. • In all thy giftes shewe a mercifull countenance, and halowe thy tythes vnto God with gladnes. Geue vnto God according as he hath enriched and prospered thee: and loke what thyne hand is able, geue with a cherefull eye: for the Lord recompenseth, and geueth thee seven times as muche agayne. Geue no vnrighteous giftes, for suche will he not receyue. Beware of wrongfull offerings, for the Lord is a righteous Judge, and regardeth no mans person. He accepteth not the person of the poore, but he heareth the prayer of the oppressed. • He despyseth not the desyre of the fatherlesse, nor the wydowe, when shee poureth oute her prayer before him. Doothe not God see the teares that renne downe the cheekes of the widdowe? Or heareth he not the complaynt ouer suche as maketh her to weepe. For from her cheekes doo the teares go vp vnto heauen, and the Lord whiche heareth them, dooth accepte them: Who so serueth God after his pleasure, shall be accepted, and his prayer reacheth vnto the cloudes. • The prayer of him that humbleth him selfe, goeth thorough the cloudes til he come nye: he will not be comforted, nor go her way.

Iere. 17c
Heb. 13c
Phil. 4c

Exod. 33

Gen. 4.9

2. cor. 9. b

1 Cor. 4. b

Iud. 4. b

Cre. 3. b
Act. 10. b

The booke

till the hysell God haue respecte vnto her, geue true sentence, and perfozme the iudgement. And the Lord will not be slacke in comming, nor tary longe: till he haue smitten in sunder the backes of the vnmercifull, and auenged him selfe of the Heathen: till he haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till he geue enery man after his woorks, & reward them after their doinges, till he haue deliuered his people, maynteyned their cause, and reioyced them in his mercy. O howe saye a thing is mercy in the time of anguish and trouble: It is lyke a cloude of of rayne that commeth in the time of a drought.

The xxxvi. Chapter.

H Aue mercy vpon vs, O Lord, thou God of all things. Haue respect vnto vs, shewe vs the light of thy mercies, and send thy feare among the hethen and strangers, whiche seeke not after thee, that they may knowe, howe that there is no God but thou, and that they may shewe thy wonderous woorks. Lift vp thyne heade ouer the outlandishe Hethen, that they may lerne to knowe thy mighte and power. I lyke as thou art halowed in vs before the, so bring to passe, that thou maiest be magnified also in them before vs: that they may knowe thee, lyke as we knowe thee. For there is none other God, but onely thou O Lord. Renewe the tokens, and chaunge the wonderous woorks. Shewe thyne hand, and thy righte hande gloriously. Rayse vp thy indignation, and poure out thy wrath Take away the aduersarie, and smite the enemy. Make the time shorte, remember thy couenant, that thy wonderous woorks may be prayfed. Lette the wrath of the fyre consume them that liue so carelesse: and let them perishe that do thy people hurte. Smite in sunder the head of the princes, that be our enemies, and say there is none other but we. Gather all the tribes of Iacob agayne, that they may know how that there is none other God but

onely thou, that they maye shewe thy wonderous woorks, and be thou thy peoples heritage, lyke as from the beginning. O Lord haue mercy vpon thy people that hath thy name, and vpon Israell, whom thou hast lykened to a fyrr bozne sonne. O be mercifull vnto Ierusalem, the cite of thy Sanctuarie, the cite of thy rest. Fill vpon with thy vnspokeable vertues, and thy people with thy glozpe. Geue witnes vnto thy creature, whom thou madest from the beginning, and rayse vp the prophetes that haue bene shewed in thy name. Rewarde theym that saye for thee, that thy prophetes maye be founde saythefull. O A D R D E heare the prayer of thy seruantes, according to the blessing of Aaron ouer thy people, (and gude thou vs in the way of righteousness) that all they whiche dwell vpon the earthe maye knowe, that thou arte the Lord the eternal G O D, which is from euertlasting. The belly deuoureth all meates, yet is one meate better then an other. C Like as the tongue tasteth benyson, so dothe an heart of vnderstandinge marke false woordes. A froward heart getteth heuynes, but a manne of experience lysteth him vppe agayne. The woman receyuethe enery man, yet is one daughter better thenne an other. I saye wyfe reioycest her husband, and a man loneth nothing better. If she be louing and vertuons withall, then is not her husbände lyke other men. He that hath gotten a vertuons woman, hath a goodly possession: she is vnto him an helpe, and pyller, wher vpon he resteth. Where no hodge is, there the gooddes are spoiled, and wher no huswife is, there the trennelle mourneth. I lyke as there is no credence given to a robber, that goeth from one cite to another: So is not the man beleued, that hath no rest, and muste tourne in, wher he may abyde in the nighte.

The xxxvii. Chapter.

Every frende sayeth: I will be frendlye vnto him also. But there is some frend, whiche is onely a frend in name. Rema-
neth there not heines vnto deth, whē a companion and frend is turned to an enemye? Most wicked presumption: from whence arte thou sponge bp, to couer the earth with falshoode and disceite? There is some companion whiche in prosperitie reioyceth with his frende: but in the time of trouble, he taketh parte agaynst him. Ther is some companion that mour-
neth with his frend for the belly sake, but when trouble commeth, he taketh hold of the shield. Forget not thy fred in thy mynde, and thinke vpon him in thy riches. Seke no counsell at thy kinsmen, and hide thy counsell from suche as beare thee no good will. Eccl. 6. b
Eccl. 8. c.
Eccl. 9. f.
Every counsellor bringeth sooth his counsell. Neuertheless, there is some that counsaileth, but for his own profite. Beware of the counsellor, and be aduised afoze whereto thou wilt vse him, for he will counsell for himselfe. Lest he cast the lot vpon thee, and sape vnto thee: Thy waye and purpose is good, and after ward he stand agaynst thee, and looke what shall become of thee. Aske no counsell at him that sus-
pecteth thee for an enemy, and hyde thy counsell from suche as hate thee.

Aske no counsell at a woman concern-
ing the thinges that he longeth for, nor at a feareful and saynt hearted bo-
dy, in matters of warre: or at a war-
chaunt how deare he will cheape thy swares toward his: or at a byer, of sel-
ling: Or at an enuious man, of than-
kesgeuing: Or at the vnmereyfull, of louing kindnes: Or (at the vn honest man, of honestie.) Or at the slothful, of working: Or at an hyeling whi-
che hath no house, or profit or welth. A ydle body would not gladly here
speake of much labour. Take no such
folkes to counsell, but be diligente to
seke counsell at a vertuous man that
feareth God, suche one as thou kno-
west to be a keeper of the commaun-
dementes, which hath a minde after

thine owne minde, and is sozpe for
thee when thou stumblest. And holde
thy counsell faste in thine heart: for
there is no man moze saythful to kepe
it, then thou thy selfe. For a mannes
minde is sometime moze disposed to
tell out, then euen watchemenne that
sit aboue in an hye place loking about
theym. And aboue all this, praye the
hyest, that he will leade thy waye in
faithfulnes and truty. Befoze all thy
wozkes aske counsell first: and oz euer
thou doest any thinge, be well aduy-
sed. There be foure thinges that de-
clare a chaunged heart, wherout there
springeth euill and good, deathe and
lyfe, and a maiesterfull tonge that bab-
bleth much. Some man is apt & well
instruct in many thinges, and yet ve-
ry vnprofitable vnto himselfe. Some
man there is that can geue wise and
prudent counsell, and yet is he hated,
and cotinueth a begger: for that grace
is not geuen him of God to be accep-
ted. In other is robbed of all wise-
dome, yet is he wise vnto him selfe,
and the fruite of vnderstandinge is
commendable in his mouth. A wise
manne maketh his people wise, and
the fruites of his wisdome saple not.
A wise man shalbe plentiously bles-
sed of God: and all they that see him,
shall speake good of him. The lyfe of
manne standeth in the number of the
dayes, but the dayes of Israel are in-
numerable. A wise man shall obtayne
faithfulnes and credence amonge his
people, and his name shall be perpe-
tual. My son, proue thy soule in thy
lyfe, and yf thou see any euill thinge,
geue it not vnto her. For all thinges
are not profitable for all men, neither
hath enery soul pleasure in euery thing
We not gredey in euery eating, and be
not hasty vpon al meates. For excelle
of meates bringeth sickness, and glut-
tonie cometh at the last to an vnmea-
surable heate. Thorough surfete haue
many one perished, but he that dieteth
him selfe temperatly, prolongeth his
lyfe.

The xxxviij. Chapter.

Thonoy

1. cor. 6. 2
and. 10. 6.

Eccl. 30. b

Honoure the Whisition, ho-
noure him because of necessi-
tie. God hath created him (for
of the hieft commeth medicine) and he
shall receaue giftes of the king. The
wisedome of the Whisition bringeth
him to great worship, and in the sight
of the greates men of this worlde, he
shall be honozably taken. The Lord
hath created medicine of the earth, and
he that is wise, will not abhorre it.
Was not the bitter water made swete
with a tree: that men might learne to
knowe the vertue thereof. The Lord
hath geuen men wisedome and vnder-
standing, that he might be honoured
in his wonderous workes. With such
doeth he heale men, and taketh awaye
their paynes. Of such doeth the Apo-
tecarye make a confection, yet can no
man perfourme all his workes. For
of the Lord cometh prosperous welth
ouer all the earth. My sonne despise
not this in thy sicknes, but pray vn-
to the Lord, and hee shall make thee
whole. Leauie off from sinne, and or-
der thy handes arighte, cleanse thyne
heart from all swickednesse. Geue a
swete sauoured offering, and the fyne
floure for a token of remembraunce:
make the offering fat, as one that ge-
ueth the first frutes, and geue rowm
to the Whisition. For the Lord hath
created him, let him not go from thee,
for thou haste nede of him. The houre
may come, that the sick may be helped
through them, when they praye vnto
the Lord, that he may recouer and get
health to liue longer. He that sinneth
before his maker, shall fall into the
handes of the Whisition. My sonne,
bring forth the teares ouer the dead
and begin to mourne, as if thou had-
dest suffered great harme thy selfe, and
then couer his body after a conuenient
maner, and despise not his burpall.
Enforce thy self to wepe, and prouoke
thy self to mourne, and make lamen-
tation expediently, and that a daye or
two, least thou be euill spoken of, and
then comforte thy selfe because of the
1. Cor. 13. d heauyness. For of heuyness commeth
Ecc. 33. d death, the heauyness of the heart be-
cometh

heth strength. Heuyness and pouer-
ty greueth the heart in temptation and
offence. Take no heauyness to heart,
dyeue it awaye, and remember the last
thinges. Forget it not, for there is no
turning agayne. Thou shalt doo him
no good, but hurte thy selfe. Remem-
ber his iudgement, thine also, shalbe
likewise: vnto me yester day, vnto thee
to day. Let the remembraunce of the
dead cease in his rest, and comfort thy
selfe agayne ouer him, seeing his spirit
is departed from him. The wisedome
of the scribe is at conuenient tyme of
reste, and he that ceaseth from exercise
and labour, shalbe wise. He that hol-
deth the ploughe, and hath pleasure in
plodding, and dyuinge the oxen, and
goeth about with such workes, he can
spake of oxen: He setteth his heart to
make sowes, and is diligent to geue
the kyne fodder. So is euery carpen-
ter also and workemaster, that labour-
eth still night & day, he carueth, gra-
ueth, cutteth out, and his desire is in
sundry cunning thinges, his heart pe-
magineth, how he may cunningly caste
an ymage, his diligence also and wat-
ching perfourmeth the worke. The
prousmith in lyke maner bideth by his
stithye, and doeth his diligence to la-
boure the yron. The vapoure of the
fire brenneth his fleshe, and he must
fghte with the heate of the fornae.
The noyse of the hammer soundeth
euer in his eares, and his eyes looke
still vpon the thing that he maketh.
He hath set his minde ther vpon, that
he wil make out his worke, and there-
fore he watcheth howe he maye set it
out, and bring it to an ende. So doeth
the potter sitte by his worke, he tur-
neth the wheele aboute with his fete,
he is diligent and careful in al doings
and his labour and worke is without
number. He fashioneth the clay with
his arme, and with his fete he temper-
eth it. His heart ymagineth how he
may make it pleasaunte, and his dili-
gence is to cleanse the oven. All these
hope in their handes, and enuerie one
thinketh to be cunning in his worke.
Without these maye not the cities be
made

2 par. 10 d
Esa. 38. 8

Ecc. 22. c

1. Cor. 13. 4

1. Cor. 13. d

Ecc. 33. d

maintained, inhabited nor occupied: yet they come not hye in the congregation neyther yet they vpon the iudgement seates: they vnderstand not the conuenant of the law: they can not declare equity & iudgment: they can not finde out the dark sentences, but thorow the shal the creature of the world be maintained, their prayer conserueth only in worke and labour of cunning.

The xxxix. Chapter.

HE that appieth his minde to vnderstande the lawe of God, dothe diligently seeke out the wisdom of them of the olde time, & exerciseth him selfe in the Prophetes. He kepeth the sayings of famous men and preaseth to the vnderstanding of darke sentences of wisdom. He seeth out the misterie of secrete sayings, and exerciseth him self therein continually. He doth seruice among great men, and appeareth befoze the prince. He goeth into a straunge country, and traueyleth thorow it: loke what good or euill is among men, he proueth it and sekereth it out. He purposeth in his heart, to resort earely vnto the Lorde that made him, and to praye befoze the hiest God. He openeth his mouth in prayer, and prayeth for his synnes. When the great Lorde will, he shal be fylled with the sprete of vnderstanding, that he may then poure out wise sentences, and geue thanks vnto the Lorde in his prayer. He shall order his deuiſe, and lead his knowledge aright and geue him vnderstanding of secrete thinges. He shall shewe forth the science of his learning, and reioyce in the conuenant of the law of the Lorde. The whole congregation shall commend his wisdom, and it shall neuer be put out. The remembrance of him shall neuer be forgotten, and his name shall continue from one generation to an other. His wisdom shall be spoken of among the peple, and the whole congregation shall openly declare his prayse. Whyle he lyueth, he hath a greater name then a thousande besyde: and after his death, the same name remayneth vnto him. Yet will

I speake of mo men of vnderstanding. for I am full as the Moone. Herken vnto me (ye holy vertuous childzen) bringe forth fruite, as the Rose that is planted by the brokes of the fildes, and geue ye a sweete smell as Libanus. Flourishe as the rose garland, syng a song of prayse. O geue thanks vnto God ouer all his workes. Geue glorie and honoz vnto the Lorde, shew his prayse with your lippes. Yea, euen with the songe of your lippes, with harpes and playing, and in geuing thanks vnto him, saye after this manner. All the workes of the Lorde are exceeding good, and all his commandments are mete and conuenient in due season. A man nedeth not to saye: what is that? what is that? for at time conuenient they shal all be sought. At his commaundement the water was as a wall, and at the worde of his mouth the water stode still. In his commaundement is euery thinge acceptable, and reconciled, and his heath can not be minished. The workes of all fleshe are befoze him, and there is nothing hid from his eyes. He seeth from euertlasting to euertlasting, and there is nothing to wonderfull or hye vnto him. A man nedeth not to saye then: what is this, or that? for he hath made all things to do good vnto man. His blessing shall runne ouer as the streame, and moysture the earth lyke a floode of water. As he maketh the water for drought, soo shall his wrath fall vpon the heathen. His waues are playne and righte vnto the iust, but the vngodly stumble at them. For the good, are good things created from the beginning, and euill thinges for the vngodly. All things necessary for the life of man, are created from the beginning, water, fyre, yron, and salte, meale, wheat, and hony, milke & wyne ople and clothing. At these things are created for the beste to the saythfull. But to the vngodly, shal al these thinges be turned to their hurt and harme. There be spirittes that are created for vengeance, and in their rigorouſnes haue they fastened their tormentes.

Gen. 1.1

Gen. 7.1

Eccl. 1.4
Rom. 8.1

Eccl. 2.9

1. Cl. 4.2

The booke

Mat. 25. • In the time of the ende, they shall poure out their strength, and pacifye the wrath of him that made theym.

Ecc. 4. b • Fyre, hayle, hunger, and death, all these things are created for vengeance.

The teeth of wild noysome beastes, the scorpions, serpents, and the sword are created also for vengeance, to the destruction of the vngodly. They shall be glad to do his commaundementes, and when neede is, they shall be ready vpon earth: and when their houre is come, they shall not ouerpasse the commaundement of the Lorde. Therefore haue I taken a good courage vnto me from the beginning, and thought to put these thinges in writing, and to leaue them behind me. • All the woorkes of the Lorde are good, and he geueth euery one in due season, & when neede is, so that a man neede not to saye: This is worse then that. For in due season, they are all pleasant and good, and therefore prayse the Lorde with whole hert and mouth, and geue thanks vnto his name.

The. xl. Chapter.

A Great trouaile is created for all men, and an heuy yoke vpon all men childzen, from the day that they go out their mothers wombe, tyll they be buried in (the earthe) the mother of all thinges.

Namely their thoughtes and ymaginations, feare of the hert, counsel, meditations, longing and desyre, the day of death: from the hyst that sitteth vpon the glorious seate, vnto the lowest and mozte simple vpon the earth from him that is gorgeously arayde, and weareth a crowne, vntil him that is but homely and symple cloathed. There is nothing but wrath, zeale, fearefulness, vnquietnes, and feare of death, rigorous anger, and strife. And in the night, when one shoulde rest and slepe vpon his bed, the slepe chaungegeth his vnderstanding and knowledge. A litle or nothing is his rest in the sleepe, as well as in the daye of labour. He feareth, and is disquieted in the vision of his heart, as one that runneth oute of a batayle:

and in the time of health he awaketh and marueleth that the feare was no- thinge. Suche thinges happen vnto al flesh, both man and beast, but tenfold to the vngodly. Whereouer, death, bludshedding, strife and swearde, oppression, hunger, destruction and punishment: these thinges are al created agaynst the vngodly, and for their sakes came the floude also. • All that is of the earth shall turne to earth againe, and all waters ebbe agayne into the sea. All bribes and vnrighteousnes shall be put away, but faithfulness and truthe shall endure for ever. The substance and goods of the vngodly shall be dried by and sinke away as a water floud, and they shall make a sounde lyke a greate thonder in the rayne. Like as the righteous reioyseth when he openeth his hande, so shall the transgressours be faint, when their goodes vanishe and consume away. • The childzen of the vngodly shall not obtayne many branches, and the vnclene rootes vpon the highe rockes shall be rooted oute before the grasse by the water side, and vpon the ryuer bankes. Friendlines, and liberalite in the increase and blessing of God, is lyke a Paradise and garden of pleasure: such mercy also and kindness endureth for ever. To labour and to be contented with that a man hath, is a swete pleasant life: and that is to find a treasure aboue all treasures. To beget childzen and to repayre the cite, maketh a perpetual name: but an honest woman is moze worthy, then them bothe. Wine and minstrelly reioyce the heart, but the loue of wisdom is aboue theym bothe. Ppyng and harpinge make a swete noyse, but a frendly tonge goeth beyonde them both. • A hime eye desireth fauour and besotie, but a grene seede time, rather then they both. A frend and companie come together at oportunitie, but aboue them both is a wyfe that agreeth with her husbände. One brother helpeth another in the tyme of trouble, but almes shall deliuer moze then them both. Gold and siluer fasten the feet,

fete, but a good counsell is moze pleasant then they both. Tempozall substaunce and strength lift vp the mind: but the feare of the Lord moze then they both. The seat of the Lord wanteth nothing, and nedeth no help. The feare of the Lord is a pleasant garden of blessing, and nothing so bewettable as it is. My sonne, leade not a beggers lyfe, for better it were to dye then to begge. Who so loketh to another mans table, taketh no thought for his owne liuing, howe to vphold his life, for he fedeth him selfe with other mennes meate. But a wise and well nourtured man will beware thereof. Begging is swete in the mouthe of the vnshamefast, but in his belly there burneth a fyre.

The .xli. Chapter.

Death, howe bitter is the remembrance of thee, to a man that seeketh reste and comfort in his substance and ryches, vnto the man that hath nothing to vexe him, and that hath prosperitie in al thinges, yea, vnto hym that yet is able to receaue meate: O death, howe acceptable and good is thy iudgement vnto the nedefull, & vnto him whose strength faileth, and that is now in his late age, and that in all thinges is full of care and fearefulness: vnto him also that is in dyspayre, and hath no hope of patience: Be not thou afrayed of death: remember them that haue bene before thee, and that come after thee: this is the iudgement of the Lord ouer all fleshe. And whye wouldest thou be agaynst this pleasure of the dyest? whether it be ten, an hundred, or a thousande yeres, death asketh not howe long one hath lyued. The chyldren of the vngodly are abhominable chyldren, and soe are they that kepe company with the vngodly. The enuirtuance of vngodlye chyldren shall come to naught, and their posteritie shall haue perpetuall shame and confusion. The chyldren complayne of an vngodly father, and why? for his sake they are rebulged and despised. Who be they? O ye vngodly which haue

forsaken the lawe of the dyest God: yf ye be bozne, ye shal be bozne to cursynge, yf ye dye, the curse shalbe your portion. All that is of the earth, shal turne to earth agayne: so go the vngodlye also out of the curse into destruction. The sorow of menne is their bodye: but the name of the vngodly shal be put oute, for it is nothinge woorth. Labour to get thee a good name, for that shall continue suer by thee, then a thousande great treasures of golde. A good life hath a number of days, but a good name endureth euer. My chyldren, kepe wisdom in peace: for wisdom that is hid, and a treasure that is not sene, what profite is in them bothe. A man that hydeth his foolishhenes, is better then a man that hideth his wisdom. Therfore be ye turned at my wordes: for it is not good, in all thinges, and alway to be ashamed. True sayth must proue and measure it. Be ashamed of whozdome, before father and mother: be ashamed of lesing, before the prince and men of aucthoritie: Of sinne, before the iudge and ruler. Of offence, before the congregation and people: Of vnrighteousnes, before a companion and frende: Of theste, before thy neyghbours. For the trueth of God and his couenaunt, be not ashamed thereof. Be ashamed to lye with thine elbowed vpon the bread: Be ashamed to looke vpon harlots: Be ashamed to turne away thy face from thy frende. Be ashamed to take and not to geue: Be ashamed also to loke vpon another mans wyfe, and to make manye tryflinge wordes with her mayden, or to stande by her bedside. Be ashamed to vpbreade thy frende: when thou guesst any thinge, calte him not in the teeth withall.

The .xliij. Chapter.

Rearse not a thinge twyse, and disclose not the wordes, y thou hast heard in secret. Be shamefast and well manered in deede, so shall euery man fauoure thee. Of these thinges be not thou ashamed, and accept no person to offende. Namely, of these thinges be not ashamed, Of

Ecc. 11b

Ecc. 22.8

C

m. 1.3

40c

The booke

the lawe of God, of the covenannt, of iudgement, to bring the vngodly from his vngodlynes vnto righteonsnesse, and to make him a good man: to deale faythfully with thy neyghboure and companion, to distribute the heritage vnto thy frendes: to be diligente to kepe true measure and weight, to be content, whether thou getteste muche or litle, to deale truly with temporall goodes in bying and selling, to bringe vp children with diligence, to correct an euill seruant, to keepe that thine is from an euill wife: to sette a Locke where many handes are, what thou deliuerest and gettest out to be kept, to tell it, and to swepe it, to write vp all thy oute geuing and receauing: to enfourme the vnlerned and vn-
Wife. Of the aged, that are iudged of

the pong. If thou be diligent in these thinges, truly thou shalt be learned and wise and accepted of al men. The daughter maketh the father to watch secretly, and the carefullnes that he had for her, taketh away his slepe: yea, in the yowth, least she should ouergrowe him: And when she hath an husbände lest she should be hated, lest she should be defiled, or ransished in her virginittie, or gottē with child in her fathers house: when she cometh to the man, least she behaue her selfe not aright or continue vnfruitfull. • If thy daughter be wanton, kepe her straitly, least she cause thine enemies to laughe thee to scoorne, and the whole citie to geue thee an euill repozte; and so thou be faine to heare thy shame of euery man, and be confounded before all the peo-
Ecc. 16 b

ple. • Beholde not euery bodie as be-
Ecc. 25. c tie, and hate not muche dwellinge among women. For like as the womne and moth cometh out of clothing, so doth wickednes come of women. It is better to be with an euill manne, then with a frendely wyfe that putteth one to shame and rebuke. I will remember the weakes of the Lorde, and declare the thing that I haue seene. In the wordes of the Lorde are his workes. The sunne ouerlooketh all thinges with his shine, and all his
Workes are full of the clerenes there-
of. Hath not the Lorde brought to passe that his saintes should tell out all his wonderous workes whiche the Almighty Lorde hath stablished? Al thinges endure in his glozpe. He seareth out the grounde of the deepe, and the heart of men, and he knoweth al their ymagination and wisdom. For the Lorde knoweth all science, and he looketh into the token of the time. He declareth the thinges that are past, and for to come, and discloseth thinges that are secreete. • No thought maye escape him, neyther maye anye wyde be hid from him. He hath garnished the hye excellent workes of his wisdom, and he is from euerlasting to euerlasting. Vnto him maye nothing be added, neyther can he be minished, he hath no neede also of any mannes counsell. • Howe amiable are all his workes, and as a sparke to loke vpon? They ipe all, and endure for euer, and whensoever neede is, they are all obedient vnto him. They are all double, one agaynst another: he hath made nothing that hath faulte or blemish. • He hath stablished the goodes of euery one: and who maye be satisfied with his glozpe, when he seeth it?
The xliij. Chapter.

The glozpe of the height, is the saye and cleere firmament, the bewty of the heuen is his glorious clearenes. The sunne when it appeareth, declareth the day in the going out of it, a marueylous worke of the hiest. At noone it burneth the erth and who may abide for the heate thereof? Who so keepeth an ouen when it is whote, three times more dothe the sunne burne vpon the mountaines, when it breatheth out the ferye bemes and shineth, with the brightnes of it, it blindeth the eyes. Greater is the Lorde that made it, and in his commandement he causeth it to runne hastily. • The moone also is in all, and at convenient season it sheweth the tymes, and is atoken of the time. • The robe of the solempne feast is taken of the spoone, a hyght that satisfieth and
Workes

increaseth agayne. The month is called after the Moone, it groweth wonderfully in her changing. The armye of heauen also is the height in the firmamente of heauen it getteth a cleare and glorious shine. This is the cleanness of the starres, the bewtiful apparel of heauen, the apparel that the Lord lighteth in the heygth. In his holpe worke they continue in the order, and not one of them faileth in his watch.

Gen. 9. d. • Looke vpon the rayne bowe, and prayse him that made it: very bewtiful is it in his shyne. Hee compasseth the heauen about with his clerenesse and glory, the hands of the hysell haue benuded it. Through his commaundement he maketh the snowe to fall, and the thonder of his iudgement to smite hastely. Through his commaundement the treasures are opened, and the cloudes flye as the foules. In his power hath he strengthened the cloudes, and broken the hyle stones. He mountaynes melt at the sight of him the winde bloweth accordyng to his will. The sounde of his thonder beareth the earth, and so doeth the storme of the North: the whirle winde also lighteth downe as a feathered foule, casteth oute and spreadeth the snowe abroad: and as the grethoppers that destroye all, so falleth it downe. The eye marueyleth at the bewtye of the whyteneesse thereof, and the harte is strayed at the rayne of it. He poureth out the frost vpon earth, like salt, and when it is frosen, it is as sharpe as the picke of a thulle. When the cold north wind bloweth, hard Chyshall cometh of the water. He lighteth downe vpon all the gatheringes together of water, and putteth on the waters as a hysell plate. He deuoureth the mountaynes, and burneth the wyldernes: and loke what is grene he putteth it out like fire. The medicine of all these is, when a cloud cometh hastely, and when a dewe cometh vpon the heate, it shalbe refreshed agayne. In his woordes he stilleth the winde: In his counceill he setteth the deepe, and (the Lord) Iesus planted

it. They that sayle ouer the sea, tell of the perilles and harmes thereof, and when wee heare it with oure eares, we maruel therat. For they be strange wonderous woordes, diuerse maner of nice beastes and whale fishes.

Through him are all thinges sette in good order, and performed, and in his woordes all thinges endure. I speake much, but I can not sufficiently attayne vnto it, for he him selfe onely is the perfection of all his woordes. D We shoulde prayse the Lord after all oure power, for he is greates in all his woordes. The Lord is to be feared, yea very great is he, and maruelous in his power. Prayse the Lord, and magnify him as muche as ye maye: yet doth he farre excede al prayse. D magnify him with all your power, & labour earnestly, yet are ye in no wise able sufficiently to prayse him. • Who hath sene him, that he might tell vs: who can magnify him so greatly as he is: for there are hid yet greater thinges then these be: as for vs, we haue sene but fewe of his woordes. For the Lord hath made al thinges, and giuen wisdom to such as feare God.

Psal. 96

Psal. 106

Deu. 5. c

Joh. 1. b.

The xliij. Chapter.

Et vs comend & noble famous men, and the generation of our fore elders and fathers. Many more glorious actes hath the Lord don, & shewed his gret power euer sith & beginning. The noble famous men reigned in their kingdoms, & bare excellent rule. In their wisdom & vnderstanding, they solowed the coscill shewed in & prophets. • They led & folke through the counceill & wisdom of the Scribes of the people. Wise sentences are founde in their instruction. They sought & sweetenes & melody of musick and brought forth the pleasant songes in scripture. They were rich also, and could cosort & pacify those that dwelt with them. All these were very noble and honorable men in their generacions and were wel reported of in their tymes. These haue left a name behinde the, so that they prayse shal alway be spoken of, & afterward there wer some

Exo. 18 c

Egg. ij. whole

The booke

Gen. 7. whose remembrance is gone. • The
B came to naughte and perished, as
 though they had neuer berne: and be-
 come as though they had neuer beene
 bozne, yea, and their childre also with
 them. Nevertheless these are louing
 men, whose righteousness shall neuer
 be forgotten, but continue by thei
 posteritie. Their children are an holy
 good heritage: Their seede endureth
 fast in the couenant. For their sakes
 shall their children and seede continue
 for ever, and their prayse shall neuer
 be put do wne. Their bodies are bu-
 ried in peace, but their name lieth
 for evermore. • The people can speake
 of their wisdom, and the congregati-
Eccl. 49. on can talke of their prayse. • Enoch
 walked right and acceptablie before
 the Lord: therfore was he translated
 for an example of amendmente to the
 generations. • Noe was a stedfast
Gen. 6. and righteous man, and in the tyme
 of wrath hee became a reconcilinge.
 Therfore was he left a remnant vn-
 to the earth, when the flood came. An
 euermoringe couenante was made
Gen. 9. with him, that all fleshe shoulde • pe-
 rishe nomore with the water. • Ab-
Ge. 17. ham was a • greates father of manye
 people, in glozpe was there none like
 vnto him. He kepte the lawe of the
 best, and came into a couenant with
 him, hee sette the couenante in his
Ge. 22. fleshe, and when he • was pruned, hee
 was found saythfull. Therfore swoze
 God vnto him with an othe, that he
 wold blesse all people in his seide, that
 he would multiplie and increate him
 as the duste of the earth, and to exalte
 his seide as the starres: yea, and that
 his seide shoulde haue the possession,
 an inheritance of the land from Sea
Ge. 26. to sea, and from the riuer vnto the bo-
 ders of the woilde. With Isaac didde
 he stablish the same couenante for
 Abraham his fathers sake. Yea, that
 gracious blessing and heith of all men,
 and couenante, did he stablish with
Ge. 28. Isaac, and made it to rest vpon the
 head of Jacob. He knewe him in that
 he prospered him so well and richely,
 and gaue him an heritage and sunde-

red his portion by it selfe, and parted
 it among the twelue Tribes. • Werra-
 ful men brought he out of him which
 found fauour in the sight of all fleshe.

The .xiiij. Chapter.

Moses • beloned of God and
 men, whose remembrance
 is in his prayse, him that the
 Lord made like in the glozpe of the
 saintes, and magnified him, so that
 the enemyes shode in awe of him, tho-
 rough his wordes he did great won-
 ders. He made him great in the sight
 of kinges, gaue him commandement
 before his people, and shewed him
 his glorious power. • He stablished
 him with saythfulness and mekenesse
 and chose him out of all men. For he
 heard his voyce, and he led him in the
 darke cloude, • and there he gaue him
 the commandementes, yea, the lawe
 of life and wisdom that he myght
 teach Jacob the couenante, and Isaac
 all his lawes. He chose Aaron his
 brother also out of the tribe of Levi,
 exalted him, and made him suche ipe.
 • An euermoringe couenante made he
 with him, and gaue him the Spi-
 t hode in the people. He made him glo-
 rious in bewtyfull aray, and clothed
 him with the garment of honour. He
 put perfect ioye vpon him, and girded
 him with strenght. He deckt him with
 syde clothes, and a tunicle, with an ou-
 er body cote also and a girdle. Moyses
 about made he him belles of gold, and
 that many, • that when hee wente in,
 the sounde might be hearde, that they
 might make a noyse in the sanctuary,
 and gene the people warninge. The
 holy garment was wrought and bo-
 dered with golde, yelow silke and
 purple. And in the byschappe there
 was a goodly woocke, wherein was
 fastened light and perfectnes. • Vp-
 pon the same also there was a woocke
 fastened, and set with costly pprecious
 stones, all bound with golde: and this
 he brought in his ministracion. The
 shooes were fastened for a remem-
 brance, after the number of the twelue
 Tribes of Israel, vpon the iuyes

there was a plate of pure gold, a gra-
uen ymage of holines, a famous and
noble worke, garnished, and pleasant
to loke vpon. Besoꝛe him were there
seene no suche fayre ornaments, and
these it behoued him alwaꝛe to vse:
There might none other put them on,
but onely his childzen, and his chil-
drens childzen perpetuallie. Daylye
perfoꝛmed he his burnte offerings

two times. • Moyses filled his han-
des, and annoynted him with holie
oyle. This was now confirmed him
with an euermeking couenaunte, and
to his seede, as the dayes of heauen:
namely, that his childzen shoulde al-
waꝛe minister besoꝛe him, and perform
the office of the priesthode, and wishe
the people good in his name. Besoꝛe
all men liuinge chose he him, that he
shoulde offer incense besoꝛe the Lorde,
and make obours foꝛ a sweete sauoure
and remembraunce, that he shoulde re-
concile the people of the Lorde with

him agayne. • He gaue him aucthoꝛi-
tie also in his commaundementes,
and in the couenaunte, that he shoulde
teach Jacob the statutes and testimo-
nies, and to enfoꝛme Israell in hys
lawe. • Therefoꝛe there stode vppon a

certayne agaynst him, and had enuye
at him in the wilderness: namelie,
they that were of Dathan and Abi-
ramis syde, and the furious congrega-
tion of Choz. This the Lorde sawe,
and it displeased him, and in his woꝛth
ful indignation were they consumed.
A great wonder dyd he vppon theꝛ,
and consumed theꝛ with the fyre.

Besides this he made Aaron yet
moꝛe honozable and glorious. Hee
gaue him an heritage, and parted the
landes frutes vnto him. • Vnto him
specially he appoynted the breade foꝛ
sustenance, (foꝛ the priestes dyd eate
of the offerings of the Lorde) this gaue
he vnto him and his seede. • As had
he no heritage noꝛ portion in the lande

with the people. Foꝛ the Lorde
himselfe is his portion and enhery-
taunce. The thirde noble and excel-
lent man is • Whiche the sonne of
Caleb, whiche pleased the God of

Israell, because he had the zeale and
fearre of the Lorde. Foꝛ when the peo-
ple were turned backe, he put himself
foꝛth righte sonne, and that with a
good will, to pacify the wꝛath of the
Lorde towarde Israell. • Therefoꝛe
was there a couenant of peace made
with him, that he shoulde be the prin-
cipall amonge the righteous, and the
people, that hee and hys posteritie
shoulde haue the office of the priesthode
foꝛ euer. (Lyke as there was made a
couenant with Dauid of the tribe of
Iuda, that from amonge his sonnes
onely, there shoulde be a kinge:) And
that Aaron also and his seede shoulde
be the heritage, to geue vs wisdom
in our hearte, to iudge his people in
righteousnes, that his goods shoulde
not come into forgetfulness, and that
their honour might endure foꝛ euer.

The .xlii. Chapter.

Manye and stronge in battell
• Was Iesus the sonne of
Naue, whiche in steade of
Moyses the prophet was geuen to be
captayne of the people, which accor-
ding vnto his name was a greate sa-
uiour vnto the elect of God, to punish
the enemies that rose vꝑ agaynst Is-
raell, that Israell mighte obtayne the
inheritaunce. • Howe greate, noble,
and excellent was he, when he lꝑt vꝑ
his hande, and dꝛewe out his sword
agaynst the cities: Who stode so man-
ie besoꝛe hym? Foꝛ the Lorde him
selfe brought in the enemies. • Stode
not the Sunne still at his commaun-
dement, and one daye was as long as
twoe? He called vppon the best and
most mightie when the enemies pre-
sed vppon him on euery syde, and the
Lorde hearde him with the hyle sto-
nes. They smote the Hethen: the peo-
ple mightie, and in the fallenge
downe they slewe all the aduersaries,
so that the heathen knewe his hoste,
and all his defence, that the Lorde him
selfe fought agaynst them, foꝛ he solo-
wed vpon the mightie men of theꝛ. •
In the time of Moyses also, he and
Caleb the sonne of Iephune, dydde a
good worke, whiche stode agaynst the
G G g.iii. ene

2. Sa. 26 g

2. Sa. 24 c

2. Re. 10 b

2. Re. 7 a

2. Re. 12 a

enemies, withhelde the people from synne, and killed the wicked murmuring. And of sixe hundred thousande people of foote, they two were preserved, to bringe them into the heritage, namely, a lande that floweth with mylke and honye. • The Lorde gaue strength also vnto Caleb, whiche remayned with him vnto his age: so that he wente by into his place of the lande, and his seede conquered the same for an heritage: that all the children of Israell might see, howe good a thing it is, to be obedient vnto the Lorde. And the iudges of rulers, (euery one after his name) whose heart went not a whozing, nor departed from the Lorde, and that forsoke not the Lorde vnfaythfully, whose remembraunce hath a good reporte. Yea their bones flourish out of their place: & their names shall neuer be changed, (but honour remaineth still with the children of those holy men.) Samuell the prophet beloued of the Lorde his God, ordeined a king, and annointed the princes ouer þe people. In the law of the Lord ruled he, & iudged the congregation, and the Lorde had respecte vnto Jacob. The prophet was found diligent in his faithfulness: yea, and he is knowne faithfull in his wordes, because he sawe the God of light. • He called vpon the Lord the almighty, when the enemies pleased vpon him on euery syde, what tyme as he offered the suckinge lambes. And the lord thondred from heuen, & made his voyce to be heard with a great noyse. He discomfited the princes of Egipte, and all the rulers of the Philistines. • Before his laste ende he made protestation in the sight of the Lorde, and his annointed, that he tooke neyther substaunce nor good of any man, no not so much as a shoe, and no manne might accuse him. After this he tolde, that his ende was at hande, and shewed the king also his end and death, and from the earthe yfte he vypp his voice in the prophesie, that the vngodly people should perishe.

¶ The .xlvij. Chapter.

Afterward in the time of king David, there rose vp a prophet called Nathan: for like as the fat is taken away from the offering, so was David chosen out of the children of Israell. He tooke his pastyme with the lions, as with kiddes, and with bears lyke as with lambes. • Shewe he not a gyant when he was yet but yong, and toke awaye the rebuke from his people: what time as he toke the stone in his hande, and smote downe proude Goliath with the sling? For he called vpon the hiest Lorde, whiche gaue him strength in his righte hande, so that he ouerthrewe the mighty giunt in the battaile, that he might sette by the hozne of his people agayne. • Thus brought he him to worship aboue all princes, and made him to haue a good reporte in the prayse of the Lord, that he shoulde weare a crowne of glorie. • For he destroyed the enemies on euery syde, rooted out the Philistines his aduersaries, and brake their hozne in sunder, like as it is broken yet this day. In all his workes he prayed the hiest and holiest, and ascribed the honour vnto him. With his whole herte did he prayse the Lorde and loued him that made him. • He set syngers also before the alter, and in their tyme he made sweete songes. He ordeyned to kepe the holy daies worshipfully, and that the soleinne feastes throught the whole yere should be honorable holden, with prayspunge the name of the Lorde, and with synging betwixen in the morning in the Sanctuarie. • The Lorde toke awaye his synnes, and exalted his hozne for ever. He gaue him the couenant of the kyngdome, and the throne of worshippe in Israell. • After him there rose by the wyse sonne called Salomon, and for his sake he droue the enemies awaye far of. This Salomon reigned with peace in his tyme (for God gaue him rest from his enemies on euery syde, that he might build him an house in his name, and prepare the Sanctuarie for ever) lyke as hee was well

Instruct in his yowth, and filled with
wisdomme and vnderstandinge, as it
were a water floud. He couered & fil-
led the whole lande with similitudes
and wise prouder sentences. His name
went abroad in þe Isles, because of his
peace he was beloued. All lands mer-
uailed at his songes, prouerbes, simi-
litudes, and at his peace, & at the name
of the Lord God, which is called the
God of Israel. He gathered gold as
tinne, and he had made as much siluer
as lead. He was moued in inordinate
loue toward women, and was ouer-
come in affection. He slayned his ho-
noure and worship, yea his posteritie
defiled he also, in bringing the wrath
of the Lord vpon his children, and so-
rowe after his daye: so that his king-
dome was decided, and Ephraim be-
cam an vnfaithful and an vncon-
stant kingdome. He neuertheless God for-
soke not his mercy, nether was he vt-
terly destroyed because of his workes,
that he should leaue him no posterity.
As for the seede that came vpon him,
which he loued, he brought it not vt-
terly to naughte, but gaue yet a rem-
nant vnto Jacob, & a roote vnto Da-
uid out of him. Thus rested Salomō
with his fathers, and out of his seede
he left behinde him a very foolishnes
of the people, and suche one as hadde
no vnderstanding: cūe. Roboā, whi-
che turned awaye the people through
his counceyl: and Jeroboam the sonne
of Nabat, whiche caused Israel to
sinne, & shewed Ephraim the way of
vngodlynes: In so muche that their
sinnes and misdeedes had the vpper
hande so sore, that at the last they wer
dynen out of the lande for the same.
Yea, he sought out and brought vppe
all wickednes, till the vengeaunce
came vppon them.

The xlvij. Chapter.

Then stode vp. Elias the Pro-
phet as a fyre, and his woorde
went like a cresset. He brought
an hunger vpon them, and in his zeale
he made them fewe in number. For
they might not awaye with the com-

maundements of the Lord. Through
the woorde of the Lord he shut the he-
uen, & thre times brought he the
fyre down. Thus becam Elias hono-
rable in his wonderous deedes. Who
maye make his boast to be like him?
One that was drede rayled he vppe
from deathe, and in the woord of the
hpest he brought him out of the graue
again. He cast downe kinges and de-
stroyed them, and the honorable from
their seate. Vppon the mount Sina
he heard the punishment, and vppon
Horeb the iudgement of the venge-
aunce. He prophesied recompencing vn-
to kings, & ordeyned prophetes after
him. He was taken vp in the skyme
of fyre, in a charet of horses of þe Lord.
He was ordeyned in the reprobings in
time, to pacify the wrath of the Lord,
to turne the herts of the fathers vn-
to the children, and to set vp the tribes
of Jacob agayne. Blessed were they
that sawe the, and were garnished in
loue: for we liue in life (but after deeth
we shall haue no such name). Elias
was couered in the skyme, but Heli-
seus was filled with his spirite.
While he liued, he was afraide of no
prince, and no man might overcome
him. There coulde no woorde deceyue
him, and after his deathe, his bodye
was prophesied. He did wonders in his
life, and in deathe were his woordes
meruailous. For all this, the people
amended not, neither departed they
from their sinnes, till they were ca-
ryed awaye prisoners out of the lande,
and were scattered abroad in all coun-
treys, so that of them there remained
but a very litle people, and a prince
vnto the house of David. Howbeit,
some of them did right, and some hea-
ped vp vngodlynes. Hzekias made
his citie stronge, conueyed water into
it, digged through the stony rocke
with yron, & made vp a wel by þe wa-
ter side. In his time cam Sennacherib
vp, & sent Rabshakes to lift vp his had
against Sion, & defied the with gret
pride. Then trembled their heartes
and hands, so that they sorowed like
a woman trauailing with childe.

The lxxij.

So

3.re.18.9

4.reg.1.c

3.re.17.c

3.re.19.c

4.re.2.c

Luk. 1.a

B

4.reg.2.a

3.and.4.

4.re.13.d

4.reg.5

6.7.13.

4.re.18.b

2.pa.12.a

4.re.18.c

Esa.36.c

The booke

So they called vpon the Lord, which is mercifull, and lifte vp their handes befoze him. Immediately the Lord herd the out of heuen, (he thought no more vpon their finnes, nor gaue the ouer to their enemyes,) but deliuered them by the hand of Elay. • He smote the host of the Affirians, and his angel destroyed them. For Iezekias had done the thing that pleased the Lord, and remayned stedfastly in the way of Dauid his father: As Elay the great and faythfull Prophete in the syghte of God had commaunded him. • In his tyme the sunne went backwarde, & he lengthened the kinges lyfe. With a righte spirite prophced he, what shold come to passe at the last, & to such as were sorrowfull in Hyon he gaue consolation, where with they mighte confort them selues for euermore. He shewed things that were to come, and secrete, or euer they came to passe.

C The .xlj. Chapter.
The remembraunce of • Josias is like as when the Apothecary maketh manye pzeious sweete smellinginge thinges together. His remembraunce shalbe swete as honny in all mouthes, & as the playng of Musike at a banket of wine. He was appointed to turne the people agayne, & to take away al abominations of the vngodly. He directed his hearte vnto the Lord, and in the tyme of the vngodlye he set vp the worshippe of God agayne. All kinges (except Dauid, Iezekias and Josiah) committed wickednes, for euen the kinges of Iuda also forsake the law of God. For they gaue their hozars vnto other, their honoure and worship also to a strange people. Therfoze was the elect Citie of the Sanctuary bzent with fyre, • and the stretes therof lay desolate and wast, for they intreated Jeremy euill, which neuer thelesse was a Prophete ordeyned from his mothers wombe, that he might rote out, breake of, • and destroy: and that he might builde vp and plant agayne. • Ezechiel saw the glory of the Lord in a vision, which was shewed him vpon the charette of

the Cherbins. For he thought vpon the enemyes in the rayne, to do good vnto such as had ordezed their wayes aright. And the bones of the twelue prophetes flourish from out of their place, for they gaue confort and consolation vnto Jacob, and deliuered the faythfull ye. • Howe shall we prayse Jozobabell, which was a ringe in the right hand? • So was Iesus also the sonne of Iosedec: these men in their times builded the house and set vp the Sanctuary of the Lord again, which was prepared for an euerlasting worship. • And Nehemias is alway to be commended, • which set vp for vs the walles that were broken down, made the portes and barres agayne, & builded our houses of the new. • But vpon earth is there no man created like Enoch, for he was taken vp from the earth. • And Joseph, which was lord of his byethzen, and the vpholder of his people: his bones were couered and kepte. Seth and Sem were in great honoure among the people, and so was Adam about all the beastes, when he was created.

C The .l. Chapter.
Simeon • the sonne of Onias the hye priest, whiche in his lyfe set vp the house agayne, and in his dayes made faste the temple. The heygth of the temple also was founded of him, the double buildinge, and the hye walles of the temple. In his daies the welles of water flowed out and were exceeding full as the sea. He toke care for his people, and deliuered them from destruction. He kepte his Citie and made it strong, that it shold not be besieged. He dwelte in honour and worshippe amonge his people, and enlarged the entraunce of the house, and the courte. He gaue lighte as the morninge starre in the middert of the cloudes, and as the mone when it is full. He shined as the sunne in the temple of God. He is as brighte as the raine bow in the saye cloudes, and flourishd as the floures and reles in the springe of the yere, and as

lives by the rinces of water: Like as the bzaunchen vpon the mount Libanus in the time of Summer, as a fire & incense that is kindled. Like as an whole oznamet of pure gold, set with all maner of pzeious stones, and as an Olive tree that is fruitefull, and as a Cypres tree which groweth vpon an hye. When he put on the garmente of honoure, and was clothed with all beswete: when he wente to the holpe altar, to garnishe the couering of the Sanctuary: when he toke the portions out of the Priestes hande, he him selfe stode by the herthe of the altar, and his brethren round about in order. As the bzaunches of Cedre tree vpon the mount Libanus, so stode they round about him. And as the bzaunches of the Olive tree, so stode all the sonnes of Aaron in their gloze, & the oblations of þe lord in their handes before al the congregation of Israel. And that he might sufficiently perfourme his seruice vpon the altar, and garnishe the offering of the hiest God, he stretched oute his hand, and toke of the drinke-offering, and powzed in the wine, so he powzed vpon the botome of the altar a good smel vnto the hiest prince. Then began the sonnes of Aaron to singe, and to blowe with trumpettes, and to make a gret noise for a remembrance vnto the Lord. Then were the people afraid, and fell downe to the earth vpon their faces, to worship the Lord their God, and to geue thanks to the almighty God. They songe goodlye also with theyr voyces, so that there was a pleasaunt noise in the great house of the Lord. And the people in their prayer besoughte the Lord the hiest, that hee would be mercifull, till the honour of the Lord were perfourmed: thus ended they their ministracion and seruice. Then went he downe and stretched oute his handes ouer the whole multitude of the people of Israel, that they should geue prayse and thankes out of their lippes vnto the Lord, and to reioyce in his name. He began yet once also to pray, that he might openly

shew the thanksgenue before þe hiest namely thus: O geue prayse & thanks (ye all) vnto the Lord oure GOD, which hath euer done noble and great thinges: which hath increased oure dayes from our mothers wombe, and dealt with vs accordyng to his mercy: and he will geue vs the ioyfulness of heart, and peace for oure tyme in Israel. Which saythfullye keepeth his mercy for vs euermore, and alway deliuereth vs in due season. There be two maner of people that I abhorre fro my hart: as for the third, whom I hate, it is no people. They that sytte vpon the mountaynes of Samaria, the Philistines, and the foolish people that dwell in Sichimis. I Iesus the sonne of Syrach Eleazarus of Ierusalem, haue tokened by these informations and documentes of wisdome and vnderstanding in this booke, and poured out the wil dome of my heart. Blessed is he that exerciseth him selfe therein, and who so taketh such to hert shall be wise for euer. If he doo these thinges, he shall be stronge in all. For the light of the Lord ledeth him.

The li. Chapter.

I will thanke thee, O Lord and King, and prayse thee, O God my sauour, I will prayse prayse vnto thy name: for thou art my defendoure and helper, and hast preserued my bodie from destruction, from the snare of trayterous tonges, and from the lips that are occupied with lyes. Thou haste beene my helper, from suche as stode vpon agaynst me, and hast deliuered me after the multitude of thy mercy, and for thy names sake. Thou hast deliuered me from the roaring of the that prepared them selves to deuoure me, out of the hand of such as soughte after my life: from the multitude of them that troubled me, and wente aboute to sette fyre vpon me on euery syde, so that I am not brynte in the myddest of the fyre: from the depe of hell, from an vncleane tongue, from lying wordes, from the wicked king, and from an vngacious tongue. My soule shall prayse the Lord vnto death.

The Booke

for my life dgeu npe vnto hel dovn-
Warde. They compassed me round a-
 bout on euery side, and there was no
 man to helpe me. I loked about me, if
 there were any man that would suc-
 coure me: but there was none. Then
 thought I vpon thy mercy, O Lord,
 and vpon thy actes that thou hast don
 euer of olde, namely, that thou deliue-
 rest sache as put their truste in thee,
 and riddest them out of the handes of
 the Heathen. Thus liste I vppe my
 prayer from the earthe, and prayed for
 deliuerance from death. I called vpon
 the Lord my father, that he wold
 not leaue me without helpe, in the day
 of my trouble, and in the time of the
 proude. I praysed thy name continu-
 ally, yeldinge honour and thanks
 vnto it, and so my prayer was hearde.

Thou sauedst me from destruction,
 and deliueredst me from the vnrighte-
 ous time. Therfore, will I acknow-
 ledge and prayse thee, and magnifye
 the name of the Lord. When I was
 yet but yonge, or euer I went astray,
 I desired wisdome openly in my pray-
 er. I came therefore befoze the tem-
 ple, and soughte her vnto the laste.
 She flozished she vnto me, as a grape
 that is soone ripe. My heart reioyced
 in her, then went my foote the righte
 waye, yea from my youth vp, soughte
 I after her. I bowed downe mine
 eare and receaued her. I founde me
 much wisdome, and prospered greely
 in her. Therefore I will ascribe the
 glozy vnto him, that geueth me wise-
 dome: for I am aduised to do theraf-
 ter. I wil be gelous to cleue vnto the
 thing that is good, so shall I not be
 confounded. My soule hath wrestled
 with her, and I haue bene diligent to
 be occupied in her. I liste vppe mine
 handes on hye, thenne was my soule
 lightened thraugh wisdome, that I
 knowledged my foolishnes. I ordred
 my soule after her, she and I were one
 heart fro the beginning: and I founde
 her in ciennesse. And therfore shall I
 not be forsaken. My hert longed after
 her, and I gat a good treasure. Tho-
 rough her the Lord hath geuen me a

newe tong, wherewith I will prayse
 him. O come vnto me ye vnlearned, Chap.
 and dwell in the house of wisdome:
 withdraue not your selues from her,
 but take and comen of these thinges,
 for your soules are very thirskie. I o-
 pened my mouth, and spake, O come
 and vpe wisdom without mony, both
 downe your necke vnder her yoke, and
 your soule shall receaue wisdome.
 She is hard at hand, and is contrit to
 be founde. Behold with your eyes,
 how that I haue had but litle labour, Chap.
 and yet haue founde muche rest. O re-
 ceauue wisdome, and ye shal haue plen-
 teousnes of siluer and golde in posses-
 sion. Let your mind reioyce in his mer-
 cy, and be not ashamed of his prayse,
 worke his worke betymes, & he shall
 geue you your rewarde in due time.

The end of the boke of
Jesus the son of Syrach, which
is called in Latin Eccle-
siasticus.

The booke of the Pro-
phet Baruch.

The firste Chapter.



AD these are the
 wordes of the booke
 which wer written
 by Baruch the son
 of Nerias, the sonne
 of Maasias, the son
 of Sederchias, the
 sonne of Sedechias, the son of Helchi-
 as, at Babilon in the fifth yeaere, and
 in the seuenth daye of the moneth,
 what time as the Caldees tooke Je-
 rusalem, and bzent it vppe with fyre.
 Baruch did reade the wordes of this
 boke, that Jeconiah the sonne of Jo-
 achin king of Iuda might heare, and
 in the presence of all the people, that
 were come to heare the boke: yea, and
 befoze all the noble kinges sonnes, be-
 foze the Lordes of the counceill, and
 elders

elders: and before the whole people, from the lowest vnto the highest: before all them that dwelt at Babilon, by the water of Shedy. Whiche when they herd it, wept, fasted, and prayed before the Lord. They made a collection also of money, according to every mannes power, and sent it to Jerusalem vnto Joachim the sonne of Belchia, the son of Salom priest, with the other priests, and to all the people which were with him at Jerusalem, what time as they had gotten the ornaments of the temple of the Lord (that were taken away out of the temple) that they might bringe theym agayne into the land of Iuda, the tenth day of the month Siban: namely, silver vessels (which Sedechias the sonne of Josiah kinge of Iuda had made) after that Nabuchodonosor king of Babilon had taken Jechoniah, with all his princes, lordes, and all the people, and led them captiue from Jerusalem vnto Babilon. And they sayd: Behold, we haue sent you money, to buye you burntofferings and incense withall: make you enlivened breade, and offer for sinne vpon the altier of the Lord our God. And praye for the prosperitie of Nabuchodonosor king of Babilon, and for the welfare of Balthasar his sonne: that their daies may be vpon earthe, as the dayes of heauen: that God also may geue vs strength and lighten our eyes, that we may liue vnder the defence of Nabuchodonosor kinge of Babilon, and vnder the protection of Balthasar his sonne: that we may long do them seruice, and find fauour in their sighte. Pray for vs also vnto the Lord our God, for we haue sinned against the Lord our God and vnto this daye is not his wrath turned yet away from vs. And se that ye rede this booke (which we haue sent vnto you to be rehearsed in the temple of the Lord) vpon the hye dayes, and at time convenient: Thus shall ye say: The Lord our God is righteous, but we are worthy of confusion and shame: yke as it is come to passe this daye, vnto all Iuda, and to every one

that dwelleth at Jerusalem: to our kinges, princes, priests, prophetes, and to our fathers. We haue sinned before the Lord our God, we haue not put our trust in him, nor geuen him credence, we haue not obeyed him, we haue not herkened vnto the voyce of the Lord our God, to walke in the commandements that he gaue vs. Sens the daye that he brought our forefathers out of the lande of Egypt vnto this present day, we haue bene euer a misbelcuing and an vnfaithfull people vnto the Lord our God, destroying our selues bitterly, & shrinking backe, that we shoulde not heare his voyce. Wherefore ther ar come vpon vs great plagues and diuerse curses. Yke as the Lord deuyled by Moyses his seruante: Whiche brought our forefathers out of the lande of Egypt, to geue vs a lande, that floweth with milke and honny, like as it is to see this daye. Neuerthelesse, we haue not herkened vnto the voyce of the Lord our God, according to all the wordes of the prophetes, whom he sent vnto vs, and to our rulers: but every man foloweth his owne mynde and wicked ymagination, to offer vnto straunge gods, and to do euill in the sight of the Lord our God.

The .ij. Chapter.

Of the . which cause the Lord our God hath perfourmed his denice, whereof he certifieth vs, and our heades that ruled in Jerusalem: yea, and our kinges, our princes with all Israel and Iuda. And such plagues hath the Lord brought vpon vs, as neuer came to passe vnder the heauen, like as it is fulfilled in Jerusalem, according as it is written in the lawe of Moyses: that a man shoulde eate the fleshe of his owne sonne, and the fleshe of his owne daughter. Moreover, he hath deliuered them into the handes of all the kinges, that are round about vs (to be confounded and desolate) and scattered theym abroad in all landes and nations. Thus are we brought beneath and not aboue, because

Leuit. 26

Deu. 28,

Exo. 14,

Dan. 2.2

Deu. 28

4. Re. 2. 8

Eren. 3. 2

because wee haue sinned agaynst the
Bar. 1. d **W** Lord our God, and haue not ben obe-
 dient vnto his voyce. • Therefore the
 Lord our God is righteous, and we
 with our fathers (as reason is) are
 brought to open shame, as it is to see
 this daye. And as for these plagues
 that are come vpon vs already, the
 Lord hadde deuised them for vs: yet
 would we not pray vnto the Lord our
 God, that we might enery man turne
 from his vngodly waies. So the Lord
 hath caused such plagues to come vpon
 vs: for he is righteous in all his
 workes, whiche he hath commaunded
 vs: whiche we also haue not done, nor
 harkened vnto his voyce, for to walke
 in the commaundements of the Lord,
 that he hath geue vnto vs. • And now
 • **Ex. 7. 8** **W** Lord god of Israel, thou that
 9. 10. 11. brought thy people out of the lande of
 12. 13. 14 **E**gypt with a mightie hand, with to-
 kens and wonders, with thy greates
 power & outstretchd arme: and haste
 gotten thy selfe a name, as it is come
 to passe this day: O Lord our God,
 we haue sinned, we haue doone wic-
 kedly, we haue behaued our selues vn-
 godly in all thy righteousness. Turne
 thy wrath from vs (we beseech thee)
 for we are but a fewe left among the
 heathen, where thou hast scattered vs.
 • **2. par. 6. e** • Heare our prayers (O Lord) & our
 petitions, bring vs out of captiuitie,
 for thine owne sake: Get vs fauoure
 in the sight of them, whiche haue led
 vs away, that all landes maye knowe
 that thou art the Lord our God, & that
 Israel and his generation called vpon
 thy name. O Lord, looke downe
 from thy holy house vpon vs, incline
 thyne eare, and heare vs. • For the
 dead that be gone downe to their gra-
 ues, and whose soules are out of their
 bodies, ascribe vnto the Lord, nei-
 ther prayse nor righteous makinge:
 but the soul that is vexed for the mul-
 titude of her synnes, whiche goeth on
 heauely and weakely, whose eyes be-
 gin to sayle: yea such a soule ascribeth
 prayse and righteousness vnto the
 Lord. O Lord we poure out oure
 prayers before thee, and require mer-

cie in thy sight, O Lord our God: not
 for any goodlines of our fathers: but
 because thou hast sent out thy wrath
 & indignation vpon vs: according as
 thou didst threaten vs, by thy seruan-
 tes the prophets, saying: • He hath said
 the Lord: Bow down your shoulders
 and neckes, and serue the king of Ba-
 bylon, so shal ye remain still in y^e land
 that I gaue vnto your father. If ye
 will not do this, nor heare the voyce of
 the Lord your God, to serue the kinge
 of Babilon, I shall destroy you in the
 cities of Iuda, within Jerusalem and
 without. I will also take fro you the
 voyce of myrrh, and the voyce of ioye,
 the voyce of the bydegrome, and the
 voyce of the bride, & there shal no men
 dwell more in y^e land. But they wold
 not hearken vnto thy voyce, to doo the
 king of Babilon seruice: and therefore
 hast thou performed the wordes that
 thou spakest by thy seruantes the pro-
 phetes: namely that the bones of our
 fathers shold be translated out of their
 place. And lo, now we are they layde out
 in the heat of the sonne, and in the cold
 of the night, and deade in great mys-
 erye, with hunger, with swarthe,
 with pestilence, and are cleane caste
 forth. As for the temple, wherein thy
 name was called vpon, thou hast laide
 it wast, as it is to se this day: and that
 for the wickednes of the house of Is-
 rael, and the house of Iuda. O Lord
 our God, thou hast intreated vs after
 all thy goodnes, & according to all that
 great louinge mercye of thyne, like as
 thou spakest by thy servant Moses, in
 the day when thou didst comaund him
 to write thy lawe before the childre of
 Israel, saying: • If ye will not hea-
 ren vnto my voyce, then shal this grea-
 multitude be turned into a very small
 people, for I will scatter them abrode.
 Notwithstanding, I am sure that this
 folk will not here me: for it is an hard-
 necked people. But in y^e land of their
 captiuitie, they shal remeber them sel-
 ues, & learne to knowe, y^e I am the Lord
 their God, when I geue them an
 hert to vnderstand, and eares to heare.

Then

Then shall they prayse me in the land of their captiuitie, and thinke vpon my name: Then shall they turne the from their hard backes, and from their bngodlynes. Then shall they remember the thinges that happened vnto their forefathers, whiche sinned agaynst me. So will I bring them agayne into the land, which I promised with an othe vnto their fathers: Abraham, Isaac and Jacob: and they shall be loyden of it: yea, I will increase them, and not minish them. And I will make an other coneuant with them, suche one as shall endure for euer: namelye, that I will be their GOD, and they shall be my people: and I will nomoze hyne my people the childre of Israel out of the land that I haue geuen the.

The. iij. Chapter.

AND now, O Lord almighty, thou GOD of Israel, oure soule that is in trouble, & oure spirit that is vexed, crieth vnto thee: Heare vs, (O Lord) and haue pitie vpon vs, for thou art a mercifull God: be gracious vnto vs, for we haue sinned befoze thee. Thou endurest for euer, shoulde we then bitterly perishe? O Lord almighty, thou God of Israel: Heare nowe the prayer of the dead Israelites and of their children which haue sinned befoze thee, and not hearkened vnto the voyce of the Lord their God, for the which cause these plagues hang now vpon vs: O Lord, remember not the wickednesse of our forefathers, but thinke vpon thy power & name nowe at this time: for thou art the Lord our God, & thee (O Lord) will we prayse. For thou hast put thy feare in our hertes, to the intent that we should call vpon thy name, and prayse thee in our Captiuitie: and that wee might turne from the wickednes of our forefathers, that sinned befoze thee. Beholde, we are yet this day in our captiuitie, wheras thou hast scattered vs to be an abhominacion, curse, and shame: like as it happened vnto our fathers also, be-

cause of all their wickednes and departing from thee. O Israel heare the commandements of life, ponder them wel with thine eares, that thou mayest learne wisdom. But howe happeneth it Israel, that thou art in thine enemies land? thou art waxen old in a strange countrey, and despyled with the dead. Why arte thou become lyke them, that go down to their graues? Euen because thou haste. For ashen the well of wisdom. For yf thou haddest walked in the waye of God truely, thou shouldest haue re-mayned still safe in thine owne land. O learne then where discretion is, where vertue is, where vnderstanding is, that thou mayest knowe also from whence cometh long life, a necessary liuing, the light of the eyes and quietnesse. Who euer founde ouer her place: or who came euer into her treasures? Where are the princes of the heathen become, and such as ruled the beastes vpon the earth? They that had they pastime with the foules of the aire, they that hoorded by siluer & gold (wherein men trust so much) and made no end of their gathering: what is become of them that coynded silver, and were so carefull, and couide not bring their woorkes to passe? They be rooted out, & gon downe to hel, and other men are come vp in their steades. Yong men haue sene sight, & dwelt vpon earth: but the way of reformation haue they not knowen, nor vnderstand the gathes thereof, neyther haue they children receiued it, yea, right far is it from the. It hath not b' heard of in the lande of Canaan, neyther hath it bene sene at Chemā. The Agarens sought after wisdom, but that which is earthlye like as the marchants of the lande do. They of Chemā are coming also and they labour for wisdom and vnderstanding: but the way of true wisdom they knowe not, neither do they think vpon the pathes therof. O Israel, how great is the house of God: and how large is the place of his possession? Great is he, and hath none ende, yea, and vnderstandable, what is become

Jer. 2. 2

Isa. 11. 1

Isa. 19. 8

Isa. 11. 9

Isa. 11. 9

Isa. 11. 9

Isa. 11. 9

Isa. 11. 9

become of these famous giants, that
werse great of bodies, and so woorthy
men of war? These had not the lord
whose, neither have they found the way
of reformation, therefore wer they de-
stroyed: and for so muche as they had
no wisdom, they perished because of
their foolishnesse. Who hath gone by
into heauen, to take wisdom there,
and brought her down from the clow-
des? Who hath gone ouer the sea to
finde her, and hath cholen her aboue
golde, and so brought her hither. No
man knoweth the wayes of wisdom
neither is there any that can seke oute
her pathes. But he that woteth all
things, knoweth her, & he hath found
her oute with his forknowledge.

Gen. 1. d. This same is he, which prepared the
earth at the beginninge, and filled it
with all manner of foules and beastes.

Iosu. 1. c. When he sendeth out the light, it go-
eth; and when he calleth it agayn, it o-
beyeth him with feare. The starres
keepe their watche, & geue their light,
yea, and that gladly. When he calleth
theym, they say. Here we bee. And so
with cheerefulnes, they shew light vn-
to him that made them.

Ps. 148. a. This is our
Deu. 4. a. God, and there shall none other be co-
pared vnto him. It is hee that hath
found out all wisdom, and hath geuen
her vnto Jacob his seruant, & to Is-
raell his beloued.

John. 1. a. Afterward, did he
1. Ioh. 1. shew himselfe vpon earth, and dwelte
among men.

The iiii. Chapter.

This is the boke of the comman-
dementes of God, and the law
that endureth for ever. All they
that keepe it, shall comme to life, but
suche as forsake it, shall comme to
deathe. Tourne thee O Jacob, and
take holde of it: walke by this waye
thorough his brightnesse & shine. Geue
not thine honour to another, and thy
worship to a straunge people. O Is-
rael.

Pla. 93. b. how happy are we, seinge that
God hath shewed vs suche things as
are pleasaunt vnto him? We of good
Re. 17 d. chere, thou people of God. O thou an-
and. 25. cient Israell. Howe are ye solde a-

mong the heathen: howebeit, not for
your better destruction: but because ye
prouoked God the Lord to wrath and
displeasure, therefore wers ye deliuered
vnto your enemies, for ye displeased
the euerlasting God that made you,
offering vnto deuils, and not to God.
Ye haue forgotten him that brought
you vnto, and your noise haue per-
grieved, O Ierusalem. When shall I
saue that the wrath of God was
comming vpon you, he sayde: Hea-
ken O ye that dwelle aboute Syon,
for God hath brought me into a great
heauynesse, and why? I see the capti-
uitie of my people, of my sonnes and
daughters, whiche the euerlasting
God will bring vpon them. With
tope did I nourish theym, but now
must I leaue them with weeping and
sorrowe. Let no man reioyce ouer me
wydowe and forsaken: whiche for the
sinnes of my children am desolate of
euery man. And why? they departed
from the law of God, they would not
know his righteousness, nor walke in
the way of his commandements, and
as for the pathes of the truth and god-
lynesse, they had no luste to goe in
them. O ye dwellers aboute Syon:
come, and let vs call to remembraunce
the Captiuitie, that the euerlasting
God hath brought vpon my sonnes
and my daughters. He hath broughte
a people vpon them from farre, an in-
curteous people, and of a strange lan-
guage: whiche neither regard the old,
nor pittie the yong. These haue carped
away the deare beloued of my wido-
wes, leauing me alone, both desolate
and childlesse. But alas, what can I
help you? Now he that hath brought
these plagues vpon you, deliuer you
also from the hands of your enemies.
Go your waye (O my children) goe
your way, for I am desolate and forsa-
ken. I haue put off the clothyng of
peace, and put vpon me the sack clothe
of prayer, and for my time I will call
vpon the moste High. Bee of good
cheare, O my children, crye vnto the
Lord, and he shall deliuer you from
the power of princes, your enemies.

For verely, I haue enter a good hope
of your prosperous health: yea a very
gladnes is come vpon me from the ho-
lye one, because of the mercye that ye
shall haue of our euertlasting Sau-
our. With mourning and weeping
did I let you go from me, but with ioye
and perpetual gladnes, shall the Lord
bryng you agayne vnto me. I pke as
the neighbours of Sion sawe youre
captiuitie from God: Euen so shall
they also see whetely your healthe in
God, whiche shall come on you with
great honour and euertlasting wo-
rshipp. O my chyldren, - suffer patient-
ly the wythe that shall come vpon
you. For the enemye hath persecuted
thee, but whetely thou shalt see his de-
struction, and shalt reade vpon his
decke. Wherlings haue gone rough
hard wates, for they are led awaye as
a flocke that is scattered abroade wityh
the enemies. But be of good comforte
(O my chyldren) and crye vnto the
Lord: For he that led you away, hath
you yet in remembrance: and like as
ye haue bene minded to swarue from
your God, - so shall ye now endenour
your selues ten times moze, to turne
agayne & to seke him. For he that hath
brought these plagis vpon you, shall
bryng you euertlasting ioye agayne
wityh your health. Take a good heart
vnto thee, O Ierusalem: for he whiche
gaue thee that name, cytherteth thee so
to do. The wicked doers that nowe
put thee to trouble, shall perishe: and
such as haue reioysed at thy fall, shall
be punished. The cities whō thy chil-
dren serue and that haue caried away
thy sonnes, shall be correct. For lyke as
they be nowe glad of thy decap (and
reioyce at thy fall) so that they mourne
in their owne destruction. The ioy of
their multitude shall be taken away,
and their cheare shall be turned to so-
rowe. For a fyre shall fall vpon them
from the euertlasting God long to en-
dure: and it shall be inhabited of deuils
for a great season.

The. v. Chapter.

O Ierusalem, loke about thee to-
ward the East, and beholde the
ioy that commeth vnto the frō
God. For lo, thy sonnes (whom thou
hast forsaken, and that were scatted a-
broad) come gathered together from the
east and west, reioysing in the worde
of the holpe one, vnto the honour of
God. Put of thy mourning clothes
(O Ierusalem) and thy sorrowe, and
decke thee with the worship and ho-
nour that commeth vnto thee from
God, wityh euertlasting gloze. God
shall put the garment of righteousness
vpon thee, and set a crowne of eterla-
sting worship vpon thyne heade: for
vpon thee shall God declare his brighte-
nesse, that is vnder the heauen. Yea, an
euertlasting name shall be gotten thee of
God, wityh peace of righteousness, and
the honour of Gods feare. Wile, O
Ierusalem, stand vpon hie, loke about
thes toward the east, and beholde thy
chyldren gathered from the east, vnto
the west, whiche reioyce in the holy
word, hauing God in remembrance.
They departed from the one sote, and
were led away of their enemies: but
nowe shall the Lord bryng them ca-
ried wityh honour, as chyldren of the
kingdome. For God is purposed to
bryng downe all skoute mountaynes,
yea, and all hye rockes, to fill the bal-
leys, and so to make them euen wityh
the ground: that Ierusalem may be dili-
gent to liue vnto the honour of God.
The woddes and all pleasaunt trees
shall ouershadow Ierusalem, at the com-
maundemente of God. For hyther
shall God bryng Ierusalem wityh ioyfull
mirth, and in the light of his maiestie:
wityh the mercy and righteousness, that
commeth of hun selfe.

The. vi. Chapter.

Because of the synnes that ye
haue done agaynst God, ye shall
be led away captiue vnto Ba-
bylon, euen of Nabuchodonosor the
kinge of Babylon. So when ye be
come into Babylon, ye shall remayne
there manys yeares, and for a longe
season, namelye seven generations:

and after that will bring you away
wonderably from thence. Nowe shall ye
see in Babilon, goddess of golde, of
silver, of wood and of stone, borne up-
pon mens shoulders, to cast out a fear-
fuines before the heathen. But looke
that ye do not as the other: be not ye
distrayde, and let not the feare of theym
overcome you.

B

Deu. 6. c

Therefore when ye see
the multitude of people worshipping
theym behinde and before, saye ye in
your hartes: O Lord, it is thou that
oughtest onely to be worshipped.
Mine angel also shall be with you,
and I my selfe will care for your sou-
les. As for the symbol of those goddesses,
the carpenter hath polished them. Yea,
guilted be they and layed ouer with
silver, yet are they but hogne thinges
and can not speake. Like as a wenche
that longeth paramours is trimly deckt,
even so are these made and hanged
with gold. Crownes of golde verely
haue their goddesses upon their heades:
so the priestes them selues take golde
and silver from them, and putte it to
their owne vse, yea, they geue of the
same vnto harlots, and trym their
whores withall: agayne, they take it
from the whores, and decke their god-
des therewith. Yet canne not these
goddesses deliuer them selues from ruste
and mothes. When they haue couered
theym with clothing of purple, they
wippe their faces for the duske of the
temple, wherof there is much among
them: One hath a scepter in his hand,
as though he were iudge of the coun-
trei: yet can he not see such as offend
him. Another hath a sword or an axe
in his hande, for all that is he neyther
able to defend him selfe from battayle,
nor from murderers. By this ye
may vnderstand, that they be no god-
des: therefore see that ye neyther wor-
ship them, nor feare them. For like
as a besell that a manne useth, is no-
thing worth when it is broken, even
so is it with their goddesses. When they
be set vp in the temple, they eyes be
full of duske through the feete of those
that come in. And lyke as the doozes
are spyt in rounde about vppon him

Jer. 10. a

E

that hath offended the king. Or as it
were a deade bodie kepte beside the
grane: Euen so the priestes keepe the
dozes with barres and lockes, leaue
their goddesses be spoyled with rob-
bers. They set vp candels before them
(yea verely and that many) wherof
they can not see one, but euen as blot-
ches, so stande they in the temple. It
is sayde, that the serpentes and scorp-
mes which come of the earth, gnawe
out their heartes, eatynge theym and
their clothes also, and yet they feele it
not. Their faces are blacke though
the smoke that is in the temple. The
owles, swallows, and birds flye vpon
them, yea and the cattes raine a-
uer their heades. By this ye may be
sure that they are not goddesses, there-
fore feare theym not. The golde that
they haue is to make them beautifull:
for all that, except some body dighte of
their rust they will geue no shine: and
when they were caste into a furnace,
they felte it not. They are bought
for money, and haue no breath of life
withyn them. They must be doyn
vpon mennes shoulders, as those that
haue no set: wherby they declare vnto
men, that they be nothing worth.
Confounded be they then that wor-
shippe theym, for yf they fall to the
grounde, they canne not rise vpe a-
gayne of theym selues. Yea though one
helpe theym vp, and set theym righte,
yet are they not able to stand alone, but
must haue proppes to set vnder them
lyke deade men. As for the thing that
is offred vnto them, the priestes sell
it, and abuse it, yea, the priestes whiche
take therof: but vnto the fish & poore,
they geue nothinge of it, the women
with childe and the menstruous laye
handes of their offeringes. By this ye
may be sure, that they are no goddesses,
therefore be not ye astrayd of the. From
whence cometh it then, that they be
called goddesses? The women sette before
the gods of silver, golde, and wood,
and the priestes set in their temples,
hauing open cloathes, whose heades
and beardes are shaven, whiche no-
thinge vppon their heades, roaring

and crying vpon their goddes, as men
 do at the feast when one is dead. The
 priestes also take away the garmentes
 of the ymages, and decke their wiues
 and childzen withall. Whether it be
 good or euill that anye man do vnto
 them, they are not able to recompence
 it, they can neyther set vp a kinge nor
 put him downe. In lyke maner they
 may neyther geue ryches, nor reward
 euill. fol. 5. a Though a man make a voxe
 vnto them and kepe it not, they will
 not require it. They can saue no man
 from death, neither deliuer the weake
 fro the mighty. They can not restore
 a blinde man to his sighte, nor helpe
 any man at his nede. They can shewe
 no mercy to the widowe, nor do good
 to the fatherles. Their gods of wood,
 stone, golde, and syluer, are but euen
 as other stones, that be hewen of the
 mountaine. They that worship them,
 shalbe confounded. Howe sholde they
 then be taken for goddes? Yea, howe
 dare men call them gods? And though
 the Chaldes worshipped them not,
 hearing that they were but domme,
 and coulde not speake: Yet they them
 selues offer vnto Bell, and woulde
 sayne hane him to speake, as who say,
 they coulde seele, that maye not moue.
 But when these men come to vnder-
 standing, they shall forsake them, for
 their gods haue no feling. A great sort
 of women gyde with coardes, syt in
 the stretes, and burne Olyue bertes.
 Howe ys one of them be conueyed a-
 waye, and lye with any suche as come
 by, she callyeth her neighbours in the
 tere, because she was not so worthe-
 lye reputed, nor her coarde broken.
 Whatsoener is done for them, it is but
 in bayne and losse. Howe may it then
 be thought or said, that they are gods?
 Carpenters and goldsmithes make
 them, neither be they any other thing
 but euen what the workman will
 make of them. Yea, the goldsmithes
 them selues that make them, are of no
 longe continuance. Howe shoulde
 then the things that are made of them,
 be goddes? Mayne therfore are the
 shynge (yea, verie shame is it) that
 they leane behynd them for their pos-
 sessie. For as sone as there cometh
 any warre or plague vpon them, then
 the priestes ymagine, where they may
 hyde them selues with them. Howe
 can men thinke the, that they be gods,
 which neither may defend themselves
 from warre, nor deliuer them from
 misfortune? For seying they be but of
 wood, of stone, of syluer and of golde,
 all people and kinges shall knowe
 hereafter, that they be but bayne thin-
 ges: yea, it shalbe openly declared, that
 they be no goddes, but euen the wo-
 kes of mens handes, and that God
 hath nothing to do with them. (It is
 manifest then that they are no gods,
 but the woakes of mens handes, and
 no woake of God in them.) They
 can set no kinge in the lande, nor geue
 rayne vnto menne. They can geue no
 sentence of a matter, neyther defende
 the lande from wronge. For they are
 not able to do so much as a crowe, that
 syeth betwixte heauen and earthe.
 When there happeneth a fyre into the
 house of those goddes of wodde, and
 syluer, and of golde, the priestes will
 escape and saue them selues, but the
 goddes burne as the balkes therein.
 They can not withstand any kinge or
 battell: howe maye it then be thought
 or graunted, that they be gods? Howe
 ouer these goddes of wodde, of stone,
 of golde, and syluer, may neyther de-
 fend themselves from theues nor rob-
 bers: yea, the very wicked are stron-
 ger then they. These stripe them out
 of their apparell, that they be clothed
 withall, these take their golde and syl-
 uer from them, and so get them away,
 yet can they not helpe them selues.
 Therfore it is muche better for a man
 to be a kinge, and so to shewe his po-
 wer: or elles a profitabile besell in a
 house, wherein he that oweth it, might
 hane pleasure, yea, or to be a doore in a
 house, to kepe suche thinges safe as be
 therein, then to luche a vaine God. The
 Sonne, the moone, and all the starras
 seying they geue their shine and ligh-
 are obedient, and do man good. When
 the lyghtening glisteth, all is cleare.

The booke

The wind bloweth in every contry: and when God commaundeth the cloudes to go round about the whole worlde, they dooe as they are bydden, when the fyre is sent down from aboue, and commaunded, it burneth by hilles and wooddes. But as for those goddes, they are not lyke one of these thinges, neyther in bewty, neyther strength. Wherefoze men shoulde not thinke nor saye that they be goddes, saying they can neyther geue sentence in iudgement, nor do men good.

For so muche now as ye are sure that they be no gods, then feare them not. For they can neyther speake euill nor good for kinges. They can shewe no tokens in heauen, for the heathen, neyther shine as the sunne, nor geue lyght as the moone: yea, the vnreasonable beastes are better then they, for they can get them vnder the rooffe, and do them selues good. So can ye be certified by no manner of meanes, that they be goddes, therefore feare them not. For like as a skarcrowe in a garden of herbes kepeth nothing, euen so are their goddes of woodde, of syluer and golde, and like as a white thorne in an orcharde, that euery birde sitteth vpon: yea, like as a dead body that is cast in the darke. Euen so is it with those goddes of woodde, syluer, and gold. By the purple and scarlet which they haue vpon them, and lone sadeth away, ye maye vnderstande, that they be no goddes: yea, they them selues shalbe consumed at the laste, whiche shall be a greate confusion of the lande. Blessed is the godlye man, that hath no magices, and worshippeth none, for he shalbe farre from reproche.

The ende of the Prophet Baruch, whiche is not in the Canan of the Hebrwe.

The songe of the three children, whiche were put into the hote burning ouen. The common translation redeth this songe in the .ij. chap. of Daniel.



And they walked in the myddest of the flame, prayling God and magnifying the Lord. Azarias stode by, and praide on this manner. Euen in the myddest of the fyre opened her hys mouth, and sayd: Blessed be thou O Lord God of our fathers, right woful to bee prayled and honoured is that name of thyne for evermore: for thou art righteous in all the thinges that thou haste done to vs: Yea, saythfull are all thy woorkes, thy woales are righte, and all thy iudgements true. In all the thinges that thou haste brought vpon vs, and vpon the holye Citie of oure fathers (euen Ierusalem) thou haste executed true iudgemente: yea, accordyng to righte and equity hast thou brought al these thinges vpon vs because of our syns. For why? we haue offended, and don wickedly, departinge from thee: In all thinges haue we trespassed, and not obeyed thy commaundementes, nor kept them, neyther done as thou haste bydden vs, that we mighte prosper. Wherefoze, all that thou hast brought vpon vs, and euery thinge that thou hast done to vs, thou hast done them in true iudgement: As in deliuering vs into the handes of our enemies, among vngodly and wicked abhominations, and to an vnrightheous king, yea, & most froward vpon earth. And now we may not open our mouthes, we are become a shame and reioice to thy seruantes, and to them that worship thee. Yet for thy names sake (we beseeche thee) geue vs not by for euer, breake not thy coneuynant, and take not awaye thy mercye from vs, for thy beloued Abrahams sake, for thy seruauant Isaac sake, and for thy

61.15.c. holy Israels sake. To whome thou
hast spoken and promised. that thou
wouldest multiplie their seede as the
starrs of heauen, and as the sand that
lyeth vpon the sea shoze. For we (O
Lord) are become lesse then anye peo-
ple, and be kept vnder this day in all
the world, because of our synnes. So
that now we haue neyther prince,
duke, prophet, burnt offering, sacrifice,
oblation, incense, nor sanctuary before
thee. Heuerthelisse, in a contrite hert
and an humbled spirit let vs be recea-
ued, that we may obteyne thy mercye.
Like as in the burnt offering of ram-
mes, and bullockes, and like as in
thousandes of fat lambes, so let oure
offring be in thy sight this daye, that
it may please thee, for there is no
confusion vnto them, that putte their
trust in thee. And now we folow thee
with all our heartes, we feare thee, and
seke thy face. But vs not to shame,
but deale with vs after thy louinge
kyndnes, and according to the multi-
tude of thy mercyes. Deliuere vs by
thy miracles (O I I I I I) and
gette thy name and honour: that all
they which do thy seruantes euil, may
be confounded. Let them be ashamed
through thy almighty power, and let
their strengthe be broken: that they
may knowe, howe that thou onely art
the Lord God, and honor woorthy the
rough out all the world. And the kyn-
ges seruantes that put theym in, ceas-
ed not to make the ouen hot with
wilde fyre, dyse strawe, pitch and sag-
gottes, so that the flame went out of
the ouen vpon a. xlii. cubites: yea, it
toke away and bent vp those Caldes
that it gat hold vpon beside the ouen.
But the Angell of the Lord came
downe into the ouen to Sarias and
his fellows, and smote the flame of the
fyre out of the oue, and made the mid-
dest of the ouen as it had beene a colde
wind blowing: so that the fyre neither
touched them, greued them, nor did the
hurt. Then these three (as out of one
mouth) prayled, honozed, and blessed
God in the forname, sayinge: • Blessed
be thou, O Lord God of our fathers,

for thou art prayse and honour woorthy,
yea and to be magnified for euer-
more. • Blessed bee the holpe name of
thy gloze, for it is woorthy to be pray-
sed and magnified in all wordes.
Blessed be thou in the holy temple of
thy gloze, for aboue all thynges thou
art to be prayled, yea, and more then
woorthy to be magnified for euer.
Blessed bee thou in the throne of thy
kingdom, for aboue all, thou art woorthy
to be wel spokē of, and to be more
then magnified for euer. Blessed bee
thou, that lookest through the deepe,
and sittest vpon the Cherubins: for
thou art woorthy to be prayled, and a-
boue al to be magnified for euer. • Bless-
ed be thou in the firmament of heauē,
for thou art prayse and honour woorthy
thy for euer.

O al ye workes of the Lord, speake
good of the Lord: prayse him, and set
him vp for euer.

O ye aungels of the Lord, speake
good of the Lord: prayse him, and set
him vp for euer. Psal. 102

O ye heauens, speake good of the
Lord: prayse him, & set him vp for euer

O all ye waters that be aboue the
firmament, speake good of the Lord:
prayse him and set him vp for euer.

O al ye powers of the Lord, speake
good of the Lord: prayse him, and set
him vp for euer.

O ye sun and moone, speake good
of the Lord: prayse him and sette him
vp for euer. Psal. 142

O ye starrs of heuē, speake good of
lord: prayse him, & set him vp for euer.

O ye showres and dewe, speake
good of the Lord: prayse him and set
him vp for euer. Psal. 136

O all yee windes of God, speake
good of the Lord: prayse him, and set
him vp for euer.

O ye fyre and heate, speake good of
the Lord: prayse him, and set him vp
for euer.

O ye winter and summer, speake
good of the Lord: prayse him, and set
him vp for euer.

O ye dewes and frosts, speake good
of the Lord: prayse him, and sette
him

The longe

him bp for euer.

¶ Ye froste and colde, speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye yse and snowe speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye nyghtes and dayes, speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye lighte and darkenes, speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye lightnings and cloudes, speake good of the Lord: prayse him, and let him bp for euer.

¶ Let the earth speake good of the Lord: yea, let it prayse him, and let him bp for euer.

¶ Ye mountaynes and hils, speake good of the Lord: prayse him, and let him bp for euer.

¶ All ye greene thinges vpon the earth, speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye welles, speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye seas and foudres, speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye whales and all that moue in the waters, speake good of the Lord: prayse him, and let him bp for euer.

¶ All ye foules of the ayre, speake good of the Lord: prayse him, and let him bp for euer.

¶ All yee beastes and cattell, speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye children of men, speake good of the Lord: prayse him, and let him bp for euer.

¶ Let Israell speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye priestes of the Lord, speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye seruantes of the Lord, speake good of the Lord: prayse him, and let him bp for euer.

¶ Yee spirites and sonles of the

righteous, speake good of the Lord: prayse him, and let him bp for euer.

¶ Ye holy and humble men of hert, speake ye good of the Lord: prayse ye him, and let him bp for euer.

¶ Ananias, Azarias, and Misael, speake ye good of the Lord: prayse ye him, and let him bp for euer.

¶ Whiche hath deliuered vs from the hell, kept vs from the hande of deathe, ridde vs fro the middell of the burning flame, and saued vs euen in the middell of the fyre.

¶ We geue thanks therfore vnto the Lord: for he is kynde hearted, and his mercy endureth for euer.

¶ All deuout men, speake ye good of the Lord, euen the God of all gods: prayse him, and geue him thanks, for his mercy endureth woulde with out ende.

¶ The ende of the longe
of the thre children.

¶ The story of Susanna
whiche is the thirteenth Chapter of
Daniell, after the Latin.



Here dwelt a manne in Babylon called Joachim, that tooke a wife, whose name was Susanna, the daughter of Helkai, a very fayre woman and suche one as feared God. Her father and her mother also were godly people, and taught their daughter according to the law of Moyses. Now Joachim (her husband) was a gent rich manne, and had a fayre orchard loyning vnto his house. And to him resorted the Jewes commonly, because he was a man of reputation amongst them. The same yere were there made two iudges, suche as the Lord speaketh of: All the wickednes of Babylon, cometh from the elders, that is from the iudges, which seeme to rule the people. These came ofte to Jo-

chims house, and all suche as had any thing to doo in the lawe, came thither vnto theym. Nowe when the people came agayne at after noone, Susanna wente into her husbendes orcharde to walke. The elders seying this, that she wente in daylye, and walked, they bourned for luste to her, yea they were almoste out of their wittes, and caste downe their eyes that they should not see heauen, nor remember that God is a righteous iudge. For they were both wounded with the loue of her, myether durste one thexe another his greefe. And for shame, they durste not tell her their inordinate lust, that they would sayne haue had to do with her. Yet they layde wayte for her earnestlye from day to day, that they mighte (at the least) haue a sighte of her. And the one sayde to the other: Al, let vs go home, for it is diner time. So they went their way from her. When they returned agayne, they came together, enquiringe oute the matter betwixt themselues: yea, the one told the other of his wicked luste. Then appoynted they a time, when they mighte take Susanna alone. It hapned also, that they spyed oute a conueniente tyme, when she wente soorth to walke (as her maner was) and no bodye with her, but two maydens, and thoughte to walke her selfe in the garden, for it was an hote season. And there was not one person there excepte the two elders that hadde hidde them selues to behold her. So she sayd to her maydens: Go set me oyle & sope, and shut the orchard dooze, that I maye walke me. And they dyd as she badde them, & shut the orchard dooze, and went out them selues at a backe dooze, to set the thinge that she had commanded: but Susanna knewe not that the elders lay there hid within. Nowe when the maydens were gone forth, the two elders gat the dy, & ran vpon her, saying: Nowe the orchard doozes are shutte, that no man can see vs, we haue a lust vnto thee, therefore consent vnto vs, & lye with vs. If thou wilt not, we shall bring a testimonial agaynst thee,

that there was a younge felowe with thee, and that thou hast sent away thy maidens from thee for the same cause. Susanna sighed, and said: Alas I am in trouble on euery syde. Though I folow your mynd, it wil be my death, & if I consent not vnto you, I can not escape your handes. Well, it is better for me to fall into your hande with out the dede dooing, then to synne in the sight of the Lorde: and with that she cryed out with a loude voyce: the elders also cryed out against her. The ranne there one to the orcharde dooze, and smote it open. Nowe when the seruantes of the house heard the cry in the orcharde, they rushed in at the back doze, to see what the matter was. So when the elders tolde theym, the seruantes were greatly ashamed, for why there was neuer suche a report made of Susanna. On the morowe after came the people to Joachim her husband, and the two elders came also, full of mischeuous imagination agaynst Susanna, to bringe her vnto deathe, and spake thus befoze the people: Sende for Susanna, the daughter of Helchias, Joachims wife. And immediately they sent for her. So she came with her father and mother, her children, and all her kynde. Nowe Susanna was a tender person, and marueylous fayre of face. Therefore the wicked men commanded to take of the clothes from her face (for she was couered) that at the leaste they might be so satisfied in her beauty. Then her frendes, yea and al they that knew her beganne to wepe. These two elders stode by in the myddest of the people, and layd their handes vpon the head of Susanna, which wept, & looked by toward heauen, for her hert had a sure trust in the Lorde. And the elders said: As we wer walking in the orchard alone, this womā cam in with her two maidens, whom she sent away from her, & sparred the orchard doozes. With that, a yonge felowe (which ther was hid) cam vnto her, and lay with her. As for vs, we stode in a corner of the orcharde: And when we saw this wickednesse,

Leui. 24

The story of Susanna.

We ran to her, and persecuted, that they had medled together. But we coulde not hold him, for he was stronger then we. Thus he opened the dooze, & gat him away. Now when we had taken this woman, we asked her, what yong felow this was, but she would not tel vs. This is y^e matter, and we be witnessse of the same. The i^emon foze beleued them, as those that were the elders and iudges of the people, and so they condemned her to death. Susanna cried out with a loude voyce, and

Heb. 4. c sayde: O euerlasting God, thou searcher of secretes, thou that knowest al thinges afoze they come to passe, thou wotest that they haue bozne false witness agaynst me: and beholde, I must dye, where as I neuer did anye suche thinges, as these men haue maliciously inuented agaynst me. And the Lord heard her voyce. For whē she was led forth to death, the Lord raised vp y^e spirite of a yong child, whose name was Daniell, whiche cryed with a loude voyce: I am cleane from this blood. Then all the people turned them towarde him, & said: what meane these wordes that thou hast spoken? Daniell stode in the midst of them, and sayd: Are ye suche fooles, O ye children of Israel, y^e ye can not discern nor know the truth? Ye haue here condemned a daughter of Israel vnto deth, & know not y^e truth. Wherfoze, go sit on iudgement againe, for they haue spoken false witness against her. Wherfoze the people turned againe in al y^e hast. And the elders (that is, the principall heades) said vnto him: Come sit down here among vs, & shew vs this matter, seing God hath geuen thee as gret honoz as an elder. And Daniell said vnto them: But these two asyde, one from another, and then shall I heare thē. When they were put a sunder one from another, he called one of them, & sayd vnto him: O thou old cankered carle, y^e hast bled thy wickednes so long, thine vngracious dedes which thou hast done afoze, are now come to light. For thou hast geuen false iudgements, thou hast oppressed the innocent, & lessen the gi

tie go free, where as yet y^e Lord sayth: The innocent and righteous see thou sca not. Well then, y^e thou hast scene her. Tell me vnder what tree sawest thou them talking together? He answered: vnder a Mulberry tree. And Daniell said: Very wel, now thou liest euen vpon thine head. Lo, the messenger of the Lord hath reccaused the sentence of him to cut thee in two. Then put he him aside, & called for the other, and saide vnto him: O thou seede of Canaan, but not of Iuda: feynesse hath discaued thee, and lust hath subueried thyne heart. Thus dealt ye afoze with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Iuda woulde not abyde your wickednesse. Now tel me then, vnder what tree dydst thou take them speaking together? He answered: vnder a pomegranate tree. Then sayd Daniell vnto him: Very well, now we thou lyest also euen vpon thine head. The messenger of the Lord standeth wayting with the sword, to cut thee in two, and to slea you both. With that, all the whole multitude gaue a great thonte, and prayled God, whiche alway deliuered them that putte their trust in him. And they came vpon the two elders, (whom Daniell had conuict with their owne mouth, that they had geuen false witness) and dealt with them, euen likewise as they woulde haue doone with their neighbours: yea, they did according to the lawe of Moyses, and put them to death. Thus the innocent blond was saued the same daye. Then Helchiah and his wife prayled God for their daughter Susanna, with Joachim her husbände, and all the kinred, that there was no dishonestie founde in her. Frome that daye forth was Daniel had in great reputation in the sighte of the people. (And king Ahas was sayde with his fathers, and Cyrus of Persia reigned in his steade.)

The ende of the story of
Susanna.

**The story of Bell and
of the dragon, which is the fourteenth
Chapter of Daniel, after
the Latin.**



Daniel did eate at the
Kinges table, and
was hadde in reue-
rence aboue all his
frends. There was
at Babilon an image
called Bel, and ther
were spent vpon him euery day. xij. ca-
hes. xl. shepe, & sire gret pots of wine.
Him did the king worship him selfe,
and went dayly to honoure him, but
Daniell worshipped his owne God.
And the kynge sayde vnto him: whye
doest not thou worship Bel? he an-
swered and sayde: - Because I may
not worshippinge thinges that be made
with handes, - but the livinge God;
whiche made heauen and earthe, and
hath power vpon all flesh. The kinge
sayd vnto him: thinkell thou not that
Bel is a liuinge God? he seest thou
not how much he eateth and drinketh
euery day? Daniel smiled, and sayde:
O kinge, disceane not thy selfe, for
this is but made of clape within, & of
mettall without, - neyther eateth hee
any thing. The kinge was wroth,
and called for his priestes, and sayde
vnto them: If ye tell me not whos is
this, that eateth vp these expences
ye shal dye: but yf ye can certifye me
that Bel eateth theym, then Daniel
shal dy, for he hath spoken blasphemie
against Bel. And Daniel sayd vnto
the king: let it so be, according as thou
hast sayd: The priestes of Bel were
ix. helyde theyr wyues and chil-
dren. And the kinge went with Da-
niel into the temple of Bel. So Bel
priestes sayd: Lo, we will go out, and
let thou the meat there (O king) and
poure in the wine: then shut the doze
tals, and seale it with thyne owne
segnette, and to morowe when thou
comest in, yf thou fyndest not that
Bel hath eaten vp all, we will suffer
death: els Daniel, that hath lyed v-

pon vs. The priestes thought theym
selues sure ynough, for vnder the aul-
tar they had a pyrupe entraunce, and
there went they in euery, and did eate
vp what there was. So when they
were gone forth, the king set meates
before Bel. Nowe Daniel had com-
maunded his seruantes to bringe
ashes, and these he sifted throughtout
at the temple, that the king might see.
Then went they out, and sparrd the
doze, sealinge it with the kinges syg-
nette and so departed. In the nighte
came the priestes with theyr wyues
and children (as they were wonte to
do) and eate and drinke vp all. In the
morning betimes at the breake of the
day, the king arose, and Daniell with
him. And the king sayde: Daniell, are
the seales whole yet? he answered:
Yea (O king) they be whole. Nowe
as soone as he had opened the dooze,
the kyng looked vpon the aultar, and
cryed with a loude voyce: Great art
thou O Bel, and with thee is no dis-
ceat. Then laughed Daniel, and heide
the king that he should not go in, and
sayde: Behold the pauemente, marke
well, whose footesteppes are these? The
kyng sayde: I see the footestep-
pes of men, women and childre: ther-
fore the king was angry, and toke the
priestes with their wyues and chil-
dren, and they shewed him the pyrupe
dozes where they came in, and bydde
eate vp suche thinges, as were vpon
the aultar. For the whiche cause the
kinge slewe theym, - and deliuered
Bel into Daniels power, which de-
stroyed him and his temple. And in
that same place there was a great dra-
gon, whiche they of Babilon wooz-
shipped. And the king sayd vnto Da-
niel: sayest thou that this is but a god
of mettall also? lo, he liueth, he eateth
and drinketh: so that thou canest not
saye, that he is no liuinge God, there-
fore worshippe him. Daniel sayd vn-
to the kinge: I will woozshippe the
Lorde my God, - hee is the true ly-
uinge G O D: as for this he is not
the God of life. But geue me leave,
(O Kyng) and I shall destroy this
Dragon

Jer. 519

Dan. 6.8

The prayer of Manasses

Dragon without swerde or staffe. The king sayde: I geue thee leaue. Then Daniel toke pitch, fat and heare wool, and did seeth them together and made lumps thereof: this he put in the Dragons mouth, & so the Dragon burst in sunder: and Daniel sayd: lo there is he whome ye worshipped. When they of Babilon herd that, they tooke great indignation, and gathered them together agaynst the king, saying: The king is become a Jew, and he hath destroyed Bell, he hath slayne the Dragon, and put the Priestes to death. So they came to the King, and sayd: let vs haue Daniell, or els wee wil destroy thee & thine house. Now when the king sawe that they rushed in so sope vpon him, and that necessitie constrayned him, he deliuered Daniell vnto them, which caste him into the Lyons denne, where he was fyre dayes. In the denne there were seven lyons, and they had geuen them every daye two bodyes & two sheepe, which then were not geuen them, to the intent that they might deuour Daniell.

Dani. 6 c

There was in Jewry a Prophet called Abacuc, whiche had made potage: and broken bread in a depe platter, and was going into the fildes, for to bring it to the reapers: But the Angell of the Lorde sayde vnto Abacuc: go carpe the meate that thou haste into Babilon, vnto Daniell, which is in the Lyons denne. And Abacuc sayde: Lorde, I neuer sawe Babilon, and as for the denne, I know it not. Then the Angell of the Lorde toke him by the top, and bare him by the heare of the head, and (throughe a mighty wind) set him in Babilon vpon the denne. And Abacuc cryed, sayinge: O Daniell. thou seruaunt of God, haue, take the break fast, that god hath sent thee. And Daniell sayd: O God, hast thou thought vpon me? well, thou neuer saydest that loue thee. So Daniell arose, and did eate: and the Angell of the Lorde set Abacuc in his owne place agayne immediately. Vpon the seventh daye the king wot to be sepe Daniel, and when he came to the den, he looked in,

2 Re. 17 a

and behold, Daniel sat in the midst of the Lyons. Then cryed the kynge with a loude voyce, saying: Great art thou, O Lorde God of Daniell, and he dyed him out of the Lyons denne.

As for those that were the cause of his destruction, he did caste them into the denne, and they were deuoured in a momēt befoze his face. After this wrote the kynge vnto all people, kynredes and tongues, that dwelt in all countreys, saying: peace be multiplied with you. My commaundement is in all the dominion of my realme, that men feare and stand in awe of Daniels God, for he is the liuinge God, which endureth euer: his kyngdome abydeth vncorrupt, and his power is eueralsting. It is hee that can deliuer and saue, he doeth wonders and maruelous workes in heuen and in earth, for he hath saued Daniel from the power of the Lyons.

Dan. 6

Dan. 6
Luk. 11

The ende of the storpe
of Bell.

The prayer of Manas-
ses king of Iuda, when he was
holden captiue in Babilon.



Lorde Almighty, God of our fathers, Abraham, Isaac and Jacob, & of the righteous seede of them which hast made heuen and earth, with al the ornament therof, which hast ordeined the sea by the word of thy commaundement, which hast shut vp the depe, and hast sealed it for thy fearefull and laudable name, whiche all menne feare and tremble befoze the face of thy vertue, and for the anger of thy threating, the whiche is impossible to sinners. But the mercy of thy promise is great and vnspeakable: for thou art the Lorde God moste high, aboue all the earth, long suffering, and exceeding mercifull, and repentant for the

malice of men. Thou Lord after thy goodnes hast promised repentaunce of the remissio of synnes: and thou that art the God of the righteous, hast not put repentaunce of the righteous Abraham, Isaac, and Jacob, vnto them that haue synned agaynst thee: But because I haue sinned about the number of the landes of the sea, and that mine iniquities are multiplied, I am humbled with many bandes of pson, and there is in mee no breathinge, I haue prouoked thyne anger, and haue done euill befoze thee, in committinge abominations, and multiplyinge offences. And nowe I bowe the knees of my hert, requiring goodnes of thee O Lord. I haue synned, Lord I haue synned, and knowe myne iniquitye. I despye thee by prayer, O Lord forgive me: forgive me and destrope me not with mine iniquities, neyther do thou alwayes remember myne euils to punishe them, but saue me (whiche am vnworthy) after thy great mercy: and I will praye thee euerlastingly, all the dayes of my life: for al the vertue of heauen prayseth thee, and vnto thee belongeth glorie worlde without ende. Amen.

The first booke of the Machabees.

The first Chapter.



After that Alexander the soon of Philippe, kinge of Macedonia went forth of the lande of Cedoniam, and slew Darius Kinge of the Persians and Medes: It happened, that he tooke great warres in hande, wanne verie many stronge cityes, and slew many kinges of the earth: for he wente throughe to the endes of the worlde, and gettinge manye spoiles of the people: In so muche, that the

worlde stode in great awe of him, and therfore was he proude in his heart. Howe when he had gathered a mighty strong hoste, and subdued the landes and people with their princes so that they became tributaries vnto him, he fell sicke. And when he perceived that he must nedes dye, he called for his noble estates (whiche had bene brought by with him of children) and parted his kingdome amonge them, while he was yet aliue. So Alexander reigned .xij. yeare, and then dyed. After his deathe fell the kingdome vnto his princes, and they obtained it every one in his rowme, and caused theym selues to bee crowned as kinges: and so did theyr children after them many yeres, and much wickednes encreased in the worlde. Out of these came the vngracious rote, noble Antiochus the sonne of Antiochus the king (- which had bene a pledge at Rome) & he reigned in the .Cxxviij. yeare of the Empire of the Grekes. In those dayes went there out of Israel wicked men, which moued much people with theyr counsell, saying: Let vs go and make a couenant with the heathen, that are round about vs: for since we departed from them, we haue had muche sorowe. So this deuyle pleased them well, and certayne of the people tooke vpon them licence to do after the ordinaunce of the heathen. Then set they vp an open schole (at Ierusalem) of the lawes of the heathen, and were no more circumcised: but forsoke the holy Testament, and toined them selues to the heathen, and were cleane sold to do mischefe. So when Antiochus beganne to be mighty in his kingdome, he wente about to obtayne the land of Egypt also, that he might haue the dominion of two realmes. Upon this entred he into Egypte with a stronge hoste, with charettes, Elephantes, horsmen and a great number of shippes, and beganne to warre agaynst Ptolomey the king of Egypte. But Ptolomey was afrayde of him, and fled: and many of his people were wounded to deathe.

Judi. 2. b

Daut. 7. a

2 Ma. 3. a

Deu. 7. a

Ier. 44. a

2. re. 22. b

Imac. 5. b

The first Booke

Thus Antiochus wan many strong ci-
ties, & toke away gret good out of the
2 mac. 5. c. lande of Egypt. And after that Anti-
ochus had smitten Egypt, he tourned
agayne in the .C. xliij. yere, and went
towards Israel, and came bp to Je-
rusalem with a mightye people, and
entred proudeley into the Sanctuary,
and tooke away the golden altare, the
candlesticke and all the ornaments
therof, the table of the shewbread, the
pouring vessell, the chargers, the gol-
den spones, the baile, the crown, & the
golden apparell of the temple, & brake
downe all. Hs toke also the siluer and
golde, the precious Jewelles, and the
secrete treasures that he founde. And
when he had taken away altogether,
he caused a great murder of men, & so
fulfilled his malicious pride, hee de-
parted into his owne lande. Thus

There arose great heauyness and mis-
erye in all the lande of Israel. The
princes and the elders of the people
mourned, the yonge men and the ma-
dens were defiled, and the sayre be-
wtye of women was changed: the bride
grome & the bride toke them to mour-
nyng, the lande and those that dwelt
therein, was moued: for all the house
of Jacob was brought to confusion.

2 mac. 5. a. After two yeres, the kinge sent his
chiefe treasurer vnto the cities of Ju-
da, whiche came to Jerusalem with
a great multitude of people, speaking
peaceable wordes vnto theym, but all
was disceate: for when they had ge-
uen him credence, he fell sodenly vpon
the citie, & smote it sore, and destroyed

2 mac. 7. b. much people in Israel. And when
he had spoyled the citie, he set fire on
it, casting downe houses and walles
on euery syde. The women and theyr
chilzen tooke they captiue, and led a-
way their cattell. Then builded they
the Citie of Dauid with a great and
thicke wal, and with mighty towres,
and made it a stronge holde for them.
Besyde all this they set wicked peo-
ple and vngodly men to kepe it, stozed
it with weapons and victuals, gathe-
red the goodes of Jerusalem, and laid
them vp there: thus became it a thee-

up the castell. And this was doone to
laye waite for the people that wente
into the Sanctuary, and for the cruel
destruction of Israel. Thus they shed
innocent bloude on euery syde of the
Sanctuarpe, and defiled it. In so much
that the citizens were sayn to depart,
and the Citie became an habitation of
straungers, being desolate of her owne
sede, for her owne natives were sayne
to leaue her. Her Sanctuarpe was
cleane wasted, her holpe dayes were
turned into mourning, her sabbother
were had in derision, and her honour
brought to naught. Looke how great
her glory was afore, so great was her
confusion, and her toy turned into so-
rowe. Antiochus also the king sente
out a commission vnto all his kinge-
dome, that all the people shoulde be
one. Then they leste euerye man his
law, and all the heathen agreed to the
commaundement of king Antiochus.
Yea, many of the Israelites consented
thereto, offering vnto Idoles, and
despyling the Sabbath. So the kinge
Antiochus sent his messengers with
his commission vnto Jerusalem, and
to all the cities of Iuda: that they
should folowe the lawes of the hea-
then, and forbad either burnt offering,
meate offering or peace offeringe to be
made in the temple of God, and that
there shoulde no Sabbath nor hie feast
day be kept: but commaunded that the
Sanctuary and the holy people of Is-
rael shoulde be defiled. He commaunded
also that there shoulde be set vp other
altars, temples, and Idoles, to offer
vp swynes fleshe and other vncleane
beastes: that men shoulde leaue theyr
chilzen vncircumcised, to defile their
soules with all manner of vncleane-
esse and abominations: that they mighte
so forget the law, and chaunge all the
holy ordinaunces of God, and that
whosoever would not dos according
to the commaundemente of king An-
tiochus shoulde suffer death. In this
maner commaunded he throughout al
his realme, and set rulers ouer the peo-
ple, for to compell theym to do these
thynges, commaunding the Cities of
Juda

Juda to doo sacrifice vnto Idolles. Then went the people vnto the heathen by heapes, forsoke the law of the Lord, and committed much euill in the lande: yea, and chased out the secret Israelites, which had hid them selues in corners and pryue places. The .xv. day of the moneth Tasseu, in the .xv. yere, set kinge Antiochus an abhominable Idoll of desolation vpon the alter of God, and they buylded alters throughtout all the cities of Juda on euery syde, before the doores of the houses, and in the stretes: wher they burnt incense, and did sacrifice.

And as for the booke of the lawe of God, they burnt them in the fyre, and rente them in peeces. Whatsoeuer he was that had a boke of the Testament of the Lord founde by him, yea, whoe soeuer endeuoured him selfe to keepe the lawe of the Lord, the kinges commaundement was, that they shoulde put him to deathe. And thowse his authoritie they executed these thinges euery moneth, vpon the people of Israel that were founde in the cities.

The fyue and twenty day of the moneth, what tyme as they dyd sacrifice vpon the alter (whiche stode in the steade of the alter of the Lord) accordinge to the commaundement of kinge Antiochus, they putte certayne women to deathe, whiche had caused their chyldren to be circumcised: Not only that, but they hanged by the chyldren by the neckes thowsewout al their houses, and slew the circumcised of them. Yet were ther many of the people of Israel, whiche determined in their selues, that they wolde not eate uncleane thinges, but chose rather to suffer deathe, then to be despyled with uncleane meates. So because they wolde not breake the blessed lawe of God, they were cruellie slayne. And this great tyranny increased very sore vpon the people of Israel.

The .iiij. Chapter.

In those dayes there did stande by one Mathathias the sonne of Simeon the Priest (out of the kin-

redde of Iudas) from Ierusalem, and dwelt vpon the mount of Modin, and had fyue sonnes, John called Goddis, Simeon called Thasi, Judas otherwyse called Machabeus, Eleazar otherwyse called Ibaron, & Ionathas, whose surname was Apphus. These sawe the euill that was done among the people of Juda and Ierusalem. And Mathathias said: wo is me, alas that euer I was borne, to see this misery of my people, and the pitious destruction of the holy citie, and thus to syt so still, it being deliuered into the handes of the enemies. Her Sanctuary is come into the power of strangers, her temple is, as it were a man that hath losse his good name: Her precious ornaments are caried away captiue. Her olde men are slayne in the stretes, and her yonge men are fallen thowsewout the sword of the enemies. What people is it, that hath not some possession in her kingdome? Or who hath not gotten some of her spoiles? All her glozpe is taken awaye. She was a free woman, and now she is become an handmayden. Beholde our Sanctuary, our besyde and honoure is wasted awaye, and despyled by the Gentyles. What helpeth it vs then to lye? And Mathathias rent his clothes, he and his sonnes, and put sackcloth vpon them, and mourned very sore. Then came the menne thither which were sent of king Antiochus, to compell such as were fled into the citie of Modin, for to do sacrifice and to burne incense vnto Idols, and to forsake the law of God. So many of the people of Israel consented & enclined vnto them, but Mathathias and his sonnes remayned stedfast. Then spake the Commissioners of kinge Antiochus, and sayde vnto Mathathias: Thou arte a noble man, of hye reputation and greate in this Citie, hauinge saye chyldren and brethren. Come thou therfore fyrste, and fulfill the kinges commaundement, lyke as all the Iethen haue done, yea, and the men of Juda, and suche as remayne at

at Jerusalem: so shalte thou and thy children be in the kinges fauour, and enriched with golde, syluer, and great rewards. Mathathias answered and spake with a loude voyce: Though all nations obey the king Antiochus, and fall away euery man from keeping of the lawe of their fathers, though they consente to his commaundementes, yet wil I and my sonnes and my brethren, not fall from the lawe of our fathers, God forbydde we shoulde, that

Acts. 5. b were not good for vs. that we shoulde forsake the lawe and ordinaunces of God, and to agree vnto the commaundement of king Antiochus. Therefore we will do no suche sacrifice, neyther

Exo. 4. c breake the statutes of our lawe, to go another waye. And when he had spoken these wordes, there came one of the Iewes, whiche openly in the sighte of all, did sacrifice vnto the Idols vpon the aulter of the Citie of Modin, according to the kinges commaundement. Whē Mathathias saw this, it greued him at the heart, so that his raynes shooke withall, and his wrath kindled for verie zeale of the lawe. With that he starte vp, and kylled the Iewe besyde the aulter: Yea,

C and slewe the kinges commissioner, that compelled him to do sacrifice, and destroyed the aulter at the same time: suche a zeale had he vnto the lawe of God. like as Phinches did vnto Zabdi the sonne of Salom. And Mathathias cryed with a loude voyce thorough the citie, saying: whosoever is seruent in the lawe, & will kepe the covenannt, let him folowe me. So he and his sonnes fled into the mountaynes, and lefte all that euer they had in the citie. Manye other godly men also departed into the wilbernesse with their children, their wyues and their cattell, and remayned there, for the tyranny increased sore vpon them. Now

Exo. 25 b when the kinges seruantes, and the host, which was at Jerusalem in the citie of Dauid, hearde that certayne men had broken the kinges commaundement, and were gone their waye to the wildernes into secrete places, and

2. mat. 5 c that there were many departed after them, they folowed vpo them, to fight agaynst theym in the Sabbath daye, and saide: will ye yet rebell? Get you hence, and do the commaundement of king Antiochus, and ye shall liue.

C They answered: we wil not go forth, neyther will we do the kinges commaundement, to despyle the Sabbath daye. Then beganne they to fight agaynst theym, neuerthelesse they gaue them none other answer, neither cast they one stone at them, nor made false their prey places, but sayde: we will dye all in our innocencie, heauen and earth shall testify with vs that ye put vs to deathe wrongfully. Thus they fought against them vpon the Sabbath, and slewe both men and cattell, their wiues and their children, to the number of a thousande people. When Mathathias and his frendes hearde this, they mourned for theym righte sore, and saide one to another: If so be that we all doo as our brethren haue doone, and fyght not for our liues and for the lawes agaynst the heathen: then shall they the sooner roote vs out of the earth, So they concluded among them selues at the same tyme, saying: what soeuer hee bee that cometh to make battayle with vs vpon the Sabbath day, we will fight agaynst him, and not dye all, as our brethren that were murdered so haynously. Upon this came the Synagoge of the Iewes vnto them strong men of Israell, all such as were seruent in the lawe. And all they that were fled for persecution came to helpe theym, and to stande by them: In so muche that they gathered an hoste of men, and slue the wicked doers in their gelousie, and the vngodlye menne in their wrath. Some of the wycked fledde vnto the heathen, and escaped. Thus Mathathias and hys frendes wente aboute, and destroyed the aulters, and circumcised the chyldrenne, that hadde not yet receaued circumcision, as manye as they founde within the costes of Israell, and folowed myghtily vpon the chyldrenne of pyper,

that there were many departed after them, they folowed vpo them, to fight agaynst theym in the Sabbath daye, and saide: will ye yet rebell? Get you hence, and do the commaundement of king Antiochus, and ye shall liue.

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Ioh. 11

and this act prospered in their hands: Inſomuch, that they kept the lawe againſt the power of the Gentiles and the kyngeſ, and gaue not ouer theiꝝ dominion vnto wicked doers. After this, when time dyſwe on faſte, that **M**athathias ſhould dye, he ſaid vnto his ſonnes: Nowe is pride and perſecution increaſed, now is the time of deſtruction and wꝛathfull diſpleaſure, wherefoꝛe (O my ſonnes) be ſeruent in the law, and keepe your liues foꝛ the Teſtament of the fathers: & call to remembraunce what acts our fathers did in their time, ſo ſhall yee receaue great honour & an euerlaſting name.

that your brother Simon is a man of wiſedome: ſee that ye geue care vnto him alſo way, hee ſhall be a father vnto you. As foꝛ Judas Machabeus, hee hath euer be mighty and ſtronge from his youth vp: let him be your captayn and order the battel of the people: thus ſhal you bring vnto you all thoſe that ſaue the law, and ſee that ye auenge the wrong of your people, and recompence the heathen agayne, and apply your ſelues whole to the commandement of the law. So he gaue them his bleſſing, and was layed by his fathers: and dyed in the C. and. xlii. yere at Modin, where his ſonnes buryed him in his fathers ſepulchre, and all Iſraell made great lamentation foꝛ him.

The. iij. Chapter.

Then ſoode by Judas Machabeus in his fathers ſteade, and all his brethren helped him: and ſo dydde all they that helde with his father, & fought with cheſelnes foꝛ Iſraell. So Judas gaue his people great honour: he put on a bꝛeſtplate as a Gyant, and arayed himſelfe with his harnelle, and defended the hoſte with his ſwearde. In his actes hee was like a Lyon, and as a Lyons whealpe roaring at his praye. He was an enemye to the wicked, and hunted them out: and bent vpon thoſe that vexed his people. So that his enemyes fledde foꝛ feare of him, and all the wooꝛkers of vngodlyneſſe were put to trouble: ſuche lucke and proſperitie was in his hande. This grieved diuers Kinges: but Jacob was greatly reioyced thꝛough his Actes, and he gaue him ſelfe a greate name foꝛ euer. He wente thꝛough the Cities of Iuda, deſtroyinge the vngodly out of them, turninge away the wꝛathe from Iſraell, and receauinge ſuche as were oppreſſed: And the ſame of him wente vnto the bittermoſte parte of the earthe. Then Appollonius (a prince of Siria) gathered a myghty greate hoſte of the heathen, and ouer of Samaria, to fight

3
Iof. ca. 2
9. lib. 12.
Anti.

Pla. 107
2. Mac. 2

Remember Abraham, was not hee ſounde faithfull in temptation, and it was reckned vnto him foꝛ righteousnes: Ioseph, in time of his trouble kepte the commandement, and was made a lord of Egypt. Whinees our father was ſo ſeruent foꝛ the honoꝛ of God, that he obtained the counaunt of an euerlaſting priethode. Iſue foꝛ fulfilling the woꝛd of God, was made the captayn of Iſrael. Caleb bare recoꝛde befoꝛe the congregation, and receiued an heritage. Dauid alſo in his mercyfull kindnes, obtained the thꝛone of an euerlaſtinge kingdom. Elias beyng zealous and ſeruent in the lawe, was taken vp into heauen. Hananias, Azarias, & Miſael remayned ſtedfaſt in faith, & wer deliuered out of the fire. In like manner. Daniel being vngiltye, was ſaued from the mouth of the lyons. And thus ye may conſider thꝛough out all ages ſince the woꝛlde beganne, that whoſoever put their truſte in God, wer not ouercome. Feare not ye the woꝛds of an vngodly mā. Foꝛ his gloꝛy is but dong & woꝛmes to day is he ſet vp, and to morow is he gone: foꝛ he is turned into earth, and his memoriall is come to naught. wherfoꝛe (O my ſonnes) take good hertes vnto you and quite your ſelues like men in the lawe: foꝛ yf ye doo the thinges that are commaunded you in the law of the Lord your God, ye ſhal obayne great honour therein. And behold, I knowe

fight agaynst Israell. Whiche when Judas perceyued, he wente sooth to mete him, fought with him, slew him, and a great multitude with him, the remnant fled, & he toke their substance. Judas also toke Appollonius owne swearde, and fought with it all his life long. Now when Seron (an other prince of Syria) heard say, that Judas had gathered vnto him the congregation and church of the faithfull, he sayde: I will get me a name and a prayse throughout the realme: For I will go fight with Judas, and them that are with him, as many as haue despised the kings commandement. So he made him redy, and there went with him a great mighty hoste of the vngodly, to stand by him, and to be avenged of the children of Israel. And when they came nye vnto Bethozon, Judas went forth against them with a small company. And whenne his people sawe suche a great host before them, they sayde vnto Judas: Howe are we able (being so fewe) to fyghte agaynst so grente a multitude, and so stronge, seeinge we bee so weary, and haue fasted all this daye? But Judas sayde: It is a small matter for manye to be overcomme with fewe: yea, there is no difference to the God of heauen, to deliuer by a great multitude, or by a small company: for the victoie of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitude, to destroye vs, our wyues, and our children, and to robbe vs. But we will fyght for our lyues, and for our lawes, and the Lord himself shall destroy them before our face: therfore be not ye afraide of them. As soone as he had spoken these wordes, he lepte suddenly vppon them. Thus was Seron smitten, and his host put to flight, and Judas folowed vpon them beyond Bethozon vnto the playn field: where there were slayne egypte hundred men of them, & the residue fled into the land of the Philistines. Then

all the heathen on etery syde sorrowed for Judas and his brethren: so that the rumour of him came vnto the Kings eares: for all the Gentiles coulde tell of the warres of Judas. So when king Antiochus herd these tydings, he was angry in his mind: wherefore, he sente sooth, and gathered an hoste of his whole Realme, verie stronge Trupes: And opened his treasoury, and gaue his hoste a yeares wages in hande, commandinge them to be readye at all tymes. Where thele, when he sawe that there was not moneye ynoughe in his treasures, and that throughte the discorde and persecution, whiche he made in the lande (to put downe the lawes that hadde bene of olde tymes, his customes and Tributes of the lande were minished: He feared that he was not able for to beare the costes and charges anye longer, nor to haue suche giftes, to geue so liberallye as hee dydde afore, more then the Kings that were before him. Wherefore, hee was heauye in his minde, and thoughte: to goe into Persides, for to take tributes of the Lande, and soo to gather muche money. Soo hee lefte Apstas (a noble man of the kynge's bloude) to ouerser the kynge's busynesses, from the water of Euphrates, vnto the borders of Egypt: and to keepe well his soonne Antiochus, till he came agayne. Moreover, he gaue him halfe of his hoste, and Elephantes, committed vnto him to uerpe thynge of his minde, concerninge those whiche dwelte in Iuda and Ierusalem: that he shoulde sende oute an armye agaynst them, to destroye, and to roote oute the power of Israell, and the remnaunte of Ierusalem: to putte oute theyr mortal from that place, to let strangers for to inhabite all theyr quarters, and to parte theyr lande amonge them: Thus the kinge tooke the other parte of the hoste, and departed from Antioche (a Citie of his Realme) ouer the water of Euphrates, in the hundred and xliij. yere, and went

And Asias chose vnto him Ptolomy the sonne of Dozminius, Piranoz and Gorgias mightie men, and the kinges frendes. & hese he sent with xl. thousand footemen, and vij. thousand horsemen, for to go into the lande of Iuda, and to destroy it, as the king commanded. So they went forth with all their power, and camme to Emmaus into a playne fælde. When the marchauntes heard the rumoure of them, they and their seruantes toke very muche spluer and golde, for to bye the children of Israel to be their bondmen. & here came vnto theym also yet moo men of warre on euery syde, out of Siria and from the Palestines. Now when Judas and his brethren sawe that trouble increased, and that the hoste dyewe nye vnto their borders, consideringe the kinges wooordes whiche he commanded vnto the people: namely, that they should bitterly waste and destroy them. They sayde one to another: Let vs redress the decay of our people, let vs fyghte for our folke, and for our Sanctuary. Then the congregation were sone ready gathered to fyghte, to praye, and to make supplication vnto God for mercy and grace. As for Jerusalem it laye dayde, and was as it had bene a wilderness. & here went no man in, nor out at it, and the sanctuary was troden downe. The aluantes kept the castell, there was the habitation of the heathen. The mirth of Jacob was taken awaye, the vypp and the harpe was gone from among them. & the Israelites gathered them together, and came to Maspha befoze Jerusalem: for in Maspha was the place where they prayed befoze tyme in Israel. So they fasted that day and put sackeclothes vpon them, caste ashes vpon their heades, rente their clothes, and layde forth the bookes of the lawe (wherout the hethen songhe the spheulle of theyr ymages) and broughte the priacles ornaments, the lytlinges and the tythes. & they sette there also the abstayners which had fasted their daies) befoze God, and

cryed with a loude voyce to ward heauen, saying: what shall we doo with these? and whither shall we carry the away? For thy Sanctuary is troden downe and despyled, thy Priacles are come to heauynesse and dishonoure: and behold the heathen are come together for to destroy vs. & thou knowest what things they ymagin against vs. Howe may we stande befoze them, excepte thou (O God) bee our helpe? They blewe oute the trompette also with a loude voyce. Then Judas ordeyned captaynes ouer the people, ouer thousandes, ouer hundredes, ouer fifty, and ouer ten. But as for such as buyded them houses, married wyues, planted them vyncyardes, and those that were fearefull, he commanded them euery man to goo home agayne, accordyng to the lawe. So the hoste remoued, and pitched vpon the south syde of Emmaus. And Judas saide: True your selues, be stronge (O my children) make you ready agaynst to morowe in the morning, that ye maye fyght with these people, whiche are agreed together to destroy vs and our sanctuary. Better is it for vs to dye in battell, then to see our people & our sanctuary in suche a miserable case. Nevertheless, as thy will is in heauen, so be it.

Exo. 280

De. 20.8

Mat. 6.8

Luk. 118

The. iij. Chapter.

Then toke Gorgias fyue thousand men of force, and a thousand of the best horsemen, and remoued by nighte, to come nye where the Jewes hooste laye, and soo to slaye them sodaynsly. Howe the men that kepte the castell, were the conueyers of them. Then arose Judas to smyte the chyefe and principall of the kinges hooste at Emmaus, for the armye was not yet come together. In the meane season came Gorgias by nyghte into Judas tentes, and when he founde no manne there, he soughte them in the mountaynes, and thought they had bene fled awaye because of him. But when it was daye, Judas

Judas shewed him selfe in the fpylde
 with thre thousand men only, which
 had nether harnesse nor sweardes to
 their mindes. But on the other fpyde,
 they sawe y^e the heathen were mighty
 and well harnessed, and their hoysmen
 about them, and all these well experte
 in seates of warre. Then sayde Ju-
 das to the men that were with him:
 Feare not ye the multitude of theym,
 be not afrayde of their violente run-
 ninge, remember howe our fathers
 were deliuered in the redde sea, when
 Pharaos folowed vpon them with a
 great hoste. Euen so lette vs also crye
 nowwe towarde heauen, and the Loyde
 shal haue mercy vpon vs, and remem-
 ber the couenaunt of our fathers, yea,
 and destroye this hoste befoze our face
 this daye: And all the heathen shall
 knowe that it is God him selfe, which
 deliuereth and saureth Israel. Then
 the heathen lysted vpe their eyes, and
 when they sawe that they were com-
 ming agaynst theym, they wente out
 of their tentes into the battayle: and
 they that were with Judas, blew
 by the trompettes. So they buckled
 together, and the heathen were discom-
 fited and fledde ouer the playne fpyld:
 but the hinmost of them wer slayn, for
 they folowed vpon them vnto Mare-
 moth, and into the fieldes of Idumea
 towarde Azot and Jamnia, so that
 there wer slain of them vpon a thre
 thousande men. So Judas turned a-
 gayne with his hoste, and sayde vn-
 to the people: We not greedye of the
 spoiles, we haue yet a battell to fight,
 for Gorgias and his hoste are here by
 vs in the mountaynes, but stande ye
 faste agaynst our ennemys, and over-
 come them, then maye ye safelye take
 the spoiles. As Judas was speking
 these wordes, beholde there appeared
 one parte of them vpon the mounte.
 But when Gorgias sawe that they
 of his partie were fled, and the tentes
 bzente vpe (for by the smoke they
 might vnderstande what was done)
 they perceauing this, were very soze
 afrayde: and when they sawe also that
 Judas and his host were in the fpylde
 ready to strike battayle, they fled eue-
 rychone into the land of the heathen.
 So Judas tourned agayne to spoyle
 the tentes, where they gat much gold
 and siluer, precious stones, purple and
 great riches. Thus they went home,
 and songe a psalme of thankesgeuing,
 and praysed God in heauen: for he is
 gracious, and his mercy endureth for
 euer. And so Israel had a great victo-
 ry in that day. Howe all the heathen
 that escaped, came and tolde Asias e-
 uerye thinge as it happened. Where-
 fore Asias was soze afrayde, and gree-
 ued in his minde, because Israel had
 not gotten suche myssfortune as he
 shoulde they shoulde, nether as the
 kinge commaunded. The next yere
 folowing, gathered Asias thre scoze
 thousand chosen men of fote, and fise
 thousand hoysmen, to fighte agaynst
 them. So they came into Iewry, and
 pytched their tentes at Berekon,
 where Judas came agaynst theym
 with ten thousande men. And when
 he sawe so great and mightie an hoste
 he made his prayer and sayd: Blessed
 be thou (O Sanctoure of Israel)
 which diddest destroye the violente
 power of the gyaunte, in the hande of
 thy seruante Dauid, and gauest the
 hoste of the heathen into the hande of
 Ionathas (the sonne of Saule) and
 of his weapen bearer. Put this hoste
 nowwe into the hande of thy people of
 Israel, and lette them be confounded
 in their multitude and hoys menne.
 Make theym afrayde, and discom-
 forte the boldenes of their strengthe,
 that they may be moued through their
 destruction. Caste theym downe tho-
 rough y^e sword of thy ioners, then shal
 al they knowe thy name, prayse thee
 with thankesgeuing. So they stroke
 the battayle, and there were slayne of
 Asias host fyue thousand men. Then
 Asias seying the discomfytynge of his
 men, and the manynes of the Jewes,
 howe they were ready epyther to line or
 to dye lyke men. He went vnto Anti-
 oche to choole out men of warre: that
 when they were gathered together,
 they might come agayne into Iewry.

Then sayde Judas and his brethren: Beholde, our enemies are discomfited, let vs nowe go by, to cleanse and to repaie the Sanctuary. • Upon this ¹⁰⁸ all the holte gathered them together, and went by into mount Sion. Now when they sawe the Sanctuary layde wast, the alter defiled, the doores bent by, the shrubbes growing in the courtes, like as in a wood, or upon mountaynes, yea, and that the priestes clothes were broken downe: They rent their clothes, made great lamentation, caste ashes vpon their heades, fell downe flat to the grounde, made a great noyse with the trumpets, and cried toward heauen. Then Judas appoynted certayn men to fight against those which were in the castell tyll they had cleansed the Sanctuary. So he chose byllers that were vndefiled, such as had pleasure in the lawe of God, and they cleansed the Sanctuary, and bare out the defyled stones into an vnclean place. And for so much as the altar of burntofferings was vnhalowed, he toke aduise, what he mighte do withal: so he thought it was beste to destroy it (least it should happen to do them any shame) for the heathen had defyled it, and therefore they brake it downe. As for the stoanes, they layde them by vpon the mountayne by the house in a conuenient place, till there came a prophet, to shewe, what shoulde be done with them. • So they toke ¹⁰⁹ whole stones accordyng to the lawe, and buylded a new altar, such one as was before, and made by the Sanctuary within and without, and halowed the house and the courtes. They made newe ornaments, and brought the candlesticke, the altar of incense, and the table into the temple. The incense layde they vpon the altar, and lighted the lampes whiche were vpon the candlesticke, that they might burne in the temple. They sette the shewbread vpon the table, and hangd by the vyle, and set by the temple as was afore. And vpon the ¹¹⁰ thirde day of the ix. moneth, whiche is called the moneth of Casleu, in the

xlviij. yere, they rose betymes in the morning, for to doo sacrifice (accordyng to the lawe) vpon the newe burnt offering altar that they hadde made, after the time & season that the heathen had defiled it. The same day was it set by agayne, with songes, pyppes, harpes and cymbales. And all the people fell vpon their faces, worshipping and thankinge the God of heauen, whiche had geuen them the victorie. • So they kept the dedication of the altar. viij. dayes offeringe burnt sacrifices and thanke offerings with gladnes. They deckt the temple also with crownes & shieldes of gold, and halowed the portes and celles and hangd doores vpon them. Thus there was very greate gladnes amonge the people, because the blasphemie of the heathen was put away. So Judas and his brethren with the whole congregation of Israel, ordeyned, that the time of the dedication of the altar should be kepte in his season from yere to yere, by the space of. viij. daies, from the. xlv. day of the moneth Casleu, with mirthe and gladnes. And at the same time buylded they vpe the mounte Sion, with hye walles and strong towres round about, leaste the Gentyles shoulde come and treade it downe, as they did afore. Therefore Judas set men of warre in it, to kepe it, and made it stronge, for to defende Bethsura, that the people might haue a refuge agaynst the Edomites.

The. v. Chapter.

It happened also, that when the heathen round about heard, howe that the altar and the Sanctuary were set by in their olde estate, it displeased them very soze, wherfore they thought to destroye the generation of Jacob that was amonge them: In so muche that they beganne to slaye and to persecute certayne of the people. • Then Judas foughte agaynst the children of Esau in Idumea, and agaynst those whiche were at Arabachane (for they dwelt round about the

33. 24. 3
ant. 35a.

Israelites) where he slew and spoiled a great multitude of them. He thought also upon the malice and unfaithfulness of the children of Beniamin, howe they were a snare and stop vnto the people, and howe they layd wayte for them in the hye waye: wherfore he shut them vp in two towres, and came vnto them, destroyed them utterly, and burnt by their towres, with all that were in them. Afterward went he agaynst the children of Ammon, wherof he found a mighty power and a great multitude of people, with Timothy their captayne. So he stroke many battayles with them, whiche were destroyed before him. And when he had slayne them, he wanne Gazar the Citie, with the townes belonging thereto, and so turned agayne into Iewrye. The Heathen also in Galaad gathered them together, agaynst the Israelites, that were in their quarters to slaye them, but they fled to the castell of Datheman, and sent letters vnto Judas and his brethren, saying: The Heathen are gathered agaynst vs on euery syde, to destroy vs, and nowe they make them redy for to come, & lay sege to the castell wher vnto we are fled, and Timothy is the captayne of their hooft: come therefore, and deliuer vs out of their handes, for there is a great multitude of vs slayne already. Yea, and our brethren that were at Eubin are slayne and destroyed (well nye a thousande men) and their wiues, their children and their goodes haue the enemies led away captiue. Whyle these letters were yet a reading, beholde ther came other messengers from Galilee, with rent clothes, whiche tolde euen the same tydings, and sayde, that they of Ptolomais, of Tyrus and of Sidon were gathered agaynst them, and that all Galilee was filled with enemies to destroy Israel. When Judas and the people hearde this, they gathered together (a great congregation) to deuise, what they might do for their brethren, that were in trouble and besieged of their enemies. And Judas

sayde vnto Simon his brother: chuse thee out certayne men, & go deliuer thy brethren in Galilee: As for me and my brother Jonathan, we will go into Galaadithim. So he lefte Josephus the sonne of Zacharie, and Arias to be captaynes of the people, & to kepe the remnant of the host in Iury, commanded them, saying: Take the oversight of this people, and se that ye make no war agaynst the heathen, vntill the time that we come again. And vnto Simon he gaue. iij. thousande men for to go into Galilee, but Judas himselfe had eynht thousand in Galaadithim. Then went Simon into Galilee, and stroke diuers battails with the heathen, whom he discomfited, and sold vpon them vnto the port of Ptolomais. And there were slayne of the heathen almoste. iij. thousande men. So he toke the spoiles of them, and caried away the Israelites, that were in Galilee and Arbatis, with their wiues, their children, and all that they had, and brought them into Iewrye with great gladnesse. Judas Machabeus also and his brother Jonathan went ouer Iordan, and trauayled. iij. dayes iourney in the wilderness: where the Nabuthes met them, and receaued them lovingly, and tolde them euery thinge that had happened, vnto their brethren in Galaadithim, and how that many of them were besieged in Barasa, Bolo, Alimis, Casphor, Mageth and Carnaim (all these are stronge walled and mighty great cities) and that they were kepte in other cities of Galaad also: and to morowe they are appoynted to bringe their hooft vnto these cities, to take them, and to winne them in one day. So Judas and his hooft turned in all the haste in the wilderness toward Bolo, and wanne the citie, slew all the males with the sworde, toke all their goodes, and set fyre vpon the citie. And in the night they toke their iourney from thence, and came to the castell. And betymes in the morning when they looked vpp, beholde, there was an innumerable people hearing.

ladders and other instrumentes of warre, to take the castell and to ouercome them. When Judas sawe that the battayle began, and that the nysse thereof wente vp and range into the heauen, and that there was so greates a crye in the cite. He sayde vnto his hoste, syghte this daye for your brethren. And so came behinde their enemies in thre compaignes, and blew vnto the trompettes, and cryed in theyr prayer to God. But as soone as Eimoths hoste perceaued that Machabeus was there, they fled from him, and the other slew theym downe ryghte soze: so that there were killed of theym the same daye, almoste egypt thousande men. Then departed Judas vnto Maspha, layed siege vnto it, and wanne it, and slew all the males in it, spoyled it, and set fyre vpon it. Fro thence wente he and tooke Colbon, D Mageth, Bofoz, and the other Cities in Galaad. After this gathered Eimothy another hoste, which pitched their tentes before Haphon beyonde the water. Judas also sent to spy the hoste, and they broughte him woorde agayne, sayinge: All the heathen that be rounde about vs, are gathered vnto him, and the hoste is verie great: yea, they haue byred the Rabians to helpe theym, and haue pitched theyr tentes beyond the water, and are ready to com and fight agaynst thee. So Judas wente out to mete them. And Eimothy sayde vnto the captaynes of the hoste: When Judas and his hoste come nye the riuer: yf he go ouer firste, we shal not be able to withstande him, for whye? he will be to stronge for vs. But yf he dare not come ouer, so that hee pitche his tente beyonde the water, then will we go ouer, for we shalbe stronge ynough agaynst him. Nowe as soone as Judas camme to the riuer, he appointed certayne scriybes of the people, and commaunded them, sayinge: see that ye leaue none behinde vpon this syde of the riuer, but let euery man come to the battell. So he went hymse ouer vnto them and his people after him. And all the heathen were discomfited before him, and let theyr wepons fall, and ranne into the temple that was at Carnaim. Whiche cite Judas wanne, and hent the temple with all that were in it: So Carnaim was subdued, and mighte not withstand Judas. Then Judas gathered al the Israelytes that were in Galaad vnto him, from the least vnto the moste, with their wiues and theyr children (a verie greates hoste) for to come into the lande of Israell. So they came vnto Ephraim, which was a myghty, great and stronge cite, and laye in theyr way. For they could not go by it, neyther of the right hand nor of the lefte, but muste go throughe it. Neuerthelesse, they that were in the cite would not let them go throughe, but walled by the portes with stones. And Judas sente vnto theym with peaceable wordes, sayinge: Let vs passe throughe your lande, that we may go into our owne countrey: there shall no body do you harme, we will but only go throughe on fote. But they would not let them in. Wherefore Judas commaunded a proclamation to be made througheout the hoste, that euery man should kepe his order, and so they did their best like valiant me. And Judas besieged the cite all that day and all that night, and so wan it: wher they slew as many as wer males, & destroyed the city and spoyled it, and went throughe al the city ouer the that wer slain. Then went they ouer Iordane into the playne sicke before Bethsa. And Judas helped those forward & cam behind, & gaue the people good exhortation al the way throughe til they wer come into the land of Judas. Thus they went vp into & mount Sion, where they offered with mirth & thankesgeuing: because there were none of the slain, but cam home againe 2 Pa. 208 peaceably. Nowe what time as Judas and Ionathas wer in the land of Galaad, & Simon their brother in Galile before Ptolomais. The Iosephus the son of Zachary, & Marias the captaynes, hearings of the Actes that

The .i. booke

Were donne and of the battelles that were stroken, sayde: Let vs get vs a name also, and go syghte agaynst the
F Hethen that are round about vs. So they gaue their hooke a commaundement, and wente towarde Jamnia. Then came Gorgias and his menne oute of the citie, to fight agaynst them: Josephus also and Asarias were chased vnto the borders of Jewrye, and there were slayne that day of the people of Israel. .ij. M. men: so that there was a greate miserie among the people, and al because they wer not obedient vnto Judas and his bryethren, but thought they should quite theym selues manfullye. Neuerthelesse they came not of the seede of these men, by whom Israel was helped. But the menne that were with Judas, were greatly commended in the sight of all Israel and al Heathen, wheresoener their name was heard vpon, and the people came vnto them, bidding them welcome. After this wente Judas forth with his bryethren, and foughte agaynst the chyldren of Esau, in the lande that lyeth towarde the South, where he wanne the city of Hebron, and the townes that lye beside it: and as for the walles and towres rounde about it, he bent them by. Then remoued hee to go into the lande of the Philistines, and went throug Samaria. At the same time were there many priestes slaine in the battayle, which wilfully and without aduise-ment went out for to fight to get the hony. And when Judas cam to Azot in the Philistines lande, he brake downe their altars, bent their images of their ydolles, spoyled the citie and came agayne into the land of Judas.

2 mac. 5. b

Deu. 6. a

The .vi. Chapter.

N Owe when king Antiochus traupled throug the hygge countreys, he heard that Cle- mas in Persia was a noble and plenteous Citie in siluer and golde, and that there was in it a very riche temple: where as were clothes, cote armours, and shieldes of golde, whiche

Alexander the soon of Philip king of Macedonia (that reigned firste in Greeke lande) had lette behinde him. Wherfore he went about to take the citie and to spoyle it, but he was not able: for the citizens were warned of it, and foughte with him. And so he fled and departed with great heauyness, and came agayne into Babylon. Wherouer there camme one whiche broughte him tydings in Perside, that his hostes whiche were in the land of Juda, were dyuen away, and howe that Iudas wente south firste with a great power, and was dyuen away of the Jewes: howe that they had won the victorie, and gotten great goodes out of the hostes that perished, howe they had broken downe the abominacion, which he set by vpon the altar at Jerusalem, and fenced the Sanctuary with hye walles like as it was afore: yea, and Bethsura his Citie also. So it chanced, that when the king had heard these wordes, he was afraid, and grieved verie sore. Wherfore he laide him downe vpon his bed, and fell sicke for verie sorowe: and al because it had not hap- pened as he had drysed. And there continued he long, for his grieve was euer more and more, so that he saw he must nedes dye. Wherfore he sent for his frendes, and sayde vnto them: the scope is gon fro mine eyes, for the verie sorowe and vexation of heart that I haue. For when I consider in my mynde the great aduersitie that I am come vnto, and the floods of heauens which I am come in, where as afore tyme I was so mery, and so greatly sette by (by reason of my power.) Agayne, consideringe the euill that I haue don at Jerusalem, from whence I toke al the riches of gold and siluer that were in it, and sent to fetch away the inhabitours of Jewrye without any reason whye: I knowe that these troubles are com vpon me for some cause. And beholde, I must dye with gret sorow in a strange land. He called he for one Philippe a frend of his, whom he made ruler of his realme,

gane him the crowne, his roabe, and his ring, that he should take his sonne Antiochus vnto him, and bringe him C
vnto him, that he might reygne him selfe.

1 MAC. 9. 9. • So the kinge Antiochus died there, in the hundred fortye and nine yeare. When Lysias knewe that the kinge was deade, he ordeyned Antiochus his sonne, whom he hadde broughte vnto, to reygne in his fathers steade, and called him Eupator. Howe they that were in the castell at Ierusalem kept in the Jewes rounde aboute the Sanctuarie, and soughte euer styl to dooe theym harme, for the strengthe-ninge of the Heathen. Wherfore Judas thought to destroy them, and called all the people together, that they might laye siege vnto them. So they came together in the hundred and fortye yeare, and beseged them, laying forth their ordinaunce and instrumentes of warre. Then certayne of them, that were beseged went forth, vnto whom some godly men of Israel toped them selues also, and wente vnto the kinge, saying: Howe longe will it be, or thou punish and auenge our brethren? We haue euer bene minded to do thy father seruice, to walke in his statutes, and to obey his commaundementes: Therefore our people fell from vs, and wheresoeuer they found any of vs, they slew them, (and spoyle our inheritance) and they haue not onely medled with vs, but with our countreis: and behold this day we thy besieging the castell at Ierusalem, and haue made by the stronge D holde in Bethsura. And yf thou doest not puenente theym righte soone, they will do moze then these, and thou shalt not be able to overcome them. When the kinge heard this, he was very angry, and called all his frendes the capitaynes of his footemen, and of all his hoysmen together. He hired men of warre also out of other realmes, and out of the Isles of the sea, which came vnto him. And the number of his host was an hundred thousande footemen, and thientie thousande hoysmen, and thre and thirty Elephantes well ex-

ercised to battayle. • These came thorough Idumea vnto Bethsura, and besieged it a longe season, and made diuerse instruments of warre against it. But the Jewes came oute, and byente theym, and fought lyke men. Then departed Judas from the castell at Ierusalem, and remoued the hooste towarde Bethzacharan ouer agaynst the kinges armye. So the kinge arose before the daye, and broughte the power of his hooste into the waye to Bethzacharan, where the hoostes made theym readye to the battayle, blowinge the trompets. And to prouoke the Elephantes to fyghte, they shewed theym the sappe of redde grapes and mulberies. And deuyded the Elephantes amonge the hooste, so that by euerye Elephante, there stode a thousande menne well harnessed, and helmettes of Steele vpon their heades: Yea, vnto euerye one of the Elephantes also, were ordeyned fyue hundred hoysmen of the beste, whych wayted of the Elephante, goynge where so euer he wente, and departed not from him. Euerye Elephante was couered with a strong tower of wodde, where vpon were twoe and thyrtye balcunte menne, with weapons to fyghte, and within was a manne of Inde to rule the beaste. As for the remnaunte of the hoysmenne, he sette theym vpon bothe the sydes in twoe partes with trompettes, to prouoke the hooste, and to sterre vnto suche as were nowe in the armye. And when the Sunne shone vpon their shieldes of golde, and Steele, the mountaynes glistered agayne at theym, and were as bright as the cressettes of fyre. The kinges hooste also was deuided, one parte vpon the hye mountaynes, the other lowe beneath, so they wente on taking good heede, and keeping their order. And all they that dwels in the lande, were asfayde at the noyse of their hooste, when the multitude wente forth, and when the weaponnes smote together, for the hooste was bothe greate and myghtye. Judas

The.i.booke

das also and his hoste entred into the battayle, and slewe .vi. C. men of the kinges army. Nowe when Cleasur the sonne of Saura did see one of the Elephantes deckte with the kinges badge, and was a moze goodly beast then the other: he thoughte the king shoulde be vpon him, and peopard him scife to deliuer his people, and to get him a perpetuall name. Wherefoze he ranne with a corage vnto the Elephante in the myddest of the hooſte, smytynge theym downe of bothe the sydes, and slewe many about him. So went he to the Elephantes feete, and gat him vnder him and slewe him, then fell the Elephante downe vpon him, and there he dyed. Judas also and his men seying the power of the king and the mightie violence of his hooſte, departed from theym. And the kinges army wente by agaynst them toward Ierusalem, and pitched their tents in Ierwoy belyde mount Sion. Moreover, the kinge toke truce with them that were in Bethsura. But when they came oute of the citie (because they had no victayles within, and the lande laye vntilled) the king toke Bethsura, and set men to kepe it, and turned his host to the place of the sanctuary, and layed siege to it a great whyle. Where he made all maner ordynaunce, handebowes, syp darteres, rackettes to caste stones, scorpions to shoote arrowes, and slinges. The Jewes also made ordynaunce agaynst theirs, and fought a long season. But in the citie there were no victayles, for it was the seuenth yere of the wars and those heathen that remayned in Ierwoy, had eaten by all their share. And in the Sanctuarpe were fewe men left, for the hunger came so vpon them, that they were scatered abrode euery man to his owne place. So whē

1 mac. 4.6
2 mac. 11
and, 15. d
F
2. ma. 6. b

Asias heard that Philippe (whom Antiochus the kinge whyle he was yet liuing, had ordyned to bringe by Antiochus his sonne, that he might be kinge) was come agayne oute of Persia and Media with the kinges hooſte, and thoughte to obtayne the

kingedome. He gat him to the kinge in al the haste, and to the captaynes of the hoste, and sayd: we decrease dayly, and our victayles are but small. Againe the place that we laye siege vnto, is verpe stronge, and it were our part to see for the realme. Let vs agree with these men, and take truce with them, and with all their people, and graunt them to lyue after their lawe, as they dyd afore. For they be greued, and do all these thinges agaynst vs, because we haue despised their lawe. So the king and the princes were contente, and sent vnto them to make peace, and they receaued it. Nowe when the kinge and the princes had made an othe vnto them, they came out of the castel, and the king went by to mount Sion. But when he sawe that the place was well fenced, he brake the othe that he had made, and commaunded to destroy the wall rounde about. Then departed he in all the haste, and retourned vnto Antioche, where he found Philip hauing dominion of the citie. So he fought agaynst him, and toke the citie agayne into his handes.

The. vii. Chapter.

In the. Cii. yere came Demetrius the sonne of Seleucus from the citie of Rome with a small compaignie of men, vnto a citie of the sea coast, and there he bare rule. And it chaunced, that when he came to Antioche the citie of his progenitours, his hooſte toke Antiochus and Asias to bringe them vnto him. But when it was tolde him, he sayd: let me not see their faces: So the hoste put them to death. Now when Demetrius was set vpon the trone of his kingdome, there came vnto him wicked and vngodly men of Irael, whose captayns was Alcimus, that would haue bene made hye prieste. These men accused the prople of Irael vnto the kinge, saying: Judas and his brethren haue slayne thy frendes, and driven vs out of our owne land. Wherefoze, send now some man (to whom thou geneſt credence) that he may goo and see all the

demetrius

destruction, which he hath done vnto vs and vnto the kynges lande, and let him be punished with all his frendes and fauourers. Then the king chose B Bachides a frende of his, which was a man of great power in the realme (beyond the great water) and saythfull vnto the king, and sent him to see the destruction that Judas had done. And as for the wicked Alcimus, he made him hie priest, and commanded him to be auenged of the children of Israel. So they stood by, and came with a greate hooste into the lande of Juda, sending messengers to Judas and his brethren, and speakinge vnto them with peaceable wordes: but vnder disceate. . Therefore Judas & his people beleued not their sayinge, for they sawe that they were come with a greate host. After this came the scribes together vnto Alcimus and Bachides, trusting the beste vnto them. And first the Asideans required peace of them, saying: Alcimus the priest is come of the seide of Baran, howe can he disceane vs? So they gaue theym loving wordes, and swooze vnto them, and sayde: we will do you no harme, neyther your frends, and they beleued the. But the very same day toke they ly. men of them, and slew them, according to the wordes that are writtten. . They haue caste the fishes of the sayntes, and shed their blood rounde aboute Jerusalem, and there was no man that would bury them. So ther came a greate feare and dreade amonge the people, sayinge: There is neyther truth nor righteousness in them, for they haue broken the appoyntmente and othe that they made. And Bachides remoued his hooste from Jerusalem, and pitched his tente at Betze: where he sent forth, and toke many of them that had forsaken him: he slew many of the people also, and cast them into a great pit. Then committed he the land vnto Alcimus, and left men of warre with him to helpe him, and Bachides him selfe wente vnto the king. And thus Alcimus defended his selfe with goodde, and all suche as

vexed Israel, resorted vnto him: In so much that they obtayned the lande of Juda, and did muche euill vnto the Israelites. Now when Judas sawe al the mischefe that Alcimus and hys company had done (yea, moze then the heathen themselves) vnto the Israelites: he went forth rounde about all the borders of Iewoye, and punished those vnfaithfull rennegates, so that they came no moze out into the countrey. So when Alcimus sawe that Judas and his people had gotten the vpperhand, and that he was not able to abide them: he wente agayne to the king, and sayde all the worst of them that he coule. Then the kinge sente Pacanoz, one of his chiefe Princes (which bare euill will vnto Israel) & commaunded him that he should bitterly destroy the people. So Pacanoz came to Jerusalem with a gret host, & sent vnto Judas and his brethren with frendly wordes (but vnder disceate) saying: there shalbe no war betwixt me & you: I will come with a few me, to see how ye do, with frendship. Upon this he came to Judas, & they saluted one another peaceably: but & enemies were appointed to take Judas by violence. Nevertheless, it was told Judas that he came vnto him but vnder disceate: wherefore he gatte him awaye from him, and would see his face no moze. When Pacanoz perceyued, that his counceyl was bewrayde, he wente out to fight against Judas, beside Ephrasim, where ther were slain of Pacanozs host. 5000. me: & & residue fled vnto & castel of Dauid. After this came Pacanoz by vnto mount Sion, & & priestes with the elders of & people went forth to salute him peaceably, & to shewe him the burnt sacrifices that were offred for the king. But he laughed them & the people to scozne, mocked them, defiled their offerings, & spake disdainfully, yea & swooz, in his wrath saying: . If Judas and his hooste bee not deliuered nowe into my handes, as soone as euer I come agayne (and farwell) I shall burne by his house.

D
2. mac. 19

2. mac. 14

3. 119. with

The .i. booke

With that wente he oute in a greate anger. Then the Priestes came in, and shode befoze the altar of the temple, weeping, and sayinge. • For so muche as thou (O LORD) hast chosen this house, that thy name mighte be called vppon therein, and that it shoulde be • an house of prayer, and petition for thy people: Wee auenged of this man and his hoolle, and lette theym be slayne with the swearde, remember the blasphemyes of theym, and suffer theym not to continue anye longer. When Hycanos was gone from Jerusalem, he pitched his tente at Bethozon, and there an hoste met him out of Siria. And Judas came to Bdarla with thye thousande men, and made his prayer vnto God, sayinge: O Lord, • because the messengers of king Senacherib blasphemed thee, the Angell wente forth, and slewe an hundred fourscore and fyue thousande of them. Euen so desktrope thou this hoste befoze vs to daye, that other people maye knowe howe that he hath blasphemed thy Sanctuary, & punishe him according to his maliciounes. And so the hostes stroke the field, the thirtene daye of the Moneth, • Adar: and Hycanos hoste was discomfited, • & he him selfe was fyrst slayne in the battell. When Hycanos men of warre sawe that he was killed, they cast away their weapons, and fled: but the Jewes folowed vpon them an whole dayes iourney, from Bazer vnto Gazara, blowing with trompets, and makinge tokens after them. So the Jewes came forth of al the towncs ther about, and blew out their horns vpon them, and turned agaynst the. Thus were they al slayne and not one of them left. They then tooke their substance for a praye, and smote off Hycanos hed, and his right hand (• which he held vpon proudly, & brought it with them, and hanged it vpon a tree in Jerusalem. Wherefore the people were exceedingly reioyced, and passed ouer that day in great gladnes. And Judas ordayned, that the same

day (namely the thirtenth daye of the month Adar) shoulde be kept in mirth every yere. Thus the lande of Juda was in rest a litle while.

The. viij. Chapter.

Iudas hearde also the same of the Romaynes, that they were mighty and valeaunt men, and agreeable to all thynges that are required of theym, and make peace with all men, which come vnto them, and howe they were daughtie men of strength. Besides that it was tolde him of their battayles, and noble actes which they did in Galacia, howe they had conquered theym, and broughte theym vnder trybute and what great thinges they had done in Spayne: howe that with their wisdom and sober behauiours they had won the mynes of siluer and golde that are there, and obtayned all the land, with other places farre from them: howe they had discomfited and slayne downe the kinges that came vpon them, from the bittermoste parts of the earth, and howe other people gaue them tribute every yere. Howe they had slayne and ouercome Philip and Perles kynges of Cethim, and other mo (in battayle) whiche hadde broughte theyr ordinaunce agaynst theym: howe they discomfited great Antiochus king of Asia (that would needes fighte with theym) hauinge an hundred and twentye Elephantes with horsemenne, charettes, and a verye greate hoolle: howe they tooke him selfe alive, and ordeyned him with suche as shoulde rygne after him) to paye theym a greate tribute: • Yea, and to finde theym good sureties and pledge: besides all this, howe they hadde taken from him India, Media, and Lidia (his best landes) and geuen theym to kinge Eumenes: Agayne, howe they perceauinge that the Greeces were comminge to vex theym: sente agaynst theym a captayne of an hoolle, whiche gaue theym battayle, and slew many of them,

hadde awaye their wyues and chil-
 dren captiue, spoiled theym, tooke
 possession of theyr lande, destroyed
 theyr stronge holdes, and subdewed
 them to be theyr bondemen, vnto this
 daye. Moreover, howe that as for o-
 ther kyngdomes and Isles whiche
 sometyme withstoode theym, they de-
 stroyed them, and brought them vnder
 theyr dominion, But helpe euery
 theyr owne frendes, and those that
 were confederate with them, and con-
 quered kingdomes both farre and nye,
 and that whosoever hearde of theyr
 renowne, was afrayde of theym: for
 whome they woulde helpe to theyr
 kingdomes, those reigned: and whom
 it liked not them to reygne, they put
 him downe. And howe they were
 come to great preeminence, hauinge
 no kyng amonge theym, neyther any
 man clothed in purple, to be magni-
 fied there throughe, but had ordeyned
 them selues a Parliament, wherein
 there satte thre hundred and twen-
 ty Senators daylye vppon the
 counsaile, to dispatche euery the busi-
 nesse of the people, and to keepe good
 order. And howe that euery yere they
 choose a Mayre, to haue the gouer-
 nance of all their lande, to whome
 euery man was obediende, and there
 was neyther euill will nor dissention
 among them. Then Judas chose Eu-
 polemus the sonne of Jacob, and Ja-
 son the sonne of Eleazar, and sente
 them vnto Rome for to make frend-
 shippe and a bonde of loue with
 them, that they mighte take frome
 them the bondage of the Grekes, for
 the Jewes sawe that the Grekes
 woulde subdue the kingdome of Is-
 rael. So they wente vnto Rome (a
 verye greate iourneye) and came into
 the Parliamente, and sayde: Judas
 Machabees with his brethren, and
 the people of the Jewes hath sente
 vs vnto you, to make a bond of frend-
 shippe and peace with you, and ye to
 note vs as your louers and frendes.
 And the matter pleased the Romaynes
 right wel, wherefore it was written
 by of the which the Romaynes made

a wyrtynge in Tables of brasse, and
 sente it to Jerusalem: that they
 myghte haue by them a memoztail of
 the same peace and bonde of frend-
 shippe after this manner: God saue
 the Romaynes, and the people of the
 Jewes, both by sea and by lande, and
 keepe the swerde and enenmye from
 them for euermore. If there comme
 any warre vpon the Romaynes
 for any of their frendes throughe-
 oute all theyr dominion, the people
 of the Jewes shall helpe theym (as
 the tyme requirerth) and that with
 all theyr hartes. Also they shall ney-
 ther geue nor sende vnto theyr enne-
 mies victualles, weapons, money,
 nor shippes: but fulfill this charge
 at the Romaines pleasure, and take
 nothinge from them therfore. As
 gayne, yf the people of the Jewes
 happen firste to haue warre, the Ro-
 maynes shall stande by theym with a
 good will, accordeinge as the tyme
 will suffer. Neyther shall they geue
 vnto the Jewes enemies, victuals,
 weapons, money, nor shippes. Thus
 are the Romaines contente to do, and
 shall fulfill their charge withoute
 any discrepte. Accordeinge to these
 articles, the Romaynes made the
 bonde with the Jewes. Howe af-
 ter these articles (sayde they) yf anye
 of the parties will put to theym,
 or take anye thinge from them: they
 shall dooe it with the consente of
 both: and whatsoeuer they adde vn-
 to them, or take from them, it shall
 stande fast. And as touching the euill
 that Demetrius hath doone vnto the
 Jewes, we haue written vnto him,
 sayinge: wherefore layest thou thy
 heauy yoke vpon the Jewes our
 frendes and louers? If they
 make any complaint of the
 againe vnto vs, we shal
 defende theym, and
 fight with thee,
 by sea and by
 lande.

The .i. Booke

2 mac. 7.6

In the wienne season when Demetrius hearde that Antiochus and his hoolste was slayne in the fiede, he proceeded further to sende Bachides and Alcimus agayne into Jewrye and those that were in the right wing of his hoolste with them. So they wente forth by the waye that leadeth vnto Galgala, and pitched theyr tentes before Bethsai, which is in Irbellis, and wanne the Citie, and slew muche people. In the fyfthe Moneth of the hundred, fiftie and two yere, they broughte theyr hoolste to Ierusalem, and rose vp, and cam to Betea, with twenty thousande foote menne, and two thousande horsmen. Nowe Judas had pitched his tente at Aysa, with thre thousande chosen menne. And when they sawe the multitude of the other armye that it was so great, they were sore afrayde, and manye conueyed theym selues oute of the hoolste. In so muche that there abode no mo of theym but epyght hundred menne. When Judas sawe that his hoolste sayled him, and that he muste needes fighte, it brake his hearte, that he had no time to gather theym together: wherefore the man was in extream trouble. Nevertheless, he sayde vnto them that remained with him: Up, let vs go agaynst our enemyes, peradventure we shalbe able to fight with them. But they woulde haue stopped him, sayinge: we shall not be able, therefore lette vs nowe saue our lyues, and tourne agayne to our brethren, and then will we fight agaynst them, for we are here but fewe. And Judas sayde: God forbidde that we shoulde flee from them. Wherefore, yf oure tyme be come, let vs dye manfully for our brethren, and let vs not shayn our honor. Then the host remoued out of the tentes and stode agaynst them. The horsmen were deuyded in two partes: the slinger wasters and archers went before the hoolste, and all the myghty menne were foremost in the fild. Bachides his selfe was in the

right winge of the battayle, and the hoolste dyde nye in two partes, and blew the trompettes. They of Judas syde blew the trompettes also, and the earth shoke at the noyse of the hoolstes, and they stroke a fiede from the mores till night. And when Judas sawe that Bachides hoolste was strongest of the right side, he toke with him all the hardye menne, and brake the righte winge of their order, and folowed vpon them vnto the mount Azot. Nowe when they which were of the left winge, sawe that the ryghte syde was discomfite, they persecuted Judas and them that were with him. Then was there a sore battayle; for manye were slayne and wounded of bothe the parties. Judas also him selfe was killed, and the remnaunte fledde. So Jonathan and Simon tooke Judas their brother, and buried him in his fathers sepulchre in the Citie of Modin. And all the people of Israel made great lamentation for him, and mourned longe, sayinge: Alas, that this woode they shoulde be slayne, which deliuered the people of Israel. As for other thinges pertayninge to the battayles of Judas, the noble actes that he didde and of his woode, they are not witten, for they were verie manye. And after the deathe of Judas, wicked menne came vp in all the coastes of Israel, and there arose all suche as woode vngodlynesse. In those dayes was there a great dearth in the lande, and all the countrey gaue oute theym selues, and theirs, vnto Bachides. So Bachides chose wicked menne, and made them lordes in the lande. These soughte oute, and made searche for Judas frendes, and brought them vnto Bachides which auenged him selfe vpon them with greate dyspyte. And there camme so great trouble in Israel, as was not since the tyme that no prophete was sene there. Then came al Judas frendes together, and said vnto Jonathan for so muche as thy brother Judas is deade, there is none like him

3. ill.

to god forth agaynst our enemies a-
gaynst Bachides, and suche as are ad-
versaries vnto our people. Wherefore,
this daye we chose thee for him, to be
our Prince and Captayne, to order
our battayle. And Jonathan tooke
the gouernance vpon him at the same
tyme, and ruled in steede of his bro-
ther Judas. When Bachides gatte
knowledge thereof, he soughte for to
sleie him. But Jonathan and Simon
his brother, perceauing that, fledde
into the wilbernesse of Chycua with
all their compagne, and pitched their
tentes by the water poole of Asphar.
Which when Bachides vnderstoode,
he camme ouer Iordane with all his
D host vpon the Sabbath daye. Now
had Jonathan sent his brother John
(a Captayne of the people) to praye
his frends, the Nabuthites, that they
would lende them their ordinaunce,
for they had muche. So the children
of Iambxi came out of Madaba, and
tooke John and all that he hadde, and
went their way withall. Then came
word vnto Jonathan and Simon his
brother, that the children of Iambxi
made a great marpage, and brought
the byrde from Madaba with greate
pompe. For she was daughter to one
of the noblest princes of Canaan.
Wherefore, they remembred the bloud
of John their brother, and went vp,
and hydde theym selues, vnder the
shadowe of the mountayne. So they
lyfte vpp their eyes, and looked, and
beholde, there was muche a doo, and
greate repayre: for the bydegroome
camme forth, and hys frendes, and
his brethren mette them with sym-
panies, instrumentes of musyke, and
many weapons. Then Jonathan,
and they that were with him, roale
out of their lurkinge places agaynst
theym, and slewe many of theym. As
for the remnant, they fledde into the
mountaynes, and they toke all their
insturme. Thus the mariage was
turned to mourning, and the noyse of
theyr melode into lamentation. And
so when they hadde auenged the

blonde of their brother, they turned
agayne vnto Iordan. Bachides hea-
ringe this, came vnto the verve bor-
der of Iordane with a greate power
vppon the Sabbath daye. And Jo-
nathan sayde to his compagne: Lette
vs gette vpp, and fyghte agaynst our
enemies. For it standeth not with
vs to dape, as in time passe: Beholde,
oure enemyes are in our waye, the
water of Iordan vppon the one syde
of vs, with bankes, fennes, and wod-
des of the other syde, so that there is
noo place for vs to departe vnto.

• Wherefore, crye nowe vnto heauen,
that ye maye be deliuered from the po-
wer of youre enemies. So they
strooke the battayle. And Jonathan
stretched oute his handes, to smyte
Bachydes, but he fledde backward.
Then Jonathan, and they that were
wth hym, leapte into Iordan, and
swymmed ouer Iordane vnto him,
and there were slayne of Bachydes
syde that day a thousand men. Ther-
fore Bachydes with his holle tour-
ned agayne to Ierusalem, and buylt
vpp the Castellles and strong holdes
that were in Ieswy, Jericho, Ema-
us, Bethozon, Bethell, Chamna-
ta, Phara, and Copo, with highe
walles, with portes, and with loca-
kes, and sette menne to keepe theym,
that they mighte vse their malice vpon
Israell. He walled by the citie
Bethsura, Gazarah, and the castell of
Ierusalem also, and prouided theym
with men and vitayles. He toke also
the chiefe mens sonnes in the coun-
trei for pledges, and put them in the
Castell at Ierusalem to be kepte. Af-
terwarde, in the hundred, fyttye and
thre yere in the seconde moneth Al-
cimus commaunded, that the walles
of the innermoste Sanctuary shoulde
bee destroyed, and the buyldinges of
the Prophetes also. And when he
beganne to destroye theym, the
thinges that he wente aboute,
were hyndered: For he was smitten
with a palsey, and his mouth
shut, so that he could no more speake.

1. ps. 108
1 mac. 2.1

nor commande anye of his hostes: concerninge hys busynesse. Thus dyed Alcimus in greete myserte, at the same tyme. And when Bachides sawe that Alcimus was deade, hee tourned agayne to the kinge, and soo the lande was in reste two yeaeres. Then all the vngodlye men helde a counsaile, sayinge: Beholde Ionathas and his compagne are at ease, and dwell without care. Wherfoze lette vs bringe Bachides hither, and hee shall take theym all in one nyght. Soo they wente and gaue Bachydes thys counsaile, whiche arose to come with a greate hoste, and sente Letters ppyrpye too his adherentes, whiche were in Iewrye, to take Ionathas, and those that were with him, but they mighte not, for the other hadde gotten knowldege of their decyue. And Ionathas tooke fyfthe menne of the Countrey (whiche were the ryngeladers of theym, and slew theym. Then Ionathas and Symon with their company departed vnto the Citie Bethbessen, whiche lyeth in the Wildernesse, and repayred the decyue thereof, and made it stronge. When Bachides knewe this, hee gathered all his hoste, and sente woorde to theym that were of Iewrye. Then came hee, and layde syege to Bethbessen, and fought agaynst it a longe season, and made Instrumentes of warre. Nowe Ionathas lefte his brother Symon in the Citie, and wente forth him selfe into the Countrey, and came with a certayne number, and slewe Abares and his bretherene, and the chylderne of Bhaseron in their tentes, so that he beganne to be strong, and to increase in power. As for Symon, and his compagne, they wente oute of the Citie, and brynte bype the Instrumentes of warre, and fought agaynst Bachydes, and discomfited hym. And Bachydes was sooze deked, because his counsaile and traiaile was in vayne. Wherfoze hee was swioathe at the

wycked menne) that gaue him counsaile to come into their lande, and slew manye of them. Thenne purposed he with his compagne, to goe awayne into hys owne Countrey: wherof, whenne Ionathas hadde knowldege, he sente Ambassadors vnto hym, for to make praece with hym, and that he shoulde deliuer hym hys prysoners agayne. To the whyche, Bachydes consented gladly, and bidde accordyng to his desyre: yea, and made an othe, that he shoulde neuer doo him harme all the dayes of his lyfe. So he restoyed vnto him all the prysoners that he had taken oute of the lande of Iuda, and then tourned and wente his waye, into hys owne lande, neyther proceeded he anye further to come vnto the borders of Iuda. Thus Israell hadde noo moze warre. And Ionathas dwelte at Machemas, and beganne there to gouerne the people, and destroyed the vngodlye men out of Israell.

The.x.Chapter.

In the hundred and thre score yere came Alexander, the sonne of noble Antiochus, and tooke Ptolomats, whole Citiezens receaued hym, and there hee reygned. Whenne Demetrius hearde thereof, hee gathered an exceeding greate hoste, and wente forth agaynst hym to fyghte. Wherfoze Demetrius sente letters vnto Ionathas, with louinge wordes, and prayled hym greatlye. For he sayde: We will fyfthe make praece with hym, befoze hee bynde hym selfe with Alexander agaynst our ellen: hee shall remember the euyle that we haue done agaynst him, his brother and his people. And soo he gaue Ionathas leaue to gather a hoste, to make weapons, and to be confederat with him, and command the pledges that were in the castles

be deliuered vnto him. Then came
Jonathas to Jerusalem, and read the
letters in the audience of al the people
and of theym that were in the castell.
And therfore wer they soze afraid, be-
cause they heard that the king had ge-
uen him licence to gather an hoolle.
Thus wer the pledges deliuered vnto
Jonathas whiche restored them to
their elders. Jonathas also dwelt at
Jerusalem, and began to build bp, and
to repaye the citie, commaunding the
workmen to wall it, and the mounte
shon round about with free stone, to
be a strong hold, and so they did. As
for the heathen that were in the Ca-
stelles, whiche Barchides had made
by, they fled, so that euery mā left the
place, and went into his own countrey.
Only at Bethsura remained certayn
of the Jews, which had forsaken the
law and commaundements of God, for
Bethsura was their refuge. Nowe
when king Alexander herd of the pro-
mises that Demetrius had made vnto
Jonathas, and when it was tolde
him of the batailles and noble artes,
whiche he and his brethren had done,
and of the great trauples, that they
had taken, he sayd: where shal we find
suche a man? Well, we will make him
our friend, & be confederate with him.
Vpon this he wrote a letter vnto him,
with these wordes: King Alexander sa-
leth his brother Jonathas. We
haue herd of thee, that thou art a val-
iant man, & mete to be our friend: wher-
fore this day we ordeyn thee to be the
hype Prieste of the people, and to bee
called the kinges friend. (Vpon this
he sent him a purple clothinge, and a
croune of gold) that thou mayst con-
sider what is for our profit, and keepe
friendship toward vs. So in the se-
uenth moneth of the hundred & thre
score yere vpon the soleinne feast day
of the tabernacles, Jonathas put the
holy raiment vpon him. Then gathe-
red he an host, & made many weapons,
whiche when Demetrius hearde, hee
was mervailous soze, and said: Alas,
what haue we done, & Alexander hath
peruented vs in getting the friendship

of the Jewes, for his owne defence.
Yet will I write louingly vnto them
also, yea, and promise them dignities
and rewardes, that they may be of my
spede. wherbyon he wrote vnto them
these wordes. King Demetrius sen-
deth greetinge vnto the people of the
Jewes: wheras ye haue kept your co-
uenant towarde vs, and continued in
our friendship, not enclyring to cure
enemies, we wer glad when we herd
therof. wherfore remayne still, and be
faythfull to vs: and we shall well re-
compence you for the thinges that ye
haue don on our party, we shal release
you of many charges, and geue you
rewardes. And now I discharge you
and all the Jewes from trybutes, I
forgeue you the customes of salte, and
release you of the croune taxes, of the
third part of seide, & half of the frutes
of trees which is mine owne dewty.
These I leaue for you from this day
forth: so that they shall not be taken of
the land of Iuda, nor of the thre ci-
ties which are added ther vnto out of
Samarita and Galile, from this daye
forth for euermore, Jerusalem also
withall thinges belonging thereto,
shalbe holy and free, yea the tithes and
tributes shal pertaine vnto it. As for
the power of the castell whiche is at
Jerusalem, I remit and geue it vnto
the hype priest, that he may set in it such
men, as he shal chose to kepe it. I fre-
ly deliuer all the Jewes that are pri-
soners throughout all my realme, so
that euery one of them shalbe free fro
paying any tribute: yea, euen of their
cattell. Al the solempne feastes, Sab-
bothes, newe moones, the dayes ap-
pointed, the thre dayes before and af-
ter the feast, shalbe free for all the Je-
wes in my realme: so that in them no
man shal haue power to do any thing
or to moue any busynes agaynst anye
of them in any maner of cause. There
shal thirty thousand also of Jewes
be written by in the kinges hoste, and
haue their wages payde as all other
men of warre of the kinges shoulde
haue: and of them shalbe ordeyned cer-
taine to kepe the kinges strong holdes:
and

yea, and some of them shall be set ouer the kyngs busynesse, that they maye faithfully deale with the same. The Jewes also shal haue princes of their owne, and walke in their owne lawes, as the King hath commaunded in the land of Iuda. And the three cities that are fallen vnto Jewry, from the countrey of Samaria and Galilee, shalbe taken as Jewry, and be vnder one, nether be subiect to any strange Lord, but to the hyghe Priest. As for Ptolomais, and the lande pertayning thereto, I geue it vnto the Sanctuary at Ierusalem, for the necessary expenses of the holy thinges. Moreover, I will geue euery yere fiftene thousand Shickles of siluer out of the kynges checker (whiche pertayneth vnto me) to the worke of the Temple: yea, and looke what remayneth (whiche they that had our matters in hande in tymes past haue not payde) the same shall they geue vnto them also. And besydes all this, the fyue thousand Shickles, whiche they tooke yearly of the rentes of the Sanctuary, shal be longe vnto the Priestles, that doo seruice. Item, whosoener they be, that flee vnto the temple at Ierusalem, or within the libertyes therof, where as they are fallen into the kyngs danger for any maner of busynesse, they shalbe pardoned, and al the goodes that they haue in my realme, shal be free. For the buildinge also and repayinge of the worke of the Sanctuary, expenses shal be geuen out of the kynges Checker: Yea, and for the makinge of the walles rounde aboute Ierusalem, for the breakeing downe of the olde, & for the setting by of the strong holdes in Jewry, shall the costes and charges be geuen out of the Kynges Checker. But when Jonathan and the people hearde these woordes, they gaue no credence vnto theym, neyther receaued theym: for they remembred the great wickednes that he had done vnto Israell, and howe soze he hadde vexed them. Wherfore, they agreed vnto Alexander, for he was a prince that had delt frendly with them, & so they

stode by him alway. Then gathered king Alexander a gret host, & brought his army against Demetrius. So the two kynges stroke battayle together, but Demetrius host fledde, and Alexander folowed after, and fell vpon them. A mighty soze fielde was it, continuing til the Sun went down, and Demetrius was slayne the same daye. And Alexander sente Ambassadors vnto Ptolomee the King of Egypte with these woordes, saying: For so much as I am come agayne to my realme, and am set in the throne of my progenitours, & haue gotten the dominion, ouercommed Demetrius, conquered the land, and striken a fielde with him, so that wee haue discomfited bothe him and his hoste, and sytte in the throne of his kingdome. Lette vs nowe make frendshipp together, geue me thy daughter to wife: so shall I bee thy sonne in lawe, and bothe geue thee rewarde, and her great dignitie. Ptolomee the kinge gaue aunswere, saying: Happye bee the daye, wherein thou arte come agayne vnto the lande of thy Progenitours, and sette in the throne of thy kingdome. As nowe will I fulfill thy wytyng: but mete me at Ptolomais, that we maye see one another, & that I may mary my daughter vnto thee, according to thy desire. So Ptolomee wente out of Egypte with his daughter Cleopatra, and came vnto Ptolomais, in the. Cxij. yere: where kinge Alexander mette him, and he gaue Alexander his daughter Cleopatra, and maryed theym at Ptolomais, w great worship, like as a maner of kyngs is to be. The wyte king Alexander vnto Jonathan that he shold com & mete him. So he went notably vnto Ptolomais, and there he met the two kyngs, & gaue them gret presentes of gold and siluer, & sounde fauour in their sight. And there came together agaynst Jonathan certayne wicked men & ingracious persons of Israell, making complaintes of him, but the king regarded them not. As for Jonathan, the king commaunded

to take of his garmentes, and to clothe him in purple, and so they did. Then the king appoynted him to sytte by him, and sayde vnto his princes: Go with him into the myddest of the Citie, and make a proclamation, that no man complayne agaynst him of anye matter, and that no man trouble him for any manner of cause. So it happened, that when his accusers sawe the worship whiche was proclaymed of him, and that he was clothed in purple, they fled euerychone. And the king made much of him, wrote him among his chiefe frendes, made him a Duke, and partaker of his dominions. Thus Jonathan went againe to Jerusalem with peace and gladnes. In the cixth. yere came Demetrius the son of Demetrius from Creta into his fathers land: wherof when Alexander heard tell, he was right sope, and returned vnto Antioch. And Demetrius chose Apollonius, (whiche had the gouernance of Celosiria) to be his capitaine. So he gathered a great host, and came vnto Iamnia, and sent word vnto Jonathan the hye priest, saying: Warrest thou withstand vs thy selfe alone? As for me, I am but laughed to scorn and shamed, because thou proudest thy strength agaynst vs in the mountains. Now therfore, if thou trustest in thine owne strength, come downe to vs into the playne fieldes, and there lette vs proue our strength together, thou shalt finde, that I haue valiant men of war with me, and shalt knowe whom I am, and the other that stande by me. Whiche say, that your foote is not able to stand before our face, for thy fathers haue bene wise chased into their owne land. And now, howe wilt thou be able to abide so great an host of horsemen and footemen in the field whereas is nether rock, stone nor place to fle vnto? When Jonathan heard the woozders of Apollonius, he was moued in his mind: wherfore he chose x. thousand men, and went out of Ierusalem, and Simon his brother met him for to helpe him. And they pitched their camp at Joppa, but the citie kept him

forth, for Joppa was an hold of Apollonius. Then Jonathan laid siege to it, and they that were in the Citie, for very feare let him in, and so Jonathan wanne Joppa. Apollonius hearing of this, toke thre thousand horsemen with a great hoste of fote, and wente as thoughe he woulde go to Azotus, and came immediately into the playne field, because he had so many horsemen and put his truste in them. So Jonathan folowed bypon him to Azotus, and ther they stroke the battell. Now had Apollonius left a thousand horsemen behind them priuely in the tents. And when Jonathan knew that such wayte was layde behinde theym, they wente round about the enemies hoste, and shot dartes at the people from the morning to the euening. As for Jonathanas people, they kepte their order as he had commaunded them, and the enemies horses were euer labouring. Then brought Simon forth his host and set them agaynst the footemen. For the horsemen were weery already. So he discomfited them, and they fledde. And they that wer scatred in the field, gat them to Azotus, and came into the Temple of Dagon their Idoll, that they mighte there saue their lues. But Jonathan set fyre vpon Azotus and all the Cities rounde aboute it, and toke their goodes, and bent by the temple of Dagon with all them that were fledde into it. Thus were slaine and bent welnie. viij. M. men. So Jonathan removed the hooste from thence, and brought theym to Ascalon, where the men of the citie came forth and met him with greates worship. After this went Jonathan and his hooste agayne to Jerusalem, with great substance of good. And when kinge Alexander hearde these thinges, he thought to doo Jonathan more worshippe, and sente him a collar of golde, as the vse is to be giuen vnto suche as are of the kinges nexte bloude. He gaue him also the Citie of Acaron, with the landes belonginge therto in possession.

Ch

1 mac. 13

The. xi. Chapter.

AND the kinge of Egypte gathered an hoste (like the lande that lyeth vpon the sea shoze) and manye shippes, and wente about through the disceate to obtayne the kingdome of Alexander, and to tope it vnto his owne realme. Vpon this he toke his iourney into Syria, and was letten into the Cities, and men came forth to mete him: for king Alexander had commaunded them so to do, because he was his father in lawe. Now whē Ptolome entered into any Citie, he left men of war to kepe it, & this he did throughout all the cities. And when he came to Azotus, they shewed him the temple of Wagon, & Azotus that was byente bp, with the other things which were destroyed, & dead bodyes caste abrode, & the graues that they had made by the waye syde, for suche as were slayne in the fye. And told the king that Jonathan had done all these thinges, to thintente they might get him euill wil. But the king said not a word therto. And Jonathan met the king with great honoz at Ioppy, where they saluted one another, and toke their rest. So whē Jonathan had gon with the king vnto a water that was called Cleutherus, he turned agayne to Jerusalem. Nowe Ptolome had gotten the dominion of the cities vnto Seleucia vpon the sea coast, ymagining wicked counceils against Alexander, and sente Ambassadors vnto Demetrius, saying: Com let vs make a bond betwixt vs, so shal I geue thee my daughter that Alexander hath, and thou shalt reygne in thy fathers kingedome. I repent that I gaue Alexander my daughter, for he goeth about to slay me. And thus he flaundered Alexander, because he wold haue had his realme. Thus he tooke his daughter from him, gaue her vnto Demetrius, and forsoke Alexander, so that his malice was openly known. And Ptolome came to Antioch, where he set two crownes vpon his owne head, the crowne of Egypt and of Asia. In

the mean season was king Alexander in Celicia, for they that dwelt in those places rebelled against him. But whē Alexander herd of this, he cam to war agaynst him. So king Ptolome brought forth his hoste, and met him with a mighty power, and chased him away. Then fled Alexander into Arabia, ther to be defended, and king Ptolomes honoure increased. And Jonathan the Arabian, smote of Alexanders head, and sent it vnto Ptolome. But the third day after, dyed king Ptolome him selfe, and they whom he had sette in the strong holdes, were slayne of those that were within the cities. And Demetrius reigned in the hundred and seuen and sixtie yere. At the same tyme gathered Jonathan them that were in Jewry, to lay siege vnto the castell, whiche was at Jerusalem, and so they made many instruments of warre against it. Then went thre certayne vngodly persons (which hated their owne people) vnto king Demetrius, and told him that Jonathan besieged the castell. So when he heard it, he was angry, and immediately came vnto Ptolomais, and wrote vnto Jonathan, that he should not lay siege to the castell, but come and speake with him in all the hast.ouerthels, whē Jonathan heard it, he commaunded to besiege it. He chose also certaine of the elders and priestes of Israel, and put him selfe in the perill, and tooke with him golde, silver, clothing, and diuerse presents, and went to Ptolomais vnto the king, and found him gracious. And though certayne vngodly men of his owne people made complayntes vpon him, yet the king intreated him, lyke as his predecessours had done before, and promoted him in the sight of all his frendes, confirmed him in the hye priesthode, with all the worshippe that he had afore, and made him his chiefe frend. Jonathan also desired the king, that he wold make Jewrye free, with the thre head cities of Samaria, and the landes pertayning therto: Vpon this did Jonathan promise him, iij. C. talentes, wherewith

the kinge consented, and gaue Jona-
thas writing of the same, conteyning
these wordes: king Demetrius sen-
deth greeting vnto his brother Jona-
thas, and to the people of the Iewes:
we sende you here a copie of the letter
whiche we did write vnto our elder
Lathenus, concerninge you, that ye
D should knowe it. King Demetrius
sendeth greeting vnto Lathenus his
elder. For the faythfulness that our
frendes the people of the Iewes kepe
vnto vs, and for the louinge kindnes
whiche they beare towards vs, we are
determined to do them good. Wherfor
we ordeyne all the coastes of Iewry
with their cities, Iudida and Rama-
tha (whiche are added vnto Iewry fro
Samaria) and all the landes partey-
ning thereunto, to be freely separated
for such as do sacrifice in Ierusalem:
both concerning the paymentes whi-
che the kinge tooke yere by yere, and
the frutes also of the earthe and
trees. As for other tithes and tributes
that belonged vnto vs, we discharge
them thereof from this time forth. In
like maner we graunte vnto them all
the customes of salt and crown taxes,
whiche were brought vnto vs. And
this freedom shall they haue firme and
stedfast, from this time forth for euer-
more. & herfore see that ye make a co-
pye of these our letters, and deliuer it
vnto Jonathas, that it maye be kepte
e vpon the holy mount in a conuenient
place. After this, when Demetrius
the kinge sawe that his lande was in
rest, and that no resistance was made
him, he sente away all his hooft, euery
man to his owne place, excepte an ar-
mye of straungers, whom he brought
from the Iles of the Greathen, wher-
foze all his fathers hooft had euill
will at him. • Howe was there one
Triphon (that had bene of Alexan-
ders part afore) whiche when he sawe
that all the hooft murmured agaynst
Demetrius, he went to Eumael the
Arabian (that brought by Antiochus
the sonne of Alexander) and laye soze
vpon him, to deliuer him this yonge
Antiochus, that he might regyne in

his fathers steade. He tolde him also,
what great euill Demetrius had done
and how his men of warre loued him
not, and so remayned there a long sea-
son. And Jonathas sente vnto kinge
Demetrius, to daine them out whiche
were in the castell at Ierusalem, and
in the other refuges, for they did Is-
raell greate harme. So Demetrius
sente worde vnto Jonathas, sayinge:
I will not onely do these thinges for
thee and thy people, but at tyme con-
uenient I will do both thee and thy
people greate worshippe. But nowe
thou shalt doe me a pleasure, yf thou
wilt sende me men to helpe me, for all
mine armye is gone from me. So Jona-
thas sent him three thousande stronge
men vnto Antioche, and they came in
to the kinge, wherfore the kinge was
very glad at their comming. But they
that wer of the cite (earn an hundred
and twenty thousande men) gathered
them together, and wolde haue slayne
the king, whiche fled vnto his court,
and the citezens kept the stretes of the
cite, and beganne to fyght. & then the
kinge called for the Iewes helpe,
whiche came vnto him all together,
and wente abroad the cite, and slewe
the same daye an hundred
thousande men, set fyre vpon the cite,
gat many spoyles in that day, and de-
liuered the kinge. So when the cite-
zens sawe that the Iewes had gotten
their will of the cite, and themselves
disappointed of thair purpose, they
made their supplicatiō vnto the king,
sayinge: Graunt vs peace, and let the
Iewes cease from troubling vs and
the cite, and vpon this they caste a-
way their weapons. Thus they made
peace, and the Iewes gat great wor-
shippe in the sight of the kinge, and in
the sight of al that wer in his realme,
and were spoken of thoroowout the
kingdome: and so they came again to
Ierusalem with great goodes. So the
kinge Demetrius satte in the throne of
his kingdome, and had peace in his
lande. & euerthelesse, he dissembled in
all that enen he spake, and withdrew
hym selfe frome Jonathas, neyther
B h h l, rewar-

rewarded him according to the benefytes whiche he had done for him, but troubled him verie sore. After this came Crithon agayne with younge Antiochus, whiche reigned and was crowned kinge. Then there gathered vnto him all the men of warre, whom Demetrius had put away: these fought agaynst Demetrius, whiche fled and tourned his backe. So Crithon toke the Elephantes, and wan Antioche. And yong Antiochus wrote vnto Jonathan, saying: I confirme thee in thy priesthode, and make thee ruler of .iiij. countreys, that thou mayest be a friend of the kinges. Upon this he sent him golde vessels to be serued in, and gaue him leaue to drinke in golde, to be clothed in purple, and to weare a colar of golde. He made his brother Symon also captayne, from the coastes of Tyrus vnto the borders of Egypt. Then Jonathan toke his iourney, and went thoroowe the cities beyonde the water of Iordane, and all the men of warre of Siria gathered them vnto him for to helpe him. So he came vnto Ascalon, and they of the citie receaued him honorably, and from thence wente he vnto Gaza, but they would not let him in: wherfore he layed siege vnto it, burning vp and spoyling the places that were about the citie. And the citizens of Gaza submitted the selues vnto Jonathan, whiche made peace with them, but toke of their sonnes to pledge, sente them to Jerusalem, and went thoroowe the countrey vnto Damascus. Now when Jonathan heard that Demetrius' princes were come into Cades (whiche is in Galilee) with a greete hooſte, purposing to put Demetrius out from medlynge in the realme, he came agaynst them, and left Simon his brother in the lande, whiche came to Bethsura, and layde siege to it a long season, and discomfited the. So they desired to haue peace with him, which he graunted them, & afterward put them out from thence, tooke the citie, and set men to keepe it. And Jonathan with his hooſte came to the water of Genesar, and beyng in the

morning gat them to the playne fildes of Asor. And beholde, the hooſtes of the heathen mette them in the fildes, and laid watch for them in the mountaynes: so that when Jonathan came agaynst them, the other whiche were layed to watche, roſe out of their places, and fought, and they that were of Jonathan syde, fledde euery man: and there was not one of them left, except Mathathias the sonne of Abſalomus, and Judas the sonne of Calphit, the captayne of the hoſt. Then Jonathan rent his clothes, layde earth vpon his head, made his prayer, and turned agayne to them in the fildes, where they fought together, and he put them to flight. Nowe when his owne men that were fled, sawe this, they turned agayne vnto him, and helped him to folowe vpon all their enemies vnto their tentes at Cades. So there was slayne of the heathen the same daye thre thousande men, and Jonathan turned agayne to Jerusalem.

The .xj. Chapter.

Jonathan ſcepyng that the time was meete for him, choſe certayne men and ſent them vnto Rome for to ſtabliſhe and to renewe the frendſhip with them. He ſente letters alſo vnto Sparta, and to other places in like maner. So they wet vnto Rome and entred into the counceill, and ſayd: Jonathan the hye Prieſt and the people of the Jewes ſente vs vnto you, for to renewe the olde frendſhippe and bonde of loue: vpon this the Romanes gaue them free paſports, that men ſhould leade them home into the lande of Iuda peaceably. And this is the copy of the letters that Jonathan wrote vnto the Spartians. Jonathan the hye Prieſt with the Elders, prieſts, and other people of the Jewes ſende greetynge vnto the Spartians their brethren. There were letters ſente longe ago vnto Onias the hye Prieſt, from Arius, which then layed amonge you, that ye are our brethren, as the writing made there vpon, ſpecifyeth. And Onias entreated the embellaſſours that was ſent hither

ably, and receiued the letters, where
in there was mention made of the
bond of loue and frendshippe. But as
for vs, we neede no suche writings:
for why? we haue the holy bookes of
scripture in our handes to oure com-
forte: Neuerthelesse, we had rather
sende vnto you, for the renewing of the
brotherhoode and frendshippe, leaste
we shoulde be straunge vnto you, for
it is longe since the time that ye sente
word vnto vs. Wherefoze in the sacri-
fices that we offer, and other cereo-
nyes vpon the hys solenne dayes and
other, we alway remember you with
out ceasinge (like as reason is, and
as it becommeth vs to thinke vpon
our brethren) yea and are righte glad
of youre prosperous honoure. And
though we haue had greates troubles
and warres, so that the kinges about
vs haue foughte agaynst vs, yet wold
we not be greuous vnto you, nor to
other of our louers and frendes in
these warres. For we haue had helpe
from heauen, so that we are deliuered
from our enemies subdued. Wherefoze
we chose Pumenius the soon of An-
tiochus, and Antipater the sonne of
Jalon, and sente them vnto the Ro-
maynes, for to renewe the olde bonde of
frendshippe and loue with them. We
commaunded them also to come vnto
you to salute you, and to deliuer you
our letters, concerninge the renoua-
tion of our brotherhode. And now ye
shall do righte well, to geue vs an an-
swere therunto. And this is the copy
of the writinge, which Arius the
king of Sparta sente vnto Onias.
Arius king of the Spartians sendeth
greeting vnto Onias the hys brother.
It is soold in writinge, that the Spar-
tians and Jewes are brethren, & come
oute of the generation of Abraham.
And now for so much as this is come
to our knowledge, ye shall do well, to
write vnto vs of youre prosperitie.
As for vs, we haue written our mind
vnto you: Our cattell and goodes are
yours, and yours ours. These things
we commaunded to be shewed
vnto you, when Jonathan hearde,
that Demetrius princes were come
forth to fighte agaynst him with a
greater holte then afoze, he wente fro
Jerusalem, and mette them in the
land of Hemath, for he gaue them not
space to come into his owne country.
And he sente spyes vnto their tentes
whiche came agayne and tolde him,
that they were appointed to come vpon
him in the night season. Where-
foze when the sunne was gon downe
Jonathan commaunded his men to
watche all the nighte, and to be rea-
dy with weapons for to fighte, and
set watchemenne rounde aboute the
hooste. But when the aduersaries
hearde that Jonathan was readye
with his menne to the battaile, they
feared, and were afrayde in their her-
tes, and kindled fires in their tentes,
broke vp, and gat them awaye. Ne-
uerthelesse Jonathan and his com-
panie knewe it not till the morninge,
for they sawe the fyres bourninge.
Then Jonathan folowed vpon them
but hee mighte not ouertake them,
for they were gonne ouer the water
Eleutherus. So Jonathan departed
vnto the Arabians (whiche were cal-
led Zabadi) he sawe them, and tooke
their goodes. Hee proceeded further
also, and camme vnto Damascus, and
went throught all that countrey. But
Simon his brother tooke his iour-
ney, and came to Bsalon & to the next
stronge holdes: departing vnto Zop-
pa, and wanne it. For he hearde that
they woulde stande of Demetrius
partye: wherefoze he sette menne of
warre in the Citie, to kepe it. After
this camme Jonathan home agayne
and called the elders of the people to-
gether, and deuised with them for to
build by the stronge holdes in Zew-
rpe, and the walles of Jerusalem, to
set by an hys wall betwixt the castell
and the Citie, for to separate it from
the Citie, that it might be alone, and
that men shoulde nether bye nor sell in
it. Al so this they cam together for to
build by the Citie, & for so much as the
wal vpon the broke of the weste syde
called Ephetah was falle downe they
repaired it: & Simon set by Abiadah
in

The .i. booke

in Sephelah, and made it strong setting portes and lockes vpon it. Now
I. mac. 11 When Crithon purposed to reygne in Asia, to be crowned, and to slaye the king Antiochus, he was afrayde that Jonathan would not suffer him, but fyght agaynst him. Wherfoze he went aboute to take Jonathan, and to kill him. So he departed, and came vnto Bethsan. He went Jonathan forth agaynst him to the battel with foure thousande chosen men, and came vnto Bethsan also. But when Crithon sawe that Jonathan came with so great an host to destroye him, he was afrayde, and therfoze he receaued him honorablie, commended him vnto all his frendes, and gaue him rewarde, and commaunded his men of war to be as obedient vnto him as to him selfe. and sayde vnto Jonathan: why haste thou caused this people to take suche trouble, seeing there is no warre betwixte vs? Therfoze send them home agayne, and chose certayne men to waite vpon thee, and come thou with me to Ptolomais, for I will geue it thee, with the other stronge holdes, menne of warre and their officers. **F**or me, I must departe, this is onely the cause of my coming. Jonathan beleued him, and did as he sayde, putting away his hoste whiche went into the lande of Iuda, he kept but .iij. My. by him, wherof he sent .ij. My. into Galile, and one. My. wente with him self. Now as soone as Jonathan entered into Ptolomais, the citizens sparred the gates of the citie, and toke him, and slewe all theym with the sworde, that came in with him. Then sent Crithon an host of footemen and hoysmen into Galile and into the great playne feldes, to destroye all Jonathan compaigne. But when they knewe that Jonathan was taken, and all they slayne that wayted vpon him, they toke counsell together and cam forth ready to the battel. So when they which folowed vpon the, sawe that it was a matter of life, they turned backe agayne. As for the other they wente into the lande of Iuda

peaceablie, and bewayted Jonathan, and them that were with him ryghte soze. And Israel made greates lamentation. Then all the brethren that were round aboute them, sought to destroye them. For they sayd: nowe haue they no captayne, nor anye man to helpe them. Therfoze let vs overcome them and roote out their name from among men.

The .xij. Chapter.

Nowe when Simon hearde that Crithon gathered a grei host, to come into the lande of Iuda, and to destroye it, and sawe that the people was in greates fearefulness and care: He came by to Ierusalem, and gathered the people together, and gaue them exhortation, sayinge: Yee knowe what great battels I and my brethren, and my fathers house haue fought for the lawe and the Sanctuarie, and what maner of troubles we haue scene: throughe occasion wherof all my brethren are slayn for Israels sake, and I am lefte alone. And nowe let not me spare myne owne life in any maner of trouble, for I am no better then my brethren, but will auenge my people and the Sanctuarie, our children and our wiues: for all the brethren are gathered together, to destroy vs of verie malice. At these wordes the herts of the people were kindled together, so that they cried with a loud voyce, saying: Thou shalt be our captayne in steede of Iudas and Jonathan thy brethren, order thou our battel, and whatsoeuer thou commaundest vs, we shal do it. So he gathered all the men of warre, making haste to furnish all the wals of Ierusalem, which he made stronge round aboute. Then sente he Jonathan the son of Abalomus with a freshe hoste vnto Joppa, which drawe them oute that were in the castell, and remained there him self. Crithon also remoued from Ptolomais with a greates armie to come into the land of Iuda, and Jonathan with him in ward. And Simon pitched his tentes at Iddus before the playne feldes. But when Crithon

knowe that Simon stode by in steade
of his brother Ionathas, and that he
woulde warre agaynst him, he sente
messengers vnto him, saying: wher-
as we haue kepte Ionathas thy bro-
ther, it is for money that he is owing
in the kinges accompte, concerninge
the busines that he had in hand. wher
foze send nowe an C. talentes of syl-
uer and his two sonnes for suretye,
that when he is letten forth, he shall
not forsake vs, and we shall send him
agayne. Neuerthelesse Simon knew
that hee dyssembled in his wordes:
yet commaunded he the money and chil-
dren to be deliuered vnto him, leasse
he shoulde be the greater ennemie a-
gaynst the people of Israell, and say:
because he sent him not the money and
the chyldren, therefore is Ionathas
dead. So Simon sente him the chy-
ldren and an hundred and thretye talen-
tes, but he dyssembled, and would not let Jona-
thas go. Afterwarde came Triphon
into the land to destroye it, and went
rounde about by the way that leadeth
vnto Idoy. But wherforeuer they
went, thither went Simon and his
hoorde also. Nowe they that were in
the castell, sent messengers vnto Tri-
phon, that he shoulde make hast to come
by the wilderness, and to send the by-
cattles. And Triphon made readye
all his horsemenne, to come that same
nyght. Neuerthelesse it was a verie
great snowe, soo that he came not in
Geladithim. And when he dyue nie
Balthama, he sawe Ionathas and his
sonnes there, and then toadned for to
go home into his owne lande. Then
sent Simon for to sette his brothers
dead coarke, and buryed it in Modyn
his fathers Citie. So all Israell be-
wailed him with great lamentation,
and mourned for him very longe. And
Simon made vpon the sepulchre of
his father and his brethren, a buy-
ling by to loke vnto, of free stone be-
hynd and before, and set vponen pyl-
lers one agaynst another (for his fa-
ther, his mother, and foure brethren) &
set grete pillers round about the armes
vpon them for a perpetuall memoire,

& carued ships besyde the armes: that
they might be sene of men saylinge in
the Sea. His sepulchre whiche hee
made at Modyn, standeth yet vnto this
day. Nowe as Triphon went south
to walke with the yonge Antiochus
he sawe him trayterously, and reyg-
ned in his steade, crowning him selfe
kinge of Asia, and dyd muche euill in
the land. Simon also built by the ca-
stels in Jewry, making them stronge
with hye towres, great walles, por-
tes and lockes, and layde by vittayles
in the stronge holdes. And Symon
chose certayne men, and sent them to
king Demetrius, to desyre him that
he would discharge the lande from all
bondage, for Triphon had spoyled it
very soze. Wherbyon Demetrius the
kinge answered him, and wrote vnto
him after this maner. Demetrius the
kinge sendeth greeting vnto Simon
the hye priest his frende, with the el-
ders and people of the Jewes. The
golde crowne and precious stone that
ye sent vnto vs, haue we receaved, and
are readye to make a stedfast peace
with you: yea, and to write vnto our
officers, for to release you, concerning
the things wherin we made you free:
and the appoyntments that we make
with you, shall be firme and stable.
The stronge holdes whiche ye haue
builded, halbe your owne. As for any
overspyghte or faulte committed vnto
this day, we forgiue it: & the crowne
taxe that ye ought vs also. And where
as was any other tribute in Jerusa-
lem; it shall now be no tribute: and
loke who are mete among you to be in
our court, let them be written by, that
there may be peace betwixt vs. Thus
the poke of the Heathen was taken
from Israell in the hundred and seue-
tenth yere. And the people of the Je-
wes began to write in their letters,
and acts on this maner. In the first 7 mac. 13
pere of Simon the hye priest & prince
of the Jewes. In those dayes wente
Simon vnto Gaza, and besiered it
round about, where he set by ordeys
nance of warre. And wanne a towre
whiche he toke. So they that gat into

D
Jofe. cap
10. 11. 13.

the towre leapte into the citie, which was in a great feare: In so much that the people of the citie rente theyr clothes, and climed bp vpon the walles with their wyues and childzen, beseeching Simon to be at one with them, sayinge: O rewarde vs not after our wickednes, but be gracious vnto vs, and we shall do thee seruice. Then Symon for very pitie woulde fighte nomoze agaynst them, but put theym out of the citie, and caused the houses (wherin the ymages were) to be clen- sed, and so entred the citie with psal- mes of prayse, geuynge thanks vnto the Lorde. So when he had caste all abhominations out of the citie, he set such me in it as kept the law of God, and made the citie stronge, and build- ed a dwellinge place for him selfe. Now when they in the caskel at Je- rusalem were kept so straitly, that thei coulde not come forth into the coun- trey, and might neyther bye nor sell: they were very hungrye, and many of the famished vnto death: In so muche that they besoughte Symon to be at one with theym, whiche he graunted them. So he put them out fro thence, and clen- sed the caskell from filthynes. And vpon the .xxij. day of the seconde moneth in the .Cxxi. yere they entred into it with thankesgeuynge & braun- ches of palme trees, with harpes, crou- des, simbals & lutes, singing psalmes, and songes of prayse vnto God, for that the great enemy of Israel was overcome. And Simon ordeyned that the same day should be kept every yere in gladnesse, and made strong the hill of the temple that was besyde the cas- tell, where he dwelte him selfe with his company. Simon also perceauynge that John his sonne was a myghtye man of armes, made him captayne of all the hostes, and caused him to dwell at Gaza.

The .xxij. Chapter.

In the .Cxxij. yere gathered the king Demetrius his host, and departed vnto Media, to get him helpe for to fighte agaynst Eriphon. Howe when Helaces the king of Persia and

Media hearde that Demetrius was entred withyn his borders, he sente one of his princes, to take him alwaye and to brynge him vnto him. So he went and slew Demetrius hoste, toke hym selfe, broughte hym to Trifaces which kept him in ward. And all the lande of Iuda was in rest, so longe as Symon liued, for he soughte the wealth of his people, therefore were they glad to haue him for their ruler, and to do him worship alwaye. Symon was the citie of Joppa also for an hauen to twayne, and made it an entrance into the Iles of the sea. He enlarged the borders of his people, and conquered them moze land: he gathered bp many of their people that were prisoners: he had the dominion of Gaza, Bethsura, and the caskell, which he clen- sed from filthynes, and there was no man that refused him: So that euery man tilled his ground in peace, the lande of Iuda, and the trees gaue their fruite and increse. The elders sat all in iudgemente, and toke their deuice for the wealth of the lande: the yonge men put on worship and harnesse vpon them. He prouided hurrailes for the cities, and made goodlye stronge holdes of them, so that the fame of his worship was spoken of vnto the ende of the worlde. For he made peace throughout the lande, and Israel was full of mirthe and ioye. Euerye man sat vnder his vyne and figgetrees, and there was no man to fraye them a way. Ther was none in the lande to fighte agaynst theym, for then the kinges were overcome. He helped those that were in aduersitie among his people, he was diligent to see the law kept: as for suche as were vngodlye and wicked, he tooke them a way. He set bp the Sanctuarye, and increased the holy vessels of the temple. When the Romaynes and Spartians had gotten worde, that Jona- thas was dead they were right loy. But when they hearde that Simon his brother was made hye Spies in his steade, and how he had wonne the land agayne with the cities in it, they

wrote vnto him in tables of brasle, to
 renewe the frendship and bond of loue,
 which they had made afore with • Ju-
 das • and Jonathas his brethren.
 which writings were read before the
 congregation at Jerusalem. And this
 is the coppe of the letters, that the
 Spartians sente: The Senatours
 and citizens of Sparta, send greeting
 vnto Simon the great Priest, with
 the elders, priests, and the other peo-
 ple of the Jewes their brethren. Whē
 your ambassadoys that were sent vn-
 to our people, certified vs of poure
 worshippe, honour, and prosperous
 wealth: we were glad of their com-
 ming, and haue written the errande
 which they spake before the councill
 of the people: namely, that s^pument-
 as the sonne of Antiochus, and Anti-
 pater the sonne of Jason the Jewes
 ambassadoys are come vnto vs, for to
 D renewe the olde frendshippe with vs.
 And thus the people consented, that
 the men should be honozablie intrea-
 ted, and that the copy of their errande
 should be written in the special booke
 of the people, for a perpetuall memory
 vnto the Spartians: yea, and that we
 should sende a copy of the same vnto
 Simon the greates Priest. After this,
 did Simon sende s^pumentius vnto
 Rome, with a golden shield of a thou-
 sande pound weight, to confirme the
 frendship with them: whiche when
 the Romaynes vnderstode, they sayd:
 what thanks shall we recompence
 agayne vnto Simon and his childre?
 For hee hath stablished his brethren
 and overcome the enemies of Israel.
 Wherefore they granted him to bee
 free. And all this wrote the Jewes
 in tables of brasle, and nayled it vnto
 the pillars vppon the mounte Sion.
 The coppe of the writinge is this.
 The xviij. daye of the moneth • Elul,
 in the Cxxx. yere in the thirde yere
 of Simon the hye Priest, in the great
 congregation of the priestes, rulers of
 the people, and elders of the countrey
 at Iherusalem, were these words open-
 ly declared. For so much as ther was
 much war in our lande, therfore sy-

mon the sonne of Mathathias (come
 of the childre of Iarch) & his brethren
 put them selues in perill, and resisted
 the enemies of their people: that their
 Sanctuary and law might be mayn-
 teyned, and did their people grete wor-
 ship: Jonathas in like maner, after y^e
 he had gouerned his people, and beene
 their hye priest, died: & lieth buried be-
 side his elders. After that wold their
 enemies haue troden their holy thin-
 ges vnder foote, destroyed their land, &
 utterly wasted their sanctuary. Then
 Simon withstode them, & sought for
 his people, spent much of his owne mo-
 ney, weaponed the valiant men of his
 people, gaue the wages, made stronge
 the cities of Iuda, with Bethsura y^e
 lieth vpon y^e borders of Iewry (where
 the ordinaunce of their enemies laye
 sometime) and set Jewes there for to
 keepe it. Hee made false Ioppa also
 which lieth vpon the sea, & Gaza y^e bor-
 deth vpon Azotus, (where y^e enemies
 dwelt afore) & there he set Jewes to
 keepe it, & whatsoever was mete for y^e
 subduing of the aduersaries, y^e layed
 he therein. Now when y^e people sawe
 y^e noble acts of Simon, & what wor-
 ship he purposed to do for the, his god-
 ly behauiour, & faithfulness, which he
 kept vnto the, & how he sought by all
 ways y^e wealth of his people, because
 he did all this, therfore they chose him
 to be their prince, and hye priest. And
 in his time they prospered wel by him
 so that the Heathen were taken oute
 of their lande, and they whiche were
 in the Cytie of David at Ierusa-
 lem in the castell (where they wente
 oute, and defiled all thinges that
 were aboute the Sanctuary, and
 did great harme vnto clementes) and
 Simon put men of the Jewes in it,
 for the defence of the lande and Citty,
 and set by the wailes of Ierusalem.
 And king Demetrius confirmed him
 in his hye priestshood, made him his
 frende, and did him great worshippe.
 For hee hearde that the Romaynes
 called the Jewes their frendes, lo-
 uers and brethren, howe honozablie
 they receiued Simons ambassadoys:
 R R R R. iij. how

The .i. booke

howe the Jewes and priestes consented, that he should be their prince and hye Priest perpetually (till God raised by the true prophete) and that he should be their captaines to care for the Sanctuary, and to set officers vpon the workes therof, ouer the land, ouer the weapons, ouer the houses of defence to make prouision for the holpe thinges, and to be obeyed of euery man, and all the wytynges of the lande to be made in his name, that he should be clothed in purple and golde, and that it should be lawfull for none of the people nor priestes to bryke any of these thinges, to withstande his wordes, nor to call any congregation in the land without him: that he should be clothed in purple, and weare a collar of golde: And if there were anye whiche disobeyed or brake this ordinance, that he should be punished. So all the people consented to alowe Simon, and to do accordinge to these wordes: Simon also him selfe toke it vpon him, and was content to be the hye Priest, the captayne and prince of the Jewes and Priestes, and to gouerne them all. And they commaunded to make this wytyng in tables of brasse, and fasten it vnto the copasse of the Sanctuarie in an open place: and laye by a coppe of the same in the treasury, that Simon and his posteritie might haue it.

The .xv. Chapter.

Mozeouer king Antiochus the soon of Demetrius sent letters from the Isles of the sea, vnto Simon the hye Priest and Prince of the Jewes, and to all the people, containing these wordes: Antiochus the kinge sendeth greetinge vnto Simon the hye priest and to the people of the Jewes. For so much, as certayne wicked men haue gotten the kingdome of our progenitours, I am purposed to chalenge the realme agayne, and to restore it to the olde estate. Wherefore, I haue gathered a great hoste and made shippes of war, that I may go through the countrey, and be auenged of them whiche haue

destroyed our land, and wasted many Cities in my realme. And therefore now I make thee free also from the tributes, whereof all kinges my progenitours haue discharged thee, and from other customes (wherfrom they haue released thee) whatsoeuer they be: yea, I geue thee leaue to smite money of thine owne within thy lande. As for Jerusalem, I will that it be holpe and free, and all the weapons and houses of defence, which thou hast buylded, and keptest in thine handes, shalbe thine. Where as any thinge is or shalbe owinge vnto the kinge, I forgive it thee, from this time forth for euermore. And when we haue obtained our kingdome, we shal do thee, thy people, and the temple great worship, so that your honour shalbe knowne throughout the whole world. In the .C. lxxiiij. yeaere went Antiochus into his fathers land, and all the men of warre came together vnto hym, so that fewe were lefte with Crispus. So the king Antiochus folowed vpon hym, but he fled vnto Dora, whiche lyeth by the sea syde: for he sawe that there was mischefe coming vnto him, and that his host had forsaken hym. Then came Antiochus vnto Dora with an .C. and twenty thousand men of armes vpon foote, and eight thousand horsemen. So he compassed the cite round about, and the shippes came by the sea. Thus they besied the cite by land and by water, insomuche that they suffered no man to go in or out. In the meane season came Antiochus (and they that had bene with him) from the cite of Rome, hauing letters wytten vnto the kinges and prouinces, wherein were conteyned these wordes: Lucius the Mayor of Rome sendeth greeting vnto Ptolemy the king. The Ambassadors of the Jewes our frendes beinge sente from Simon the hye Priest, and from the people of the Jewes, came vnto vs for to renews the old frendship and bond of loue, & brought a shild of gold weying a thousande pounce, whiche we were content to receaue of them.

wherefore we thought it good to write
vnto the kinges and prouinces, to doe
theym no harme: nor to take parte a-
gaynst them, their Cities, nor coun-
treys, neyther to mayntayn their ene-
myes agaynst theym. If there be any
wicked persons therfore fled from
theyr countrey vnto you, deliuer them
vnto Simon the hye Priest, that he
may punish them according to their
owne land. The same wordes wrote
the Romaines also vnto Demetrius
the king, to Italus, Traba, Traces,
and to al regions: as Santannes, to
them of Sparta, Delo, Mido, Sido,
Caria, Samos, Pamphilia, Licia, I-
licarnassum, and to the Rhodes, to
Falatia, Cos, Sida, Trado, Gortina,
Gyrdum, to Cyprus and Cyren. And
of euery letter they sent a cōpy to Si-
mon the hye priest, and so the people of
the Jewes. So Antiochus the king
brought his hoste vnto Doza the se-
conde tyme to take it, where he made
diuerse ordinaunce of warr: and kept
Cryphon in, that he should not come
forth. Then sente Simon to Antio-
chus two thousande chosen menne to
helpe him with golde, siluer and o-
ther pléteous gear: wherthelesse, he
would not receaue them, but brake al
the couenaunt whiche he made with
Symon afore, and withdyde him
selte from him. He sente Athenobius
also a frende of his vnto Simon, for
to reason with him, saying: Ye with-
holde fra me Joppa and Gaza (with
the castell that is at Ierusalem) whi-
che are cities of my realme, whose boz-
ders ye haue destroyed and done great
euill in the land, hauing the domina-
tion in many other places of my king-
dome. wherefore deliuer now the ci-
ties which ye haue taken, with the
tributes of the places that yet haue
rule vppon without the bozders of
Jewry: Or els geue me five hundred
talents of siluer: yea, & for the harme
that ye haue done in the cities, and for
the tributes of the same, other five
hundred talents. If no, we shall come
and fight agaynst you. So Athenobi-
us the kinges frend came to Ierusa-

lem, and when he sawe the great wor-
ship and honoure of Simon in golde,
siluer, and so great plenty of ornamen-
tes, he maruailed and told Simon as
the king commaunded him. Then an-
swered Simon, and sayde vnto him:
As for vs, we haue neyther taken o-
ther mens lands, nor withholden the,
but onely our fathers heritage, which
our ennemyes had vnrightheously in
possession a certaine tyme. This heri-
tage of our fathers haue we chaléged
in procelle of tyme. And wheras thou
complaineest concerninge Joppa and
Gaza, they did greates harme to oure
people, and in our lande, yet will wee
geue an hundred talents for the. Ne-
uertheles, Athenobius answered him
not one word: but tourned agayne
woorthfully vnto the kinge, and tolde
him al these wordes, and the great dig-
nitie of Simon, with all that he had
seene, and the kinge was very angry.
In the meane tyme fled Cryphon by
ship vnto Orthosaida. Then the king
made Cendebius captayne of the sea
coste, and gaue him an hoste of foote-
men and horsemenne, commaundinge
him to remoue the host toward Jew-
ry, and to build vp the cite of Cedro
to make by the portes, and to war a-
gaynst the people of the Jewes. As
for the king him selfe, he folowed by-
pon Cryphon. So Cendebius came
vnto Jamnia, and began to vex the
people, to tread down Jewry, to take
the people prisoners, to slay them, and
to builde by Cedron, where he sette
horsemen and other men of warre, that
they might com forth, and go through
the stretes of Jewry, like as the king
had commaunded him.

Jud. 118

1 mac. 16

The .xvi. Chapter.

Then came John by from Ga-
za, and tolde Simon his fa-
ther, what Cendebius had don
among their people. Vppon this, cal-
led Simon two of his eldest soon-
nes, Judas and John, and sayde vn-
to theym: I and my byethzen, and my
fathers house, haue cuer from oure

1 Ma. 13

youth by vnto this daye foughten agaynst the ennemyes of Israel, and God gaue vs good fortune to deliuer Israel ofte times. And nowe for so much as I am olde, be ye in neede of me and my brother, to go forth & fight for oure people and the helpe of God be with you. So he chose .xx. M. fighting men of the countrey, with horsemen also, which went forth agaynst Cendebius, and rested at Modin. In the morning they arose, and went into the playne field: and beholde, a myghty great host cam agaynst them, both of souldiers and horsemen. Howe was there a water broke betwixt the, and John remoued the hoste toward them. And when he saw that the people was afraide to go ouer the water brooke, he went ouer firste him selfe: and the men seeing this, folowed him.

¶ Then John sette his horsemen and souldiers in order, the one by the other, for their enemyes horsemen wer very many. But when they blew by the pikes trompettes, Cendebius fled with his hoste, wherof many were slayne, and the remnant gat them to their strong hold. Judas also Johns brother was wounded at the same tyme. And John folowed till he came to Cedron, which he builded. The enemies fled also vnto the towres that were in the fieldes of Azotus, and those did John burne by. Thus there were slayne .v. thousand men of them, and John turned againe peccably into Jewry. And in the field of Jericho was Ptolomey the sonne of Abobus made captayne, which because he had aboundaunce of siluer and gold (for he had married the daughter of Simon the hye prieste,) waxed proud in his mynd, and thought to conquer the land, ymagining falsely agaynst Simon and his sonnes, to destroye them. Howe as Simon was going about throughe the cityes that were in the country of Jewrye, and caring for theym, he came downe to Jericho with Mathathias & Judas his sonnes, in the .C. lxxviij. yere.

January in the .xij. month called Sabat. The

Ptolomey the sonne of Abobus receiued theym (but with disceate) into a stronge house of his, called Dath, which he had builded, where he made them a bankette. So when Simon and his sonnes were enery and dyenken wel, Ptolomey stode by with his men (whom he hadde hid there) and tooke their weapons, entred into the banket house, and slew Simon with his two sonnes, and certayne of his seruantes. Such great vnfaithfulness did Ptolomey in Israel, and recompenced euil for good. Then wrote this Ptolomey the same vnto King Antiochus, requyringe him, that hee should send him an hoste to helpe him and so he should destroye him the land with the citites & tributes of the same. He sent other men also vnto Gaza, for to take John, and wrote vnto the captaynes to come to him, and he shoulde geue them siluer, gold and rewardes. And to Jerusalem he sente other, to take it, and the Sanctuary. Then ran Dath one before, and told John in Gaza, that his father and his brethren were slayne, and howe that Ptolomey had sent to slaye him also. Whē John heard this, he was sore abashed, and layed handes of them that wer come to destroye him, and sware them: for he knew that they went about to kill him. As for other thinges concerning John, of his wars, of his noble actes wherin he behaued him selfe manfully, of the building of walles which he made, and other of his deedes they are written in the chronicles of his priesthoode, from the time forth that he was made hye priest after his father.

(.)

¶ The ende of the fyfte booke of the Machabees.

The seconde booke of
the Machabees.

The fyfth Chapter.



The brethren of the
Jewes, which be at
Jerusalem, and in
the Lande of Jew-
ry, wishe vnto those
brethren of the Je-
wes, that are thro-
ugh out Egypt: good fortune, helth,
and peace. **G O D** be gracious vnto
you, and thinke vpon his conenaunt
that he made with Abraham, Isaac,
and Jacob his fapthfull seruantes,
and geue you all suche an heart, that
ye maye lone and serue him: yea, and
perfourme his will with an whole
heart, and of a willing mynde. He o-
pen your hearts in his lawe and in his
commandementes, sende you peace,
here your praicrs, be at one with you,
and neuer forsake you in time of trou-
ble. This is here our prayer for you.
What time as Demetrius reigned in
the Clix. yere, wee Jewes wrote
vnto you in the trouble and violence
that came vnto vs. In those yeres,
after that Jason departed oute of the
holly lande and kingdome, they bent
vnto the poples, and shed innocent bloud:
Then made we oure prayer vnto the
Lorde, and were hearde: we offered,
and lyghted the candels, setting forth
cakes and bread. And now we come ye
vnto the feast of tabernacles in the mo-
neth. Cassen. In the C lxxviii. yere
the people that was at Jerusalem and
in Jewry, the counsell and Judas him-
selfe, sente this wholsome salutation
vnto Aristobulus kinge Ptolomees
maister, whiche came of the genera-
tion of the appointed Priestes, and to
the Jewes that were in Egypt: In
so muche as God hath deliuered vs
from great perilles, we thanke him
highly: In that we resisted so mygh-
ty a king. And why? he brought men
out of Persia by heapes, to fighte a-
gainst vs, and the holly city. For as he

was in Persia (namely, the Captain
with the great hooft) he perished in
the temple of Paneas, being discer-
ued throughte the deuice of Paneas
priestes. For as he was purposed to
haue dwelt there, Antiochus and his
frendes came thither, to receyue mu-
che money for a dowrye. So when
Paneas Priestes had layde sooth the
the money, hee entred with a smalle
compaign, into the compasse of the
temple, and so they shutte the Tem-
ple. Nowe when Antiochus entred
by openinge the priuie entrance of
the temple, the priestes stoned the cap-
tayne to death, beswed them in pieces
that were with him, smoate off theyr
heades, and threwe them oute. In all
thinges God be prayled, whiche hath
deliuered the wicked into oure han-
des. Where as we are now purposed
to kepe the purification of the temple
vpon the .xxv. day of the month Ca-
sen, we thought necessary to certifie
you therof: that ye also might keepe
the tabernacles feast day, and the daye
of the fire, whiche was geuen vs,
when Nehemias offered, after that he
had set vp the temple and the altare.
For what tyme as oure fathers were
ledde away vnto Persia, the priestes
(whiche then sought the honour of
God) tooke the fyre priuily from the
Altare, and hid it in a balley, where
as was a deepe dyke pit: and therein
they kept it, so that the place was vn-
knowne vnto euery man. Nowe af-
ter many yeres, when it pleased God
that Nehemias shoulde be sent from
the kinge of Persia, hee sente the
children children of those Priestes,
(which had hyd the fyre) to seeke it. And
as they tolde vs, they founde no
fyre, but thicke water. Then comma-
nded he the to drinke it by, & to bringe it
him, & y offrings withall. Now whē
the sacrifices wer laid on & ordred the
priest Nehemias commaunded to spyn-
kle them & the wod with water. Whē
this was don, & the time com that the
Sun shone, which afore was hid in a
cloude, ther was a great fire kindled.
Insomuche y euery man meruailed.

Nowe

Leuit. 23.
Nu. 29
3. Eld. 5

Leuit. 6. 8
10. 2. 16

Nowe all the priestes prayed, while the sacrifice was a making. Jonathan prayed for ye, and the other gaue answer. And Nehemias prayer was after this maner: O Lord God, maker of all thinges, thou fearefull & strong, thou righteous and mercifull, thou that art onely a gracious king, onely liberal, onely iuste. Almightye and everlastinge, thou that deliuerest Israel from all trouble, thou that halte chosen the fathers, and halowed them receiue the offering for the whole people of Israel, preserve thine own portion, and halowe it, gather those together, that are scattred abroade from vs, deliuer theym that are vnder the Heathens bondage, looke vpon them which are despised and abhorred, that the Heathen may knowe and see, how that thou art our God. Punishe then that oppresse and proudly put vs to dishonour. Set thy people agayne in thy holy place, lyke as Moses hath spoken. And the Priestes songe psalmes of thanksgyuing, so long as the sacrifice endured. Now when the sacrifice was byente, Nehemias commanded the great stones to be sprinkled with the rest of the water. And when the whenne it was doone, there was kindled a flame of theym also: but it was consumed throughe the light, that shined from the aulter. So when this matter was knowen, it was tolde the king of Persia, that in the place wher the Priestes which were led away, had hyd fyre, there appeared water in the stede of fyre: and that Nehemias and his company had purifyed the sacrifices withall. Then the king considering and pondering the matter diligently, made him a Temple to proue the thinge that was done. And when he found it so it dede, he gaue the priestes many giftes and dyuers rewardes: yea, he toke them with his own hande, and gaue them. And Nehemias called the same place Nephthar, whiche is as muche to saye, as a cleansing: but many men call it Nephthi.

Deu. 30. a

2nd. 6. d
3. re. 18 e

It is found also in the writings of Ieremie the Prophete, that he commanded them, whiche were caried away, to take fyre, as it is said also, He commanded theym also, that they shoulde not forget the lawe and commandementes of the Lord, and that they shoulde not erre in their myndes, when they see ymages of syluer and gold with their ornaments. These and suche other thinges commanded he them, and exhorted them, that they shoulde not lette the lawe of God go out of their herts. It is written also, howe the Prophete (at the comenymment of God) charged them to take the tabernacle and the Arke with them: and he went forth vnto the mountayne. Where Moses climed by, and saw the heritage of god. And when Ieremie came there, hee found an open caue, wherem he layde the Tabernacle, the Arke, and the Alter of incense, and so stopped the hole. There came certayn men together also following him, to marke the place, but they coulde not fynde it. Whiche whenne Ieremie perceaued, he rejoyced theym, saying: As for that place, it shall be vnknowen, vntill the tyme that God gather his people together agayne, and receaue theym vnto mercye. Then shall God shewe theym these thinges, and the maner of the Lord shall appeare, and the clothe also; lyke as it was shewed vnto Moses: and lyke as whenne Salomon desyred, that the place might be sanctified, and it was shewed him. For he bring a wise man, handled honourablie and wisely, offering vnto God in the halowing of the temple, when it was synished. And lyke as when Moses prayed vnto the Lord, the fyre came downe from heauen, and consumed the burnt offeringe: Euen soo, prayed Salomon also, and the fyre came downe frome Heauen, and consumed the burnt offeringe. And Moses sayde: Because the synoffring was not eate

therefore is it consumed. In like maner Salomon kept the dedication (or hallowing) eyght days. In the Annotations and writings of . Jeremy, were these thinges put also : and howe hee made a librarie, and howe he gathered out of all countreys, the bookes of the Prophets, of David, the Epistles of the Kinges, and of the presentes. Euen so Judas also, loke what he learned by experience of warre, and suche thinges as hath happened vnto vs, he gathered them altogether, and so wee haue them by vs : If ye desire to haue the same, send som body to fetch them vnto you. Whereas we then are about to celebrate the purification, we haue written vnto you. Therefore ye shall doe well yf ye kepe the same dayes. We hope also, that the God (whiche deliuered his people, and gaue theym all the heritage, kingdom, priesthode, and Sanctuarie, - that he promised them in the lawe) shall shortly haue mercy vpon vs, and gather vs together, from vnder the heauen into his holy place: for he hath saued vs from great perils, & hath cleansed the place. As concerning Machabeus, and his brethren, the purification of the great temple: The dedication of the altar: yea, and of the warres that concerne noble Antiochus, and . Eupator his sonne, of the shyninges that camme downe from heauen, vppon those whiche manfully defended the Jewes. For though they were but few, yet defended they the whole Lande, drove away the ennemys host, recovered agayne the Temple, that was spoken of throughout all the worlde, deliuered the Citie: doing their beste that the lawe of the Lord, which was put downe, might with all tranquillitie be restored agayne vnto the Lord that was so mercifull vnto them. As touching Jason also of Tyrene, wee haue undertaken compendiously to bring into one booke, the thinges that were comprehended of him in sure. For we considering the multitude of the bookes, and howe hard it shoulde be for them that would meddle with

Roies and actes (and that because of so diuers matters) haue undertaken so to comprehend the Roies : that suche as are disposed to reade, might haue pleasure and pastime therein, and that they which are diligent in suche thinges, might the better thinke vpon them, yea, and that whosoever reade theym, might haue profit thereby. For the selfe, we our selues that haue medled with this matter for the shortening of it, haue taken no small labour, but great diligence, watchinges and trauaile. Like as they that make a feast, woulde sayne doo other menne pleasure: Euen so we also (for many mens sakes) are very wel content to take the labour, where as we maye shortly comprehend, the thinges that other men haue truly writtē. For hee that buildeth an house a newe, must prouide for many thinges, to the whole building: but he that pointeth it afterwarde, seeketh but only what is comly, mete and conuenient to garnish it withal : Euen so do we also in like maner. And why? he that beginneth to write a Roie for the firste, must with his vnderstanding gather the matter together, set his woordes in order, and diligently seke oute of euery parte. But he that afterwarde will shorten it, vseth fewe woordes, and toucheth not the matter at the largest : Let this be sufficient for a Prologe, now we wil we begin to shew the matter: for it is but a foolish thing to make a longe Prologe, and so be short in the Roie it selfe.

The .iij. Chapter.

What time as the holpe Citie was inhabited in all peace and wealth, and when the lawes were yet verie well kepte. For so was it ordeyned by Onias the hye priest, and other godlye menne, that were ennemys to wickednes. It came thereto, - that euen the Kinges and princes them selues did the place great worship, and garnished the temple with greates giftes. In so muche that Seleucus kinge of Asia of his owne

I mar. 18

The .i. Booke

ow he rented, bare all the costes belon-
ging to the seruice of the offeringes.

Then Simon of the Tribe of Ben-
Jamin, and ruler of the temple, labo-
red to worke some mischief in the ci-
tie, but the hpe Priestke resisted him.

2mar. 3. b Neuerthelesse, when he might not o-
uercome Onias, he gat him to . Ap-

pollonius the son of Cherfa (whiche
then was chiefe Lozde in Celosyria
and Phenices) and told him, that the
treasury in Ierusalem was ful of in-
numerable money, and howe that the
common goods (which belonged not
vnto the offeringes) were exceedinge
great also: yea, and howe it were pos-
sible, that all these might come vnder
the kynges power. Howe when Ap-
pollonius had shewed the king of the
money, as it was told him: the kinge
called for Heliodorus his stewarde, &
sent him with a commaundemente, to
bring him the same money. Immedi-
ately Heliodorus tooke his iourney,
but vnder a colour, as though he wolde
go through Celosyria & Phenices, to
visit the citie, but his purpose was
to fulfil the kings pleasure. So when
he cam to Ierusalē, & was louingly re-
ceued of the hie priest into the city, he
tolde what was determined, concer-
ning the money, and shewed the cause
of his comminge: he asked also yf it
were so in dede. Then the hpe priestke
tolde him, that there was such money
laid vpp for the vpholding of wido-
wes and fatherles childzen, and how
a certayne of it belonged vnto Hyrcanus
Cobias a noble man, and that of
the money (which that wicked Sy-
mon had bewrayde) there were foure
hundred talents of siluer, and .ij. hun-
dred of golde: yea, and that it wer vn-
possible for those mennes meaning to
be diseased, that had layed by theyr
money in the place and temple (which
is had in worship through the whole
world) for the mayntenaunce and ho-
nour of the same. wher vnto Heliodo-

rus answered, that the king had com-
maunded him in any wise, to bring
him in the money. So at the day ap-
pointed, Heliodorus entred into the

temple to order this matter. But there
was no small feare throughout the
whole citie. The Priestkes sel downe
besoze the altair in theyr bestimentes
and called vnto heauen vppon him,
• which had made a lawe concerning
stufte geuen to kepe, that they shoulde
be safely preserved for such as commit
them vnto keeping. Then whoso had
looked the hpe Priestke in the face, it
wold haue greened his heart: for his
countenance and the changing of his
colour, declared the inward sorowe of
his minde. The man was al in hea-
tynges, and his bodye in feare: wher-
by they that looked vppon him, might
perceane the griefe of his heart. The
other people also came out of theyr
houses by heapes vnto the common
prayer, because the place was like to
commen into confusion. The women
came together through y streets with
hearye cloathes aboute theyr byestes.
The virgins also that were kept in,
ran to Onias, some in the walles, o-
ther some looked out of the windows
yea, they all helde by theyr handes to-
ward heauen, and prayed. A miserable
thing was it, to loke vpon the commē
people, and the hie priest being in such
trouble. But they besought almighty
God that the goods which wer com-
mitted vnto them, mighte be kepte
wholy, for those that hadde deliuered
them vnto their keeping. Neuerthe-
lesse, the thinge that Heliodorus was
determined to do, that perfourmed he
in the same place, he him selfe perso-
nally being about the treasury with
his men of warre. But the spirite of
almighty God shewed himselfe o-
penly, so that all they whiche presu-
med to obeye Heliodorus, fel through
the power of God into a great feare-
fulnesse and dreade. • For there appe-
red vnto them an hoxse, with a terri-
ble man sittinge vppon him deckt in
goodly aray, & the hoxse smote at Hel-
iodorus with his foze feete. Howe he
that sat vpon the hoxse, had harness of
golde vpon him. Wherouer they appe-
red .ij. faire and beutiful yong men in
goodly aray, whiche roode by him,

scourged him of bothe the sydes, and
gave him many stripes without ceas-
ing. With that fell Heliodorus so-
denly vnto the ground. So they toke
him vp (beyng compassed about with
great darkenes) and bare him out vpon
a bier. Thus he that came with
so manie runners and men of warre,
into the sayd Treasory, was borne out
where as none might helpe him, and
so the power of God was manifest
& knowne. He laye still dorne also, by
the power of God destitute of all hope
and lyfe. And they prayled the Lord
that he had shewed his power vpon
his place and temple, whiche a little
 afore was full of feare and trouble:
and that thow the reuelation of the
almighty Lord, it was fylled with
joy and gladnes. Thence certain of He-
liodorus frendes prayed Onias, that
in all the hast he wold call vpon God,
to graunt him his lyfe, whiche was
guing by the ghost. So the hie priest
consideringe the matter, and lesse the
kinge should suspect, that the Jewes
had doone Heliodorus some euill, he
offred an heith offering for him. Now
when the hie priest had obteyned his
petition, the same yong men in y same
clothing appeared, and stood besyde
Heliodorus, saying: O thanke Onias
the hie priest, for for his sake hath
the Lord graunted thee thy lyfe: ther-
fore, sayng that god hath scourged thee,
geue him prayse and thanks, & shewe
euery manne his mighte and power.
And when they had spoken these wordes,
they apared no moze. So Helio-
dorus offred vnto God, & made great
bowes vnto him, whiche had graun-
ted him his lyfe, thanked Onias, toke
his host, and went againe to the king.
Then testified hee vnto euery man of
the great workes of God, that he had
sene with his eyes. And when the
kinge asked Heliodorus, who were
mete to be sent yet once againe to Je-
rusalem, he sayd: If thou hast an ene-
my or aduersarie vnto thy realme, send
him thither, and thou shalt haue him
punished, if he escape with his life: for
in that place (no doubt) there is a spe-

cial power and working of God. For
hee that dwelleth in heauen, visieth
and defendeth that place, and all that
come to do it harme, he punisheth and
plageth them. This is now the mat-
ter concerninge Heliodorus, and the
keeping of the treasory at Jerusalem.

The liij. Chapter.

His Simon nowe. (of whom I
swee spake afore) beyng a be-
wayer of the monye, and of
his own naturall countrey, reported
the worke of Onias, as though he
had moued Heliodorus vnto this, and
as though he had bene a bringer by of
euil. Thus was he not ashamed to call
him an enemy of the realme that was
so faythfull an overseer and defender
of the cite, and of his people: yea, and
so feruente in the lawe of God. But
when the malice of Simon increased
so farre, that thowghe his frendes,
there were certayne manslaughteres
committed, Onias considered the pe-
ryll that mighte come thowghe this
strife, and howe that Appollonius,
(namely the chiefe Lord in Celosira,
and Phenices) was all set vpon ty-
ranny, and Simons malice increased
the same: he gat him to the kinge, not
as an accuser of the Citizens, but as
one that by him selfe intended the com-
mon wealthe of the whole multitude.
For he sawe it was not possible to liue
in peace, neither Simon to leaue off
from his foolishnes, except the kinge did
looke thereto. But after the death of
Seleucus, when Antiochus (which
is called the noble) tooke the kinge-
dome: Jason, the brother of Onias
laboured to be hie priest. For he came
vnto the king, and promised him thre
hundred and lx. talentes of syluer,
and of the other rentes. lxxx. talentes.
Besides this he promised him yet an
C. & fifty, yf he might haue the schole
of the children, and that he might call
them of Jerusalem, Antiochians. Whi-
che when the kinge had graunted, and
he had gotten the superiourtie, hee be-
ganne immediatly to drawe his king-
menne to the custome of the heathen,
put

put downe the thinges that the Jewes had sett by of Ioue, by Iohn the father of Eupolenius whiche was sent Ambassatour vnto Rome, for to make the bond of frendship and Ioue. He put downe all the Jewes and Liberties of the Jewes, and set by the wicked statutes. He durst make a fighting scole vnder the castel, and set faire younge men to learne the matters of whores & brothels. This was now the beginning of the Heathenlike and straunge conuersation brought in thorough the vngacious and vnhard wickednes of Iason, whiche should not be called a priest, but an vngodly person. In so much that the priestes were now no more occupied about the service of the altar, but despised the temple, regarded not the offerings: yea, gaue their diligence to learne to fight, to wastle, to leape, to daunce, and to put at the stone, not setting by the honour of the fathers, but liked the glorie of the Greekes best of all: for the whiche they stroue perillously, and were greedy to soloowe their statutes, yea, their iuste was in all thinges to be lyke them, which afoze were their enemies and destroyers. Howbeit to doo wyckedlye agaynst the lawe of God shall not escape unpunished: but of this wee shall speake hereafter.

D these wer kept euerye yere.
 What tyme as the Olympiades sportes were played at Cyzus (the kinge him selfe beinge presente) this vngacious Iason sente wicked men, bearynge from theym of Ierusalem (which now wer called Antiochians) titt. C. drachmas of syluer for an offering to Hercules. These had they that caried them desired them vnder suche a fashion, as though they should not haue ben offred but bestowed to other vses. Where thelesse, he that sent them sente theym to the intente that they should be offred vnto Hercules. But because of those that were presente, they were geuen as to the makinge of shippes. And Appollonius the sonne of Nestus was sent into Egypt because of the noble men of kinge Ptolomie Philometoz. Now when Antiochus

perceaued that he was put oute from medlyng in the realme, he sought his owne profite, departed from thence, came to Ioppa, and then to Ierusalem, where he was honorably receyued of Iason, and of the citie, & was brought in with torch lighte, and with greates prayse: and so he turned his hoste vnto Phenices. After. iij. yere Iason sente Menelaus, the afozelayde Symons brother, to beare the money vnto the king, and to bring him answer of other necessary matters. But he (when he was prayled of the king for magnifying of his power) turned the priest hode vnto him selfe, laying by. iij. C. talentes of siluer for Iason. So whiche he had gotten the commaundement from the kinge (he came haringe nothinge that becommeth a priest) but bearing the stomache of a cruell tyrant, and the wrath of the wild brut beaste. Then Iason whiche hadde discaued his owne brother) seying that he him selfe was begayned also, was sayne to flee into the lande of the Ammonites. And Menelaus got the dominion. But as for the money that he promised vnto the king, he did nothinge therein, when Sottratus the ruler of the Castell required it of him. For Sottratus was the man that gathered the Customs, wherefore they were bothe called befoze the kinge. Thus was Menelaus putte oute of the priestthode, and Lysimachus his brother came in his steade. Sottratus also was made Lord of the Ciprians. It happened in the meane season, that the Charsians and Mallatians made insurrection, because they were geuen for a presente vnto kinge Antiochus concubine. Then came the kinge in all the haste, to styl them agayne, and to pacifye the matter, leauing Antiochus there to be his debitor, as one mete therfoze. Nowe Menelaus supposynge that he hadde gotten a right conuenient tyme, stole certayne vessels of gold out of the temple, & gaue them to Antiochus for a present: and some he solde at Cyzus, and in the cities thereby. Whiche whenne Antiochus

knife of a saertpe, hee reynoued him: but he kept him in the Sanctuary beside Daphnis, that lyeth by Antioche. Wherfoze Menelaus gat hym to Andronicus, and prayed him that hee wold slay Onias. So when he came to Onias, he counceled him crafselye to come out of the Sanctuary, geuing him his hand with an othe (howebeit he suspecte him) and then he slewe Onias, without any regard of righteousness. For the whiche cause not onely the Jewes, but other nations also toke indignation, and were displeased for the vnrightheous death of so godly a man. And when the kinge was come agayne from Celicia, the Jewes and certayne of the Greckes went vnto him, complainyng for the vnrightheous death of Onias: Yea, Antiochus him selfe was forye in his myght for Onias, so that it pitied him and he wepte, remembryng his sobernes and manerly behauiour. Wherfoze he was so kindled in his minde, that he commaunded Andronicus to bee striped out of his purple clothing, and so to be led throughout the citie, yea, and the vngracious man to be slayne in the same place where he committed his wickednes vpon Onias. Thus the kynde rewarded him his punishment, as he had deserued. Nowe when Lisimachus had done manye wicked dedes in the temple through the counsell of Menelaus, and the voyce came whode, the multitude gathered theym together agaynst Lisimachus: for hee had carried out nowe much golde. So when the people arose, and were full of displeasure, Lisimachus armed. it selfe. Antiochus to defende him: a certayne tytant beinge their captayne, which was growen both in age and wisdom. But when the people vnderstande the purpose of Lisimachus, some gat stones, good stronge clubbes and some cast styes vpon Lisimachus. Thus there were manye of theym wounded, some beinge slayne, and all the other chafed away. But as for the wicked church obber him selfe, they killed him beside the treasure. Of

these matters, therfoze ther was kept a courte agaynst Menelaus. Nowe when the kinge came to Tyrus, they made a complaint vnto him of Menelaus, concerning this busines, and the ambassadours were thre. But Menelaus went and promised Ptolomey, to geue him much money, if he wold perswade the kinge. So Ptolomey went to the king into a court (where as he was set to coole him) & brought him out of that mind. Insomuch that he discharged Menelaus from the accusations, that notwithstanding was cause of al mischefe, and those poze me whiche if they had tolde their cause, yea, before the Sythians, they shoulde have bene iudged innocent, theym he condemned to death. Thus were they soone punished, which solumed vpon the matter for the citie, for the people, and for the holy vessel. Wherfoze, they of Tyrus toke indignation, and buried them honozably. And so throughte the couetousnes of them that were in power, Menelaus remayned still in aucthority, increasing in malice to the hurte of the citizens.

The .v. Chapter.

At the same time Antiochus made him ready to go agayne into Egypt. Then were there sene at Jerusalem forty dayes longe, horsemen, runninge to and fro in the ayre, which hadde rayment of golde, and speares. There were seene also whote hostes of men weaponed, and horses, running in an order, howe they camme together, howe they helde forth their shields, howe the harnessed menne drew out their swordes, and shot theyr darts. The shyne of their golden weapons was sene, and all maner of armure. Wherfoze every man prayed, that those tokens might turne to good. Nowe when there was gone forth a false rumour, as though Antiochus hadde ben dead, Jason tooke a .v. men, and came sodenly vpon the citie. The citizens ranne vnto the walles, at the laste was the citie taken, and Menelaus fled into the castell. As for Jason,

son, he spared not his owne citezens in the slaughter, neyther considered he what greute euille it were, to destroye the prosperitie of his owne kynsemen: but did as one that had gotten the victorie of his enemies, and not of his frendes. For all this gat he not the superiouritie, but at the laste receaued confusion for his malice, and fledde agayne like a bagabonde into the lande of the Ammonites. Finally, for a rewarde of his wickednes he was accused before Artaxerxes the kinge of the Arabians. In so muche that he was fayne to flee from citeye to citeye, being despised of euery man as a forsaker of the lawes, and an abhominable person. And at the laste (as an open enemy of his owne natural countrey and of the citezens) he was dyuen into Egypte. Thus he that afore put many out of their owne native lande, perished from home himselfe. He wente to Lacedemon, thinkinge there to haue gotten succoure by reason of kinred. And he that afore had casten manye one vnburied, was throwen out him selfe, no man mourning for him, nor putting him in his graue: so that he neyther enioyed the buriall of a straunger, neyther was he partaker of his fathers sepulchre.

¶ Now when this was done, the king suspect that the Jewes woulde haue fallen from him: wherfore he came in a great displeasure out of Egypt, and tooke the citeye by violence. He commaunded his men of warre also, that they shoulde kyll and not spare, but slaye downe such as withstode them, or clymed by vpon the houses. Thus was there a great slaughter of yonge men, olde men, women, childzen and virgines. In thre dayes were there slayne. lxxx. M. ffortye thousande put in prison, and no lesse solde. Yet was he not content with this but darst go into the moste holy temple (Meneclaus that traytoure to the lawes and to his owne naturall countrey, beinge hys gyde) and with his wicked handes toke the holy vessell, which other kinges and cities had geuen thither

for the garnysing and honour of the place: them toke he in his handes, wroughte, and defiled them. So much was Antiochus, that he considered not, how that God was a little wroth for the synnes of them that dwelt in the citeye, for the which suche confusion came vpon that place. And wherfore it had not happened them to haue beene lapped in many synnes, this Antiochus (as sone as he had come) had suddenly bene punished, and shute out for his presumption, as like as Belshazzar was, whom Seleucus the king sent to robbe the tresurie. Nevertheless, God hath not chosen the people for the places sake, but the place for the peoples sake: and therefore in the place become partaker of the peoples trouble, but afterwarde shall it enioy the wealth of them. And like as it is now forsake in the wrath of almighty God, so when the great God is reconciled, it shalbe set vp in hys worshippe agayne. So when Antiochus had taken a M. and. viij. C. talents out of the temple, he gat him to Antioche in all the haste, thinking in hys pryde, that he might make men lope vpon the bye lande, and to go vpon the sea, suche an hys minde had he. He left debittes there, to breke the people. At Jerusalem left he Philip a Phisgian, in maners moze cruell then him selfe that set him there: At Corisim he left Andronicus and Menelaus, which were moze greuous to the citezens then other. Nowe as he was thus set in malice against the Jewes he sent Apollonius an hated prince, with. xxij. M. commaunding him to slaye those that were of perfecte age, and to sell the women, maydens and childzen. When he came nowe to Jerusalem, he staid peace, and kept him still vntill the Sabbath daye. And then he commaunded his men to take them to their weapons (for the Jewes kept holy day) and so he slew all them that were gone forth to the open play, running here and there thorow the citeye with his men weaponed, and murthered a greute number.

Judas Machabeus, whiche was the tenth, fled into the wilderness, led his life there with his company among wilde beastes, and vpon the mountaynes, dwelling there, and eating grasse, least they should be partakers of the filthynesse.

¶ The vi. Chapter.

Not longe after this, sent the kinge a messenger of Antioche, for to compell the Jewes to alter the ordinances of the fathers and the law of God, to defile the temple that was at Jerusalem, and to call it the temple of Jupiter Olimpius, and that they should be in Gazarim, and those whiche dwell at the place of Jupiter the herbarous. This wicked sedition of the vngodly was heary vpon all the people: for the temple was full of voluptuousnes, bybblinge and bolliug of the heathen, of ribaldes and harlottes together. The women went into the holy place, & bare in that was not lawfull. The altar also was full of vnlawfull thinges, which the lawe forbiddeth to lay vpon it. The Saboths were not kept, the other solemne feastes of the lande were not regarded. To be plain, there durste no man be acknoven that hee was a Jewe. In the day of the kynnes bythe they were compelled partey to offer: and when the feaste of Bacchus was kepte, they were constrained to weare garlandes of vyue, and so to go about to the honour of Bacchus. Moreover, throughte the counsell of Ptolomie, there wente out a commaundement in the next cities of the heathen, that they shold intreat the Jewes in like maner, namely, to compell them for to do sacrifice after the lawes of the Gentiles: and whoso woude not, to put them to death. A piteous thing was it to see. There were two women accused to haue circumcised their sonnes, whom when they had ledde round about the cite, the babies hanging at their byelles, they cast them downe headlinges out the walles. Somme that were capt in drunke, and had kept the Sa-

both were accused vnto Philis, and bzente in the fyre: because that for the feare of God, they kept the commaundement so stiffely, and would not descend them selues. Now I beseeche al those which rede this booke, that they refuse it not for these failes of aduersitie, and iudge the thinges (that are happened) for no destruction, but for a chaulening of our people. And why? Whē God suffred not sinners so long to solow their owne mind, but shortly punisheth them, it is a token of his great loning kindenes. For this grace haue we of god more then other people, that he suffreth not vs long to synne vnpunished, like as other nations, that when the day of iudgment commeth, he may punishe them in the fulnes of theyr synnes. If we synne he correcteth vs, but he neuer withdraueth his mercy from vs: & though he punishe with aduersitie, yet dorth he neuer forsake his people. But let this that we haue spoken now with few wordes, be for a warning and exhortation of the heathen. Now will we come to the declaring of the matter. Eleazar, one of the principall scribes, an aged man, and of a wel favoured countenance, was constrained to gape with open mouthe, and to cate swines fleshe. But he desiring rather to die gloriously, then to lyue with shame, offered himself willingly to the martyrdom. Now when he saw that he must nedes gape, he toke it patiently: for he was of a point with him selfe, that he would consent to no vnlawful thing for any pleasure of life. They that God by being moued with pitie (but not aright) for the old friendship of the man, toke him aside privately, & prayed him, that he wold let suche fleshe be brought him, as was lawfull to cate, & then to make a countenance as though he had eaten of the fleshe of the sacrifice, like as the king commaunded, for so he might be deliuered from deathe, and so for the old friendship of the manne, they shewed him this kindnes. But he began to consider his discrete and honorable age,

¶ 20. 3. b

¶ 11. a

¶ D

his noble and worshipfull stocke, and howe that from his youth vp, he had bene of an honest and good conuersation: yea, and howe constantly he had kept the ordinaunces and lawes commaunded by God, wherefore he gaue them this answer, and sayd: Yet had I rather syt be laped in my graue. For it becommeth not myne age, (sayde he) in anye wyse to dissemble, wherby many yonge persons might thinke, that Eleazar being. lxxx. yere olde and reme, were nowe gone to a strange life: and so throught myne hypocrite (for a litle tyme of a transitorye lyfe) they might be discaued: by this meanes also shoulde I despyle myne age, and make it abhominable.

Amos. 18

¶ For throught I were not deliuered from the torments of men, yet shoulde I not escape the hande of almighty God, neither aliuie nor dead: wherefore I will dye manfully, and do as it becommeth myne age. wherby I may peraduenture leaue an example of stedfastnes for such as be yonge, yf I with a reedy mynde and manfully dye an honest death, for the most worship and holpe lawes. when he had saide these wordes, immediatly he was drawen to the tormment. Now they that ledde him, and were milde a litle afoze, beganne to take displeasure, because of the wordes that he sayde: for they thought he had spoken them of a whie mynde. But when he was in his martyrdom, he mused and sayde: Thou O LORD which hast the holpe knowledge, knowest openly, that where as I might be deliuered from death, I suffer these foze paynes of my bodye: but in my minde I am well content to suffer them, because I feare thee. Thus this man died, leaving the memoriall of his death for an example, not only vnto yonge men but vnto all the people, to be stedfast and manly.

¶ The .viij. Chapter.

¶ It hapned also, that there were seven brethren (with their mother) taken, and compelled by the king, to forsake the law

to eate swynes fleshe: namelye with scourges and lethern whippes. And one of them which was eldest, saide: what sekest thou, and what requirerest thou of vs? As for vs, wee are readye rather to suffer death, then to offende the lawes of God, and the fathers. Then was the king angrie, and had heate cauldrons and brasen pottes. whiche when they were made hot, immediatly he commaunded the tong of him that first spake, to be cut out, to pull the skynne ouer his heade, to pare off the edges of his handes and fete: yea, and that in the syghte of his mother and the other of his brethren. Nowe when he was cleane murred, he commaunded a fire to be made, and so while there was any breath in him, to be fryed in the caudron. In the which when he had bene longe payned, the other brethren with their mother exhorted him to dye manfully, sayinge: The LORD God shall regarde the trueth, and comfort vs, lyke as Moyses testifieth. and declarerth in his song, sayinge: and hee will haue compassion on his seruantes. So when the firste was deade after this maner, they brought the seconde, to haue him in derision, pulled the skyn with the heare of his heade, and asked him, yf hee woulde eate swynes fleshe, or he were payned in the other members also throughtout his bodye. But he answered boldly, and saide: I will nor do it. And so was he tormtered lyke as the first, and when he was euen at the gruinge by the ghost, he sayde: Thou moste vnglacions person puttest vs nowe to death, but the kinge of the world shall raise vs vp, whiche dye for his lawes, in the resurrection of euerlasting lyfe. This him, was the thirde had in derision, and when he was requiered, he putte oute his tonge, and that right soone, holdinge forth his handes manfullye and spake with a stedfast faith. I haue I of heauen: but nowe for the lawes of God I despyle myne: for my trust is in the LORD, I shall not be ashamed. In to much that the king

Leu. 118

and they which were with him, mar-
 uiled at the pong mans boldnes, that
 he nothing regarded the payns. **¶** Now
 when hee was deade also, they vexed
 the fourth with tormentes in like ma-
 ner. **¶** So when he was now at his
 death, he said: It is better that we be-
 ing put to death of men, haue our hope
 and trust in God, for he shal rayse vs
 by agayne. **¶** As for thee, thou shalt
 haue no resurrection to lyfe. And
 when they had spoken to the sytthe,
 they tormented him. Then looked he
 vnto the kinge and sayde: thou halte
 power amonge menne, for thou art a
 mortall man also thy selfe, to do what
 thou wilt, but thinke not, that God
 hath forsaken our generation. **¶** Hyde
 thee, tery still a while, and thou shalt
 see the great power of God, howe he
 will punishe thee and thy seede. After
 him they brought the sixt, whiche be-
 yng at the poynt of death, sayde: We
 are diseased, O king, for this we suf-
 fer for our owne sakes, because wee
 haue offended our God, and therefore
 maruelous thinges are shewed vpon
 vs. But thinke not thou whiche
 takest in hand to strue against God,
 that thou shalt escape unpunished.
¶ This excellent mother (worthy to
 be wel reported of, and had in remem-
 brance) sawe her seuen sonnes die in
 one day, and suffered it patiently, be-
 cause of the hope that she had in God,
 yea, she exhorted euery one of them in
 especiall, and that boldly and stedfast-
 ly with perfite wisdom, waking vpon
 her wretched thought with a manly
 stomake, and sayd vnto them: I canne
 not tell howe ye came in my wombe,
 for I neither gaue you bryth nor soule,
 no nor life: It is not I that ioined the
 members of your bodies together, but
 the maker of the worlde, which fashi-
 oned the bryth of man, and began all
 thinges. **¶** Euen he also of his owne
 mercy shall geue you breath and lyfe
 agayne, lyke as ye nowe regarde not
 your owne selues for his lawes sake.
¶ Somewhat Antiochus that shee
 had despised him, therfore he lette her
 goe with her repproues, and began to

exhort the yongest sonne (whiche yet
 was left) not onely with wordes, but
 swoze vnto him with an othe, that he
 should make him a riche and welthy
 man (yf he would forsake the lawes
 of his fathers) yea, and that he should
 geue him what soeuer were necessarie
 for him. **¶** But when the yonge man
 would not be moued for all these thin-
 ges, he called his mother, and counsel-
 led her to saue her sonnes lyfe. And
 when he had exhorted her with many
 swoozes, she promised him that she
 should speake vnto her sonne. So she
 turned her vnto him (laughtinge the
 cruel tyrant to scoyne) and spake with
 a bold voyce: O my sonne, haue pittie
 vpon me, that bare thee nine monthes
 in my wombe, that gaue thee suck, no-
 rished, and brought thee vpon vnto this
 age. I beseech thee (my sonne) loke vpon
 heauen and earthe, and all that is
 therein, and consider, that God made
 them, and mans generation of naught
 so shalt thou not feare this hangman,
 but suffer death stedfastly, like as thy
 brethzen haue done: that I maye re-
 ceauie thee agayne in the same mercy
 with thy brethzen. While she was
 yet speaking these wordes, the yonge
 man sayde: Whom loke ye for? Wher-
 fore do ye tarpe? I will not obey the
 kinges commaundemente, but the
 lawe that God gaue vs by Moyses. **¶**
 As for thou that ymaginest all mis-
 chefe agaynst the Iewes, thou shalt
 not escape the hande of God, for wee
 suffer these thynges, because of our
 sinnes. And though God be angrie
 with vs a litle while (for our chaste-
 ning and reformation) yet shall he be
 at one agayne with his seruantes.
 But thou, O shamefull and most ab-
 hominable person) pryd not thy selfe
 through bayne hope, in beyng so ma-
 licious vpon the seruantes of God,
 for thou hast not yet escaped the iudg-
 ment of the God which is almighty,
 and seeth all things. **¶** My brethzen that
 haue suffered a litle payne, are nowe
 vnder the couenant of euertlasting
 lyfe: but through the iudgement of
 god, thou shalt be punished rightously
 A. I. l. iii. for

for thy pryde. As for mee (I pke as my
brythren haue done) I offer my soule
and my body for the lawes of our fa-
thers, calling vpon God, that he will
sone be mercifull vnto our people: yea,
2. mac. 2c and with payne and punishment, to
make the graunt, that he only is God
In me nowe and in my brythren the
swath of almightie God is at an end,
which righteous is fallen vpon all
our people: Then the king being kind
led in anger, was more cruel vpon him
then vpon al the other, and toke indig-
nation, that he was so lightly regar-
ded. So this pong man dyed indefi-
led, and put his trust still in the Lord.
Waste of all after the sonnes, was the
mother put to deth also. Let this now
be ynough spoken, concerning the of-
feringes and extreme cruelties.

The. viij. Chapter.

3. **T**hen Judas Machabeus, and
they that were with him, went
pryncely into the towncs, called
their kinsfolkes and frendes together,
toke vnto them all suche as continued
yet in the faythe and lawe of the Je-
wes, and brought forth. xl. M. men.
So they called vpon the Lord, that
he wold haue an eye vnto his people,
whiche was troden downe of euery
man, to be gracious vnto the temple
that was despyled of the yngodlye, to
haue compassion vpon the destruction
of the cite, whiche was shooty I pke
to be laped waste, to heare the voyce of
the bloud that cryed vnto him, to re-
member the moste vnrightheous dea-
thes of ponge innocent chyldren, the
blasphemies also done vnto his name
and to punishe them. • Howe when
Machabeus had gathered this mul-
titude together, he was to myghtye
for the heathen (for the swathe of the
Lord was turned into mercy) he fell
vpon the towncs and citiees vnawar-
res, byente them, toke the most commo-
dious places, and slewe manye of the
enemies. But specially he made suche
chauses by night, in so maner that his
manyness was spokē of euery where.
So when Philip sawe that the man

encreased by litle and litle, and that
the matter prospered with him for
the moste part, he wrote vnto Ptole-
my (whiche was a captayne in Cleo-
siria and Phenices) to helpe him in
the kinges busines. • Then sente he
Hicanor Patrocli (a speciall frende of
his) in all the hast, and gaue him of the
common fozte of the heathen, no lesse
then. xx. M. harnessed menne, to roots
out the whole generation of the Je-
wes, hauing to helpe him one Gorgi-
as a manne of warre, whiche in mat-
ters concerning battayles, had greate
experience. Hicanor ordeyned also the
tribute (whiche the Romaynes shoulde
haue had) to be geuen vnto the kinge
out of the captiuitie of the Jewes,
namely. ij. M. talentes. And immedi-
atlye he sente to the citiees of the Je-
rosolym, requiring them for to bye Jewes
to be their seruantes and bondemen,
promising to sell them. lxxx. and tene
for one talente: but he considered not
the swathe of almighty God, that wold
to come vpon him. When Judas
knewe of this, he tolde the Jewes
that were with him of Hicanors
comming. Howe were there some of
them fearefull, not trustinge vnto the
righteousnesse of God, and fled their
swaye. But the other that remayned
came together, and besought the Lord
to deliuer them from that wicked Hi-
canor, whiche had solde them: cur
he came nie them: and though he wold
not do it for their sakes, yet for the co-
uenaunte that he made with their
fathers, and because they called vpon
his holpe and glorious name. • And
so Machabeus called his men toge-
ther, namely about syxe thousande, ex-
hortynge them not to agree vnto
their enemyes, • neyther to be afrayde
for the multitude of their aduersaries
comming agaynst them vnrightheous-
lye: but to fighte manfully, conside-
ring the reppose that they hadde done
to the holpe place withoute caule,
howe they hadde despyled and op-
pylled the Citie: yea, and destroyed
the lawes of the fathers. • For
they (sayde he) truste in their man-
ner.

pl. 19. b. poss, and boldenesse, but onre confidence is in the almighty Lord, which in the twinkling of an eye maye both destroye them that come against vs, and all the worlde. He exhorted them also to call to remembrance the helpe
 act. 19. b. that God shewed vnto their fathers:
 ch. 17. 8. as when they perished an. c. lxxv.
 1. ma. 7. c. of Sennacheribs people. And of the battayle that they had in Babilon agaynst the Galatians: howe all the Macedonians that came to helpe them, stood in feare: and howe that they being but only. vi. M. slew an C. and. xx. M. throughe the helpe that was geuen them from heauen, wherby they also had receaued many benefites. Throughe these wordes the men tooke good heartes vnto them, readye to dye for the lawe and the countrey. So he set vpon euery company a capteyne, one of his owne brethren: Simon, Ioseph and Ionathas, geuinge eachone .xv. C. men. Hee caused Eliaz also to reade the holy booke vnto them, and to geue them a token of the helpe of God. • Then he him selfe being captain in the forefront of the battaile, buckled with spicanoz. And God was their helpe, insomuche that they slew aboue. ix. M. men, and compelled the more part of spicanozs host to flee, they were so wounded and feeble. Thus they toke the money from those that came to bye them, and solowed vpon them on euery syde. But when the time came vpon the, they returned, for it was the Sabbath, and therfore they solowed no more vpon them. So they tooke they weapons and spoiles, and kepte the Sabbath, geuinge thanks vnto the Lorde, whiche had deliuered them that daye, and blessed them his mercy. After the Sabbath, they distributed the spoiles to the sicke, to the fatherlesse, and to widowes, and the residue had they them selues with theirs. When this was done, and they all had made a generall prayer, they besought the mercifull Lorde to be at one with his seruants. Of those also that were with Timotheus and Barhides, whiche foughte

agaynst them, they slew. xx. M. swan hye and stronge holdes, and drayded mo spoiles: euer geuinge an equall portion vnto the sicke, to the fatherlesse, to widowes, and to aged persons. And when they had diligentely gathered they weapons together, they layd the all in conuenient places, & the remnant of spoiles also broghe they to Ierusalem. They slew also Philarches that wicked person, whiche was with Timotheus, and had vexed many Iewes. And when they helde the thankesgeuing at Ierusalem for the victorie, they burnt those that hadde sette fire on the postes of the Temple: namelie Calisthenes, whiche was fledde into an house: and soo they gatte a woorthie reward for their wickednesse. As for that moste vngenerous spicanoz, whiche hadde brought a thousande marchantes, to bye the Iewes, he was thorough the helpe of the Lord destroyed, brought downe euen of them, whom he regarded not, insomuch that he put of his glorious raymentes, fled by sea, and camme alone to Antioche, with greate shame and dishonoure, whiche hee gatte throughe the destruction of his hoste. • Thus hee that promised the Romaynes, to paye them their tribute, whenne he tooke Ierusalem, beganne now to saye playnely, that God was the defender of the Iewes, and therfore not possible to wounde them, because they folowed the lawes which God had made.

Ch. ix. Chapter.

At the same tyme came Antiochus agayne with dishonour out of Persia. For when he camme to Persopolis, and vnder-tooke to robbe the Temple, and to subdue the Citie, the people ranne together, and defended them selues, in so muche that he and his were fayne to flee with shame. And so after that fyghte, it happened, that Antiochus came agayne with dishonoure. But when he came to Egbathana, he gat knowledge what was hapned vnto spicanoz & Timotheus. So he as he

was

was auancing himself in his wrath, hee thoughte he was able to auenge the iniury that was done to them, vpon the Jewes: and therfore commaunded to make ready his charet, hastning on his iourney without ceassing, the iudgement of God prouokinge him, because he had spoken so proudly, that he would come to Ierusalem, & make it a graue of the Jewes. But the lord God of Israel, that seeth al things, smote him with an inuisible plague, which no man coulde heale. For as soone as he had spoken these wordes, there came vpon him an horrible pain of his bowels, & a soze greife of the armes. And that was but right: for hee had martired other mennes bowels with diuers and strange tormentes: howbeit, he would be in no wise ceasse from his malice. Yea, he was yet the prouder and moze malicious agaynst the Jewes. But whyle he was commanding to make halt in the matter, it hapned that he fell downe violentlye from the charet, so that it broosed his bodie, and did him greate payne. And so he that thought he might command the fouds of the sea (so proude was he beyond the condition of man) & to wepe the hie mountayns in a paire of balance, was now brought down to the grounde, and carped vpon an horf litter, knowledging the manifest power of God vpon him: so that the wicked body of his, was full of sozmes, which in his payn fell quick out of his fleshe: In soo muche that his hoste was grieved with the smell and stinke of him. Thus he that a litle afore thought he might reache to the starre of heauen, him might no man now abide nor beare, for the hehemence of stinke. Therefore, he being brought from his great pryde, began for to come to the knowledge of himself: for the punishment of God warned him, and his payne increased euer moze and moze. And when he himself mighte not abide his owne stinke, he said these wordes: It is reason to be obedient vnto God, and that a manne desyre not to be like vnto him.

Act. 12. D

This wicked person prayed also vnto the Lord, of whom he should haue obtayned no mercy. And as for the cistye that hee camme vnto so hastily, to bringe it downe to the grounde, and to make it a graue for dead men: now he desireth to deliuer it free. And as touching the Jewes, whom he had iudged not woorthy to be buried, but would be cast them out for to be deuoured of the foules and wild beastes, saying, that he would haue destroyed both olde and younge: Nowe hee promised to make them like the citizens of Athens. And where as he had spoiled the holy temple afore, now he maketh promise to garnish it with great giftes, to increase the holy ornaments, & of his owne rentes to beare the costes and charges belonging to the offerings: yea, and that he wold also become a Jew himselfe, to go thorough euery place of the world, and to preache the power of God. But whyle his payns would not ceasse, (for the righteous iudgement of God was comme vpon him) out of a very dispaire, hee wrote vnto the Jewes a Letter of Intercession, conteyninge these wordes: The king and Prince Antiochus wissheth vnto the vertuous citizens of the Jewes, muche healt he and good prosperitie: If pee and your childezen fare well, and if all thinges go after your minde: wee geue great thankes. In my sickness also doo I remember you louingly: for as I came out of Persia, and was taken with soze diseale, I thoughte it necessarye to care for the common wealt he. Neyther despayre I in myselfe, but haue a good hope to escape this sickness: But consideringe that my father ledde an hoste sometime in the hygher places, and shewed who should reygne after him, that (if there happened anye controuersie, or any harde thinges were declared) they in the lande might knowe their chiefe Lord, that there should be no insurrection. I praye, when I ponder by my selfe, howe that all mighty menne and neyghbours rounde aboute, are

laying wayt, and loke but for oportu-
nities to doo harme: I haue ordeyned y
my son Antiochus shall reygne after
me, whom I oft commended to many
of you, when I was in the hyer king-
domes, and haue wrytten vnto him
as it foloweth hereafter. Therefore
I praye you, and require you to re-
member the benefittes that I haue
done vnto you generally, and in espe-
ciall (that euery man shall be saythfull
to me and my son) For I hope that he
shall be of sober and louing behauiour,
and if hee folowe my denice, he shall be
indifferent vnto you. Thus that mur-
derer and blasphemor of God was
smitte: & like as he had intreated
other men: so he died a miserable death
in a strange country vpon a moystayn
And his body did Philip (that went
with him) carry away: which feare
the sonne of Antiochus, wente into
Egypt to Ptolomy Philometor.

The .x. Chapter.

Machabens now & his compa-
ny (through the helpe of the
Lorde) wan the temple & the
city agayne, destroyed the altiers and
chappels that the heathen buylded thro-
ugh the stretes, clensed the temple,
made another altier of brycke stone,
and after two yeres they offred sacri-
fices, set forth the incense, the lightes,
and shew bread. When that was done,
they fell downe flat vpon the ground,
and besought the Lorde, that they
might come no more into such trouble:
but yf they synned any more agaynst
him, he him selfe to chasten them with
mercy, and not to come into the hands
of those aleauntes and blasphemous
men. Nowe vpon the same daye that
the straungers polluted the temple, it
happened that on the very same daye it
was clensed agayne: namely. the .xxij.
day of the month called Casleu. They
kept .viij. daies in gladnes, like as in
the feast of the tabernacles: remem-
bering that not longe afoze, they helde
the feast of the tabernacles vppon the

mountayns & in denues like beastes.
And in the same token they bare grene
bowes, bzaunches and palmes, befoze
him that had geuen them good fortune
to clense his place. They agreed also
together, and made a statute, that eue-
ry yere those dayes should be solemn-
ly kept of all the people of the Iewes.
Nowe Antiochus then (that was cal-
led the noble) died, it is sufficientely
told. Nowe will we speake of Eupa-
tor the sonne of that wicked Antio-
chus, howe it happened with him,
and so with fewe wordes to comp-
hende the aduersitie that chaunced in
the warres. When he had taken in the
kingdome, he made one Lysias (which
had bene captaine of the hoste in phe-
nices and Siria) ruler over the mat-
ters of the realme. For Ptolomy that
was called Macron, beyng the ruler
for the Iewes (and specially, to sit in
iudgement for suche wryonge as was
done vnto them) vndertooke to deale
peaceably with them. For the which
cause he was accused of the frends be-
foze Eupator: and when he was sus-
pecte to be a traytour (because he had
lesse Cypres that Philometor hadde
committed vnto him, and because he
departed from noble Antiochus, that
he was come vnto) he poysoned him
selfe, and died. Nowe when Gorgias
was gouernour of the same places, he
toke straungers, and vndertooke ofte
tymes, to warre with the Iewes.
Whereouer the Idumeans that helde
the strong holdes, receaued those that
were driuen to Ierusalem, and tooke
in hande to warre also. But they
that wer with Machabens besought
and prayed vnto the Lorde, that hee
would be their helper, and so they fell
vpon the stronge holdes of the Idu-
means, and wanne manye places by
strength: Such as came against them
they slew, and killed no lesse of altoge-
ther (then twenty thousand) Neuer-
theless, some no lesse then nine thou-
sand were fled into two strong tow-
res, hauing all maner of ordinaunce
to withstande them. Then Ma-
chabens leauing Symon, Iosephus,
Jachens

I. mac. 5 e

Jachens, and those that were with them (which wer very many) wēt to besiege them, and to fight where most nede was. Now they that were with Simon, beyng ledde with cometoalnes, were intreated for money, thowres certayne of those that laye in the towres, toke. lxx. M. drachmas, and let some of them escape. But when it was told Machabeus what had happened, he called the captain of the people together, accusynge those persons that they had sold the brethren for money, and let their enemies go. So he slew those traitours, and immediatlye went in hande with the two towres. And when they had ordered them selues manly with their weapons and handes, they slewe in the two castles mo then twentie thousande. • Nowe Timotheus, whom the Jewes had overcome afore, gathered a multitude of strange people, brought an host also of horsemen of theilians, to win Jewry by strengthe. But when he drew nye, Machabeus, and they that were with him, fell to their prayer, sprinkeled ashes vppon their heades, beyng gyrded with heary cloth about their loynes, fell downe befoze the alter, and besought the Lord that he woulde be mercifull vnto theym, but an enemye vnto their enemies, and to take part agaynst their aduersaries according as it is promysed in the lawe. So after the prayer, they went on further from the Citie, and when they came nye the enemies, they prepared them selues agaynst them. And betymes in the morning, at the breake of the daye, bothe the hostes buckled together. • The one part had the Lord for their refuge, whiche is the geuer of prosperitie, strenght, and victorie. The other had a manly stomake whiche is a captaine of warre. The battel nowe beyng greate, there appeared vnto the enemies from heauen fyue men vppon horsebackes with byrdels of gold, leading the Jewes, and two of them, hauing Machabeus betwixt them, that kept him safe on every side with their weapons, but shot darts

and lyghtninges vpon their enemies, wherethorowgh they were confounded with blyndenesse, and so sore a frayde, that they fell downe. There were slaine of soter men twenty thousande, and fyue hundred, and sixe hundred horsemen. As for Timotheus himselfe, he fled vnto Gazar, a very strong holde, wherin Cereas was captaine. But Machabeus and his company laid siege to it cherefully, foure daies. Nowe they that were within, trusting to the strenght of the place, cursed and banned exceedingly, and made great craking with wicked wordes. Nevertheless, vppon the fyfthe day in the morning, twentye yonge men of Machabeus company, beyng sette on fyre in theyr myndes (because of the blasphemye) came manfully vnto the wall, and with bolde stomakes, they and their other companions clymed by vpon the towres, undertakinge to set fyre vppon the portes, and to boorne those blasphemous persones quicke. Two dayes were they destroyinge the castell, whiche when they founde Timotheus, (that was crept into a cozner) they kyled him, and slewe Cereas his brother, in lyke maner, with Apolophonans. When this was done, they song Psalmes, with prayles and thankesgivinge vnto the Lord, whiche hadde doone so greate thynges for Israll, and geuen them the victorie.

The.xi.chapter.

Not long after this, Lysias the kinges steward, and a kindman of his (whiche had the governance of his matters) toke some displeasure for the thinges that had happened, and when he had gathered lxxx. M. men of foote with al the host of the horsemen, he came agaynst the Jewes, thinking to winne the city, to make it an habitation for the heathen • and the temple would he hane to be an house of lurre, lyke as the other gods houses of the heathen are, and to sell the priestes office every yere. Not considering the power of God,

1 mac. 5d
• 1. ma. 8

2. ma. 11

Deu. 28.

Jer. 17. d
2. pa. 32 b

4. reg. 6. a
1. mac. 3 a
and, 11. b.

6. 6. a. but was wild in his mind, & trusting
 in the multitude of sote men, in thou-
 sandes of horsemen, and in his. lxx.
 Elephantes. So he cam into Jewry
 and then to Bethsura (a castel of de-
 fence) lying in a narrowe place. b. sur-
 longes from Jerusalem, and wan it.
 Now, when Machabeus and his co-
 pany knewe, that the stronge holdes
 were taken, & they fell to their prayers
 with weeping and teares before the
 Lord. And al the people in like maner
 besought him, that he woulde sende a
 good aungell to deliuer Israell. Ma-
 chabeus him selfe was the fyrste that
 made him ready to the battell, exhor-
 ting the other that were with him, to
 leoparde them selues, and to helpe their
 brethren. And when they were going
 forthe of Jerusalem together with a
 readye and willing minde, & there ap-
 peared before them vpon horsebacke a
 man in whyte clothynge with harnesse
 of gold, shakynge his spere. Then they
 prapled the Lord altogether, whiche
 had shewed them mercy, and were co-
 soyled in their mindes: in so much that
 they were readye, not onely to fyghte
 with men, but with the moste cruell
 beasts, yea, and run throughe the swals
 of yron. Thus they went on willing-
 ly, hauynge an helper from heauen, and
 the Lord mercifull vnto them. They
 fell mightely vpon their enemies like
 vpon, brought down. xi. M. sote men
 and. C. horsemen, put all the other to
 flyghe, many of them beyng woun-
 ded, and some gat awaye naked. Yea,
 Asias hym selfe was fayne to flee
 shamefully, and so to escape. After-
 thelesse, the man was not without vn-
 derstanding, but considered by him self
 that his power was minished, and
 pondered howe the Jewes being de-
 fended by the helpe of almighty God,
 were not able to be overcome: where-
 fore he sent them word, and promised
 that he woulde consent to all thinges
 whiche were reasonable, and to make
 the kinge their frende. To the which
 papper of Asias, Machabeus agreed,
 seekinge in all thinges the common
 wealth, and whatsoever Machabeus

wrote vnto Asias concerninge the
 Jewes, the kinge graunted it. For
 there were letters, written vnto the
 Jewes from Asias, concerninge these
 wordes. Asias sendeth greting to the
 people of the Jewes. John and Ab-
 salon which wer sent from yon, deli-
 uered me writings, and required me
 to fulfill the thinges concerninge their
 errand. Therefore loke what might be
 graunted, I certified the king therof:
 and whatsoever was conuenient, I
 agreed therto. If ye now wil be faith-
 full in the matters, I shall endeuour
 my selfe hereafter also to do you good.
 As concerninge other thinges by eu-
 erye article therof, I haue committed
 them to your messengers, and to those
 whom I sente vnto you, to commen-
 with you of the same, fare ye wel. In
 the. C. and. xliij. yere, the. xliij. daye
 of the moneth Dioscorinthius. Now
 the Kinges letter conteyned these
 wordes. Kinge Antiochus sendeth
 greting vnto his brother Asias. For
 so much as our father. is nowe dead,
 our will is, that they whiche are in
 our realme, lyue without anye insur-
 rection, and euery man to be diligente
 in his owne matters. We vnderstand
 also, that the Jewes would not con-
 sent to oure father, for to be broughte
 vnto the custome of the Gentiles, but
 stiffe ly to kepe their owne statutes: for
 the which cause they require of vs al-
 so, to let them remaine still by thei-
 owne lawes. Wherefore, our minde is
 that this people shall be in reste: we
 haue concluded and determined also,
 to restore them their temple agayne,
 that they may liue accordynge to the
 vse and custome of their forefathers.
 Thou shalt do vs a pleasure therfore,
 if thou send vnto them and agre with
 them: that when they are certified of
 our mind, they may be of good cheere,
 and looke to their owne wealth. And
 thys was the letter, that the kinge
 wrote vnto the Jewes: King Antio-
 chus sendeth greting vnto the coun-
 cel, & the other people of the Jewes.
 If ye fare wel, we haue our desire: as
 for vs, we are in good health, Bene-
 lant

ians came and told vs, how that your desire was to come downe to your people, which are with vs. wherefore those that will come, we geue the free libertye, vnto the .xxx. daye of the moneth of Aprill, that they maye vse the meates of the Iewes and their owne lawes, like as afore: and none of them by any maner of waies to haue harme for thynges done in ignorance. Menelaus whom we haue sent vnto you shall commen with you at large, fare ye well. In the Cribij. yere, the .xv. day of the moneth of Aprill. The Romaynes also sent a letter, concerning these wordes. Quintus Mennius & Titus Menilius embassadors of the Romaynes, send greetynge vnto the people of the Iewes. Like what Nicias the kinges kinsman hath graunted you, we graunt you the same also. But as concerning the things which he referred vnto the king, send hither some with speede, and ponde & matter diligently amog your selues, that we may cast the best to your profyte, for we must depart now vnto Antioche. And therfore write shortly agayne, that we may know your mynde: Fare wel: In the Cribij. yere, the .xv. day of the moneth of Aprill.

The .xij. Chapter.

Vhen these conenauntes were made, Lisias wente vnto the kynge, and the Iewes tyled their grounde. But Timotheus, Apollonius the sonne of Gemel, Jerome and Demophon the proud, Picanor the captayne of Cypres, and they that laye in those places, would not let them lyue in rest and peace. They of Joppa also did cuen such a shamefull dede. They prayed the Iewes that dwelte among them, to go with their wives and children into the shippes, whiche they hadde prepared, and dyd with them, as though they had ought them no euill will. For so much then as there was gone forth a generall proclamation through the Citie because of peace, they consented thereto, and suspect nothinge, but when they were gonne forth into the deepe,

they drowned no lesse then .ij. C. of them. When Judas knewe of this crueltie shewed vnto his people, he commaunded those that were with him to make them redy, exhorting the to cal vpon God the righteous iudge: went forth agaynst those murderers of his brethren, set fyre in the haven by nyght, brente by the shippes, and those that escaped fro the fyre he slew wyth the sword. And when he had done this, he departed as though he would come agayne, and roote out all the at Joppa. But when he had gotten worde, that the Jamnites were minded to do in lyke maner vnto the Iewes which dwelt among them, he came vpon the Jamnites by nyght, and set fyre in the haue with & ships so that the light of the fyre was seene at Jerusalem vpon a ii. C. and forty furlonges. Nowe when they were gone fro thence .ix. furlonges in their iourney toward Cimsithens b. thousand men of fote, and v. C. horsmen of the Arabians, fought with him. So when the batell was earnest, & prospered with Judas through the helpe of God: the residue of & Arabians being ouercome, besought Judas to be atone with the, and promised to geue him certayne pastures, and to do him good in other thinges. Judas thinking that they should in dede be profitable concerning many thinges, promised them peace: wherevpon they shoke handes, and so they departed to their tents. Judas went vnto a citie, whiche was vrye faste kepte with bridges, fenced rounde aboute with walles, and diuers kindes of people dwelling therein, called Caspin. They that wer within it, put such trust in the strength of the wals, and in their store of victualles, that they were the slacker in their doinges, curlinge and reuylinge Judas with blasphemies, and speakinge suche wordes as it becommeth not. But Machabeus callinge vppon the great Prince of the worlde (whiche without any battel rams, or ordinance of warre did

caste downe the walles of Joppa,

in the tyme of Josue) fell manfullye
 vppon the walles, toke the citie, (and
 throught the helpe of the Lord) made
 an exceeding great slaughter: In so
 muche that a lake of two furlonges
 hode, whiche laye thereby, seemed to
 flowe with the bloud of the slayne.
 Then departed they fro thence. viij. C.
 and .i. furlonges, and came to Carac
 into the Jewes that are called Cu-
 biani. But as for Timotheus, they
 coude not get him there: for (not one
 matter dispatched) he was departed
 from thence, and had left certaine men
 in a very strong holde. But Dosithe-
 us and Sosipater, whiche were cap-
 taines with Machabeus, slewe these
 that Timotheus had left in the house
 of defence, enen .x. M. men. And Ma-
 cabeus prepared him with the .vi. M.
 men that were about him, set them in
 order by companges, and wente south
 agaynst Timotheus, which had with
 him an. C. and .xx. M. men of foote,
 two. M. and five C. horsemen. When
 Timotheus had knowledge of Ju-
 das comminge, he sente the women,
 children and the other baggage vnto
 a castel called Carnion. (For it could
 not be won, and was hard to com vnto,
 the wayes of the same places wer
 so narowe) and when Judas compa-
 ny cam first in syght, the enemies wer
 smitten with feare, throught the pre-
 sence of God, which seeth all things:
 In so much that they flyng one here,
 another there, wer rather discomfited
 of their owne people. and wounded
 with the strokes of their own swear-
 des. Judas also was verie earnest in
 following vppon them, punishinge
 those vngodly, and slew .xxx. M. men
 of them. Timotheus also him selfe fel
 into the handes of Dositheus, and
 Sosipater, whom he besought with
 many prayers, to let him go with his
 life (because he had many of Jewes
 fathers and brethren in prison, which
 if they put hym to death) might be
 disapointed. So when he had promi-
 sed saythfully to deliuer them agayn,
 accordinge to the condition made,
 he let him go without harme, for the

helth of the brethren. And when Ju-
 das had slayne .xxv. M. he went from
 Carnion. Nowe after that he hadde
 chased away and slayne his enemyes,
 he remoued the host toward Ephron
 a stronge citie, wherein dwelt manye
 diuers people of the heathen, and the
 stronge yonge men kepte the walles,
 defending them mightily. In this ci-
 tie was much ordinaunce and prouisi-
 on of dartes. But when Judas and
 his compange hadde called vppon al-
 mightye God (which with his pow-
 er breaketh the strength of the enne-
 myes) they wanne the Citie, & slewe
 .xxv. M. of them that were within.
 From thence went they to the Citie
 of the Suthians, which lyeth .vi. C.
 furlonges from Ierusalem. But when
 the Jewes whiche were in the Citie
 testified, that the citizens dealt louing-
 ly with them: yea, and intreated them
 kindly in the tyme of their aduersitie,
 Judas and his compange gaue them
 thanks, desiring them to be frendlye
 still vnto them: and so they cam to Je-
 rusalem, the hie feast of the weekes be-
 ing at hand. And after the feast of Pen-
 tecost they went south agaynst Go-
 rgias the gonsnour of Idumea, with
 thye. M. men of foote, and four. C. horse-
 men. Which when they met together,
 it chanced a fewe of the Jewes to
 be slayne. And Dositheus one of the
 Bachenors a mighty horseman, tooke
 holde of Gorgias, and woulde haue
 taken him quicke. But an horseman
 of Chazatia fel vpon him, and smote off
 his arme, so that Gorgias escaped
 and fled into Moza. Wher they now
 that wer of Gorgias side, had fought
 ten long and wer wery, Judas called
 vpon the Lord, that he would be their
 helper, & captayn of the field: and with
 that, he began with a manly voyce to
 take vp a songe of prayse, and a crye:
 In so much that he made the enemies
 afrayde, and Gorgias man of warre
 toke their flight. So Judas gather-
 ed his hooste, and came into the Citie
 of Dulla. And when the seventh
 day cam vpon them, they clenfed them
 selues (as the custome was, and ben-
 the

E

1 mac. 5 c

1 mac. 7. 1
14. 4

the Sabbath in the same place. And
 upon the day following, Judas and
 his company came to take by the bo-
 dies of them that were slayne, and to
 burie them in their fathers graues.
 Nowe vnder the cotes of certayne
 Jewes which wer slayn, they founde
 Jewels that they had take out of the
 temple & from the Idols of the Jam-
 niters, which thinge is forbidden the
 Jewes by the law. Then every man
 sawe, that this was the cause, wher-
 fore they were slayne. And so euery
 man gaue thanks vnto the Lorde for
 his righteous iudgement, which had
 opened the thing that was hid. They
 fel downe also vnto their prayers, and
 besought God, that the faulte whiche
 was made mighte be put out of re-
 membrance. Besides that, Judas
 exhorted the people earnestly, to keepe
 theyn selues from suche synne, for so
 muche as they sawe before their eyes:
 that these men wer slayn for the same
 offence. So he gathered of euery one
 a certayne, in so much that he brought
 together two thousande drachmas of
 sylvex, whiche he sente vnto Jerusa-
 lem, that there might a sacrifice be of-
 fered for the misdeede. In the whiche
 place he dyd well and right: for he had
 some consideration and pondring of
 the tyme that is after this tyme. For
 if he had not thought that they, which
 were slayne, did yet liue, it had bene
 superfluous and bayne, to make anye
 bowe or sacrifice, for them that were
 dead. But for so much as he sawe & thei
 whiche dye in the fauoure and beliefe
 of God, are in good rest and toy, he
 thoughte it to be good and honorable
 for a reconcilinge, to doo the same for
 those which were slayne, that the of-
 fence might be forgiven.

The .xij. Chapter.

In the .Cxlj. yeare gat. Judas
 knowledge, that Antiochus Eu-
 patoz was comming with a great
 power into Iury, and Lillas the Re-
 ward and ruler of his matters with
 him, hauing an .C. and .x. M. men of
 fote. v. M. horsemen. xxij. Elephātes,
 and thre .C. charrets, Menelaus also
 ioined him selfe with them (but with

great disceate) and spake saye to the
 king, not for any good of the country,
 but because he thought to haue bene
 made some great man of ancthoritie.
 But the king of kinges moued An-
 tiochus mynde agaynst this vngodly
 person, and Lillas informed & king
 that this Menelaus was the cause
 of all mischief: so that the king com-
 maunded to take him, and (as the ma-
 ner of them is) to put him vnto death
 in the same place. There was also in
 the same place a towser of .l. cubites
 hie heaped with ashes: but aboute it
 was so made, that men mighte looke
 downe on euery syde. Wherinto the
 king commaunded that shameful per-
 son to be cast among the ashes, as one
 that was cause of all vngaciousnes.
 And reason it was, that the vntyriffe
 should dye such a death, and not to be
 buried, for he had done much mischefe
 vnto the altar of God (whose fire and
 ashes were holpe) therefore was it
 right, that he himselfe also should be
 destroyed with ashes. But the king
 was wrooth in his mynde, and came to
 shewe him selfe moze cruell vnto the
 Jewes, then his father was. Whiche
 when Judas perceaued. he commaun-
 ded the people to call vpon the Lord
 night and daye, that he woulde nowe
 helpe them also, like as he had doone
 alwaye: For they were afrayde to be
 put from their lawe, from their natu-
 rall countrey, and from the holy tem-
 ple: and not to suffer the people (whi-
 che a litle while afore began to reco-
 uer) to be subdued agayne to the blas-
 phemous nations. So when they had
 done this together, and besoughte the
 Lorde of mercy, with weeping and fa-
 sting thre dayes longe, that vpon the
 ground, Judas exhorted them to make
 them selues ready. But he and the el-
 ders together deuised to go forth first
 with their people, afore & king brought
 his host into Jewry, and afore he be-
 sieged the citie, and so to commit the
 matter vnto God. Wherfore he ascri-
 bed the power of al things vnto God
 the maker of the world, exhorting his
 people to fyghte manfullye (yea, euen
 vnto

unto death) for the lawes, the temple, the citye, their owne natieue countrey, and to defend the citezens, and set his host before Modin. He gaue them also that were with him, a token of the victorie of God, choosing out of þ manlyest yong men, wēt by night into the hinges prouision, slew of the host. xiiij. M. men. and the greatest Elephan-
1. mar. 6. f D

tes, with those that sat vpon them. Thus when they had brought a great feare and rumour among the tentes of their enemies: and all thinges went prosperously with them, they departed in þ breake of the day, God being their helper and defender. Now when the kinge perceaued the manlynes of the Jewes, he wente about to take the strong places by craft, and remoued his host vnto Bethsura, which was a wel kepte house of defence of the Jewes: but they were chased away, hurt and discomfited. And Judas sent vnto the that wer in it, such thinges as wer necessarie. In the Jewes host also there was one. Isidorus, whiche tolde the enemies their secretes: but they sought him out, & when they had gotten him, they put him in prison. After this did the kinge comon with them that were in Bethsura, toke truce with them, departed and stroke a battell with Judas, which ouercame him. But when he vnderstode that Philippe (whom he had left to be ouerseer of his busynesses at Antioche) began to rebell agaynst him, he was altoned in his mind, so that he yelded him selfe vnto the Jewes, and made the an othe to do whatsoeuer they thought right. Now when he was reconciled with them, he offered, made muche of the temple, gaue great giftes vnto it, embraced Machabeus, making him captayne and gouernour from Ptolomais vnto the Gerrenes. Neuertheles, when he came to Ptolomais, the people of the cite were not content with the bonde of friendship: for they were afraide that he would breake the couenant. Then went Lissias by into the seate, and enforced the people, shewed them the cause why, and pacified the.

So he came againe to Antioche. This is now the matter concerninge the kings iourney, and his returne.

¶ The. xiiij. Chapter.

After three yeres was Judas informed howe that Demetrius the sonne of Seleucus was come by with a great power & ships, through the hane of Tripolis, to take certaine commodious places and countreys against Antiochus and his captayne Lissias. Nowe Alcimus (which had bene his priest, and wilfully despised him self in the time of the mixing) seying that by no meanes he coulde be helped, nor haue anye more entrance to the aulter, he came to king Demetrius in the hundred and. li. yere, presenting vnto him a crowne of golde, a palme and an oliue tre: which (as men thought) belonged to the temple, and that day he held his tonge. But when he had gotten oportunitie for his malices, Demetrius called him to counsell, and asked him what thinges or counsailes the Jewes leauned vnto? He answered: the Jewes that be called Maccidei (whose captayne is Judas Machabeus) mayntayne wars, make insurrections, and will not lette the realme be in peace. For I bringe despined of my fathers honoz (I meane the hye priesthoode) am come hither, partly because I was saythfull vnto the king, and partly because I sought the profite of the citezens. And why, all our people through the wickednes of them are not a litle troubled. Wherefore, I beseeche thee, O king, consider all these thinges diligently, and then make some prouision for the land, and the people, accordinge to the kindenes that thou haste offered vnto them. For as long as Judas hath the vpperhand it is not possiblle that men can liue in peace. When he had spoken these wordes, other frendes also hauing euill will at Judas, set the kinge Demetrius on fyre agaynst him. Whiche
B

1. mar. 72

The .ii. Booke

the Sabbath in the same place. And
 upon the daye following, Judas and
 his company came to take vp the bo-
 dies of them that were slayne, and to
 burye them in their fathers granes.
 Howe vnder the cotes of certayne
 Jewes which wer slayn, they founde
 Jewels that they had take out of the
 temple & from the Idols of the Jam-
 niters, which thinge is forbidden the
 Jewes by the lawe. Then euery man
 sawe, that this was the cause, wher-
 fore they were slayne. And so euerye
 man gaue thanks vnto the Lorde for
 his righteous iudgement, which had
 opened the thing that was hid. They
 fel downe also vnto their prayers, and
 besought God, that the faulte whiche
 was made mighte be put out of re-
 membrance. Besydes that, Judas
 exhorted the people earnestly, to keepe
 theym selues from suche synne, for so
 muche as they sawe before their eyes:
 that these men wer slayn for the same
 offence. So he gathered of euery one
 a certayne, in so much that he brought
 together two thousande drachmas of
 syluer, whiche he sente vnto Jerusa-
 lem, that there might a sacrifice be of-
 fered for the misdeede. In the whiche
 place he dyd well and right: for he had
 some consideration and pondryng of
 the ipe that is after this tyme. For
 if he had not thought that they, which
 were slayne, did yet liue, it had bene
 superfluous and vayne, to make anye
 bowe or sacrifice, for them that were
 dead. But forsomuch as he sawe y^e thei
 whiche dye in the fauoure and beliefe
 of God, are in good rest and toy, he
 thoughte it to be good and honorable
 for a reconcilinge, to doo the same for
 those which were slayne, that the of-
 fence might be forgiven.

The .xix. Chapter.

In the .Clix. yere gat. Judas
 I. ma. 6 d knowledge, that Antiochus Eu-
 patoz was comming with a great
 power into Iury, and Lissias the Re-
 ward and ruler of his matters with
 him, hauing an. C. and. x. M. men of
 fote. v. M. horsemen. xxiij. Elephantes,
 and thre. C. charets, Menelaus also
 ioined him selfe with them (but with

great discreete) and spake sayre to the
 king, not for any good of the country,
 but because he thought to haue bene
 made some great man of aucthoritie.
 But the king of kinges moued An-
 tiochus mynde agaynst this vngodly
 person, and Lissias incourmed y^e king,
 that this Menelaus was the cause
 of all mischief: so that the king com-
 manded to take him, and (as the ma-
 ner of them is) to put him vnto death
 in the same place. There was also in
 the same place a towre of. L. cubites
 hie heaped with ashes: but aboute it
 was so made, that men mighte looke
 downe on euery syde. Whereinto the
 king commaunded that shameful per-
 son to be cast among the ashes, as one
 that was cause of all vngraciousnes.
 And reason it was, that the bntyriste
 should dye such a death, and not to be
 buried, for he had done much mischefe
 vnto the altar of God (whose fire and
 ashes were holpe) therfore was it
 right, that he himselfe also shoulde be
 destroyed with ashes. But the kinge
 was wood in his mynde, and came to
 shewe him selfe moze cruell vnto the
 Jewes, then his father was. Whiche
 when Judas perceived. he commaun-
 ded the people to call vppon the Lorde
 night and daye, that he woulde nowe
 helpe them also, like as he had doone
 alwaie: for they were afrayde to be
 put from their lawe, from their natu-
 rall countrey, and from the holy tem-
 ple: and not to suffer the people (whi-
 che a litle while afore began to reco-
 uer) to be subdned agayne to the blas-
 phemous nations. So when they had
 done this together, and besoughte the
 Lorde of mercy, with weeping and fa-
 sting thre dayes longe, flat vpon the
 ground, Judas exhorted them to make
 them selues ready. But he and the el-
 ders together deuised to go forth first
 with their people, afore y^e king brought
 his host into Jewry, and afore he be-
 sieged the citie, and so to commit the
 matter vnto God. Wherfore he ascri-
 bed the power of al things vnto God
 the maker of the world, exhorting his
 people to fyghte manfullye (yea, euen
 vnto

unto death) for the lawes, the temple,
the citie, their owne native countrey,
and to defend the citezens, and set his
host before Modin. He gaue them at-
so that were with him, a token of the
victory of God, choosing out of 3 man-
lyest yong men, wēt by night into the
kings prouision, slew of the host. xiiij
men, and the greatest Elephan-
tes, with those that sat vppon them.
Thus when they had brought a great
fear and rumour among the tentes of
their enemies: and all thinges went
prosperously with them, they departed
in 3 breake of the day, God being their
help and defender. Now when the
kinge perceaued the manlynes of the
Iewes, he wente about to take the
strong places by craft, and remoued his
host vnto Bethsura, which was a wel-
kept house of defence of the Iewes:
but they were chased away, hurt and
discomfited. And Judas sent vnto the
that wer in it, such thinges as wer ne-
cessarie. In the Iewes host also there
was one Iobocanus, whiche tolde the
enemies their secrettes: but they sought
him out, and when they had gotten him,
they put him in prison. After this did
the kinge comon with them that were
in Bethsura, toke truce with them, de-
pard and stroke a battell with Ju-
das, which overcame him. But when
he vnderstode that Philippe (whom
he had left to be ouerseer of his busi-
nesses at Antioche) began to rebell
agaynst him, he was altoned in his
mind, so that he yelded him selfe vnto
the Iewes, and made the an othe to do
whatsoeuer they thoght right. Now
when he was reconciled with them,
he offered, made mache of the temple,
gave great giftes vnto it, embraced
Machabeus, making him captayne
and gouernour from Ptolomais vnto
the Serrenes. Neuertheles, when he
came to Ptolomais, the people of the
cittie were not content with the bonde
of friendship: for they were afraide
that he would breake the couenaunt.
Then went Lysias vp into the seate,
and enfourmed the people, shewed
them the cause why, and pacified the.

So he came againe to Antioche. This
is now the matter concerninge the
kings iourney, and his returne.

The. xiiij. Chapter.

After thre yeres was Judas
informed howe that Demetri-
us the sonne of Seleucus was
come bp with a great power & ships,
through the hant of Tripolis, to take
certaine commodious places and con-
treys against Antiochus and his cap-
tayne Lysias. Nowe Alcimus (which
had bene his priest, and wisely despy-
led him self in the time of the mixting)
sepyng that by no meanes he coulde be
helped, nor haue anye moze entraunce
to the aulter, he came to king Deme-
trius in the hundred and. li. yere, pre-
sentyng vnto him a crowne of golde, a
palme and an oliue tre: which (as men
thought) belonged to the temple, and
that day he held his tonge. But when
he had gotten oportunitie for his mad-
nes, Demetrius called him to coun-
cel, and asked him what thinges or coun-
sayles the Iewes leaned vnto? He
answered: the Iewes that be called
Iudei (whose captayne is Judas
Machabeus) mayntayne wars, make
insurrections, and will not lette the
realme be in peace. For I beyng de-
prined of my fathers honoz (I meane
the hye priestshoode) am come hither,
partly because I was saythfull vnto
the king, and partly because I sought
the profite of the citezens. And why,
all our people through the wickednes
of them are not a litle troubled. Where-
fore, I beseeche thee, O king, consider
all these thinges diligently, and then
make some prouision for the land, and
the people, accordinge to the kindenes
that thou haste offred vnto them. For
as long as Judas hath the vpperhand
it is not possyble that men can liue in
peace. When he had spoken these wo-
des, other frendes also hauing euill
will at Judas, set the kinge Deme-
trius on fyre agaynst him. • whiche
immediatly sente Picanoz (ruler
of the Elephantes) a captayne into
Ieweze, commaunding him to take
Judas him selfe alyue, but to slaye
them

2 ma. 10c

them that swer with him, and to make Alcimus his priest of the great temple: then the heathen that fled out of Ierusalem from Judas came to Pricanoz by flockes, thinking the harme & decay of the Jewes to be their welfare. Now when the Jewes heard of Pricanozs coming, and the gathering together of the heathen, they sprinkled them selves with earth, and besought him, which made them his people, and ever defended his owne portion with evident tokens, that he would preserve them still. So at the commandement of the captayne, they removed from thence, & came to a towne called Desfan. And Simon Judas brother fel in hand with Pricanoz, but thoroze the sodaine coming of the enemies, he was afrayd. Nevertheless, Pricanoz hearing the manlynes of them that were with Judas, and the bolde stomakes that they had to fight for their natural country, durst not prone the matter with bloodshedding. Wherefore he sent Possidonius, Theodocius and Mathias besore, to geue and to take peace. So when they had taken longe aduilement therbyon, and the captayn shewed it vnto the multitude, they swer agreed in one mind to haue peace. And they appointed a day to sit vpon these matters quietly among themselves, the sholes also were brought & set forth. Nevertheless, Judas commaunded certaine men of armes to wayte in convenient places, lest ther should suddenly arise any euill thoroze the enemies. And so they communed reasonably together. Pricanoz while he abode at Ierusalem, ordeined him selfe not vnreasonably, but sent away the people that swer gathered together. He loued Judas euer with his hart, and fauoured him. He prayed him also to take a wife, and to bring forth children. So he married, liued in rest, and they led a commo life. But Alcimus perceauing the loue that was betwixte them, and howe they were agreed together, came to Demetrius, and told him that Pricanoz had taken straunge matters in hand, and ordeined Judas (an enemy

enemie of the realme) to be the kings successor. Then the kinge was soze displeased, and thoroze the wicked accusations whiche Alcimus made of Pricanoz, he was so prouoked, that he wrote vnto Pricanoz, saying: that he was very angry for the frendship and agreement, which he had made with Machabeus. Nevertheless, he commaunded him in all the hast, that he should take Machabeus prisoner, and sende him to Antioche. Which letters when Pricanoz had sene he was at his wits ende, and soze greeued, that he should breake the thinges wherin they had agreed: specialy seing Machabeus was the man that neuer didde him harme. But because he might not withstande the king, he sought oportunitie to fulfill his commandement. Notwithstanding, when Machabeus saw that Pricanoz began to be churleshe vnto him, and that he intreated him moze roughly then he was wont, he perceaued that suche vnkindnes came not of good, and therfore he gathered a few of his men and withdrew him selfe from Pricanoz, which when he knewe that Machabeus had manfully prevented him, he came into the great and moste holye temple: and commaunded the priests (which were doyng their businesse all offerings) to deliuer him the man. And when they swore that they could not tell where the man was whom he sought, he stretched out his hand, and made an othe, saying: If ye will not deliuer me Judas captiue, I shall remoue this temple of G D D into the playne field, I shall breake downe the altar, and consecrate this temple vnto Bacchus. After these wordes he departed. Then the Priests lyfte vpp their handes toward heauen, and besought him that was euer the defendour of their people, saying: Thou, O Lorde of all, whiche haste neede of nothing, wouldest that the temple of thy habitation should be among vs. Therfore now, O most holye Lorde, kepe this house euer undefiled, which lately was clesed. Nowe was there accused vnto Pricanoz, one Basanides

Alderman of Ierusalem, a louer of
 the whole citie, and a man of good re-
 port: which for the kinde heart that he
 bare vnto the people, was called a fa-
 ther of the Iewes. This man ofte
 tymes, when the Iewes were min-
 ded to kepe them selues vndefiled, de-
 fended and deliuered them, being con-
 tent stedfastly to spend his bodye and
 his life for his people. So Micanor
 willinge to declare the hate that hee
 bare to the Iewes, sent fure hundred
 men of war to take him: for he thought
 if he gate him, he shoulde bynge the
 Iewes in great decay. Howe when
 the people beganne to rushe in at his
 house, to breake the doozes, and to set
 fire on it: he being now taken, would
 haue defended him selfe with his
 sworde, chosinge rather to dye man-
 fullie, then to yelde him selfe to those
 wicked doers: and because of his no-
 ble stroke, he had rather haue bene put
 to extreme cruelty. Notwithstanding
 what time as he missed of his stroke
 for haile, and the multitude fell in vio-
 lence betwixte the dozes, he ranne
 boldly to the wall, and caste him selfe
 downe manfully among the heape of
 them whiche gaue soone place to his
 fall, so that he fel vpon his bely. Ne-
 verthelesse, while ther was yet breth
 within him, he was kyndled in his
 mynde, and while his blood gushed
 out exceedingly (for he was very sore
 wounded) he ranne throught the mid-
 dle of the people, and gat him to the
 toppe of a rocke. So when his blood
 was now gone, he toke out his owne
 bowelles with both his handes, and
 shewe them vpon the people, calling
 vpon the Lorde of life and spirit to
 rewarde him this agayne, and so he
 dyed.

The .xv. Chapter.

Now when Micanor knew
 that Judas was in the coun-
 trey of Samaria, he thought
 with all his power to stryke a fiede
 with him vpon a Sabbath day. Ne-
 verthelesse, the Iewes that wer com-

pelled to go with him, sayde: We doe
 not so cruelly and vnkindly, but ha-
 loe the Sabbath day, and woozship
 him that seeth all thinges. For all
 this, yet saide the vngacious person:
 Is there a mightye one in heauen,
 that commaunded the Sabbath daye
 to be kept? And when they sayde: yea,
 the liuing God, the mightye Lorde in
 heauen, commaunded the seauenth
 daye to be kepte, he sayde: And I am
 mighty vpon earth, to commaunde
 them for to arme theym selues, and to
 persourne the kinges busynes. Not-
 withstanding, he might not haue his
 purpose. Micanor had deuyled with
 great pryde to ouercome Judas, and
 to byng away the victorie. But Ma-
 chabeus had euer a fast confidence and
 a perfect hope in God, that he woulde
 helpe him, and exhorted his people
 not to be asrayde at the comminge of
 the heathen, but alwaye to remember
 the helpe that had bene shewed vnto
 them from heauen: yea, and to be sure
 now also, that almighty God woulde
 geue them the victorie. He spake vnto
 them out of the Law and Prophe-
 tes, putting them in remembraunce of
 the battailes, that they had striken a-
 foze, and made them to bee of a good
 courage. So when their hearts were
 pluckt vp, he shewed them also the dis-
 creetnesse of the heathen, and how
 they woulde keepe no couenaunt nor
 othe. Thus he weaponed theym, not
 with the armour of shield and speare,
 but with wholsome wordes and ex-
 hortations. He shewed them a dreme
 also, wherthrought he made theym all
 glad, whiche was this: He thoughte
 that he sawe Onias (whiche hadde
 bene hys Priest, a vertuous and lo-
 uinge man, sad, and of honest conuer-
 sation, well spoken, and one that had
 bene exercised in godlynesse, from a
 childe) holdinge vpp his handes to-
 ward heauen, and prayinge for his
 people. After this, there appered vn-
 to him an other man, whiche was
 aged, honorable, and glorious. And
 Onias sayd: This is a louer of the
 brethren, and of the people of Israel.

This

This is he that prayeth much for the people and for al the holy citie: Jeremie the prophete of God. He thought also that Jeremie helde out the righte hand, and gaue vnto Judas a sweard of gold, saying: Take this holy sweard a gifte from God, where with thou shalt smite downe the enemyes of the people of Israel. And so they wer wel comforted through the wordes of Judas, and tooke courage vnto the, so that the yonge men were determined in their mindes to fight, and to bide stiffly at it: In so muche that in the thinges which they tooke in hande, they boldnes shewed the same, because the holy citie and the temple were in perill: for the which they toke moze care, then for their wiues, childre, brethren and kinsfolkes. Agayne, they that were in the Citie, were moze carefull for those which wer to fight. Nowe when they were al in a hope that the iudgement of the matter was at hand and the enemies drew ne, the hooft being set in aray, the Elephantes and horsemen every one standinge in his place: Machabeus considered the coming of the multitude, the ordnanke of diuers weapons, the cruelines of the beastes, and helde vp his handes toward heauen, calling vpon the Lord

Jud. 7. c. that doth wonders, • whiche getteth not the victory after the multitude of weapons and power of the hoste (but to them that please him) accordinge to his owne wil. Therfore in his prayer he sayde these wordes: O Lord,

1 Mac. 7. e. • thou that diddest send thine Angell in the time of Ezechiah king of Iuda and in the hoste of Sennacherib slewest an hundred foure score and fyue thousand, send now also thy good Angell befoze vs, (O Lord of heauens) in the fearefulnes and dreade of thy mighty arme, that they whiche come agaynst thy holy people to blaspheme them, may be afraid. And so he made an ende of his wordes. Then Picanor and they that were with him, drew nye with shawmes and songes but Judas and his compaignie with prayer and calling vpon God. With

they handes they smote, but with they heartes they prayed vnto the Lord, and sawe no lesse then, xxx. M. menne. For through the present helpe of God they wer gloriously comforted. Nowe when they leste off, and were turning agayne with joy, they vnderstoode that Picanor him selfe was slaine with the other. Then they gaue a great shout and crye, praisinge the almighty Lord with a loud voyce. And Judas (which was euer ready to spende his body and life for his citizens commaunded to smite off Picanors head, with his arme and hande and to be brought to Ierusalem. When he came there, he called all the people, and the Priestes at the altar with those that were in the castell, and shewed them Picanors heade, and his wicked hande, whiche he hadde presumptuously holden vp agaynst the temple of God. He caused the tongue also of that vngodly Picanor to be cut in like peces, and to be caste to the foules, and the cruel mannes hande to be hanged vp befoze the temple. So every manne gaue thanks vnto the Lord, saying: blessed be he that hath kepte his place vndefyled. As for Picanors heade, he hanged it vp vpon the hie castell, for an euident and playne token of the helpe of God. And so they agreed altogether to kepe that day holie, namelye the thirtieth day of the moneth Adar, whiche in the Sirians language is called the next daye befoze Hardocheus daye.

Thus was Picanor slayne, and from that time footthe the Iewes had the citie in possession: And here will I now make an end.
(. .)

The end of the seconde booke of the Machabees

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THE NEVVE TESTAMENT
in English, translated
after the Greke, containing
these bookes.

Mathewe.
Marke.

Luke.
John.

The Actes of the Apostles.

The Epistles of Saint Paule

To the Romaines.	To Philemon.
The. i. Corintheans.	To the Hebrewes.
The. ii. Corintheans.	The Epistle of
To the Galathians.	Saint James.
To the Ephesians.	The. i. S. Peter.
To the Philippians.	The. ii. S. Peter.
To the Colossians.	The. i. S. John.
The. i. Thessalonians.	The. ii. S. John.
The. ii. Thessalonians.	The. iii. S. John.
The. i. Timothe.	The Epistle of I.
The. ii. Timothe.	Jude.
To Titus.	The. reue. of S. I.







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The. ii. Thessalonians. The. iii. S. John.

The. i. Timothe. The Epistle of. i.

The. ii. Timothe. Jude.

To Titus.

The. reue. of. s. J.



THE NEW TEST

Commentary in English, French, and Latin

by the Rev. John Calvin

Translated by Thomas Norton

With a new Latin edition by the Rev. John Calvin

and a new French edition by the Rev. John Calvin

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The Gospell of
S. Mathewe.

The first Chapter.



This is the Booke of
the generation of Je-
sus Christus the sonne
of Dauid, the son of
Abraham. • Abraham
begat Isaac. • Isaac
begat Jacob. • Jacob
begat Judas and his brethren. • Ju-
das begat Phares & Zaram of Cha-
mar. • Phares begat & from. • & from
begat Aram. • Aram begat Aminadab.
• Aminadab begat Naasson. • Naasson
begat Salmon. • Salmon begat Boos
of Rahab. • Boos begatte Obed of
Ruth. • Obed begat Jesse. • Jesse be-
gat Dauid the Kinge. • Dauid & king
begat Salomon, of her that was the
wife of Uri. • Salomon begat Robo-
am. • Roboam begat Abia. • Abia be-
gat Ila. • Ila begat Josaphat. • Jo-
saphat begat Joram. • Joram begat O-
sias. • Osias begat Joatham. • Joa-
tham begat Achas. • Achas begat E-
zechias. • Ezechias begat Manasses.
• Manasses begat Amon. • Amon be-
gat Josias. • Josias begat Jechonias
and his brethren aboute the tyme they
were caried awaye to Babilon. And
after they were broughte to Babilon.
• Jechonias begat Salathiel. • Sala-
thiel begat Jozobabel. • Jozobabel be-
gat Abiad. • Abiad begat Eliachim.
• Eliachim begat Azor. • Azor begat Sa-
dor. • Sador begat Achin. • Achin begat
Eliud. • Eliud begat Eleasar. • Eleasar
begat Matthan. • Matthan begat Je-
sus. Jacob begat Joseph the husbande
of Mary, of whom was borne Jesus,
whom he is called Christ. • And so
the generations from Abraham to
Dauid, are. xiiij. generations. And fro
Dauid unto the captiuitie of Babilon.
the generations. And from & cap-
tiuitie of Babilon vnto Christ, are. xiiij.
generations. The birth of Ies Christ
was thus. • When his mother
was married to Joseph (before
they had sodwell together) shee was

founde with childe by the holy Ghost.
Then Joseph her husbende (because
he was a righteous man, and woulde
not put her to shame) hee was minded
privily to depart from her. But while
he thus thought, beholde the Angell
of the Lord appered vnto him in sleepe,
saying: Joseph thou sonne of Dauid:
feare not to take vnto thee Marye thy
wife. For that which is conceived in
her, cometh of the holy Ghost. She
shall bring forth a sonne, and thou shalt
call his name • Jesus. For hee shall
save his people from their sinnes. All
this was done that it might be fulfil-
led which was spoken of the Lord by
the prophet, saying: • Behold, a maide
shalbe with childe, & shall bring forth
a son, & they shall call his name • Em-
manuel, which if a man interpret, it is as-
much to say as God with vs. • And
Joseph as soone as he awoke out of
sleepe, did as the Angell of the Lord had
bidden him, and he tooke his wife vn-
to him, and knewe her not, till shee
had brought forth • her first begotten
sonne, and called his name Jesus.

The. ij. Chapter.

When • Jesus was borne at
Bethleem a cite of Iewrie, in
the tyme of Herode the Kinge:
Beholde, there came wise men
fro the east to Ierusalem, saying: Where
is hee that is borne Kinge of Iewrie?
For we haue seene his • starre in the
East, and are come to worshipping him.
When Herod the king had heard these
thinges, he was troubled, and all the
cite of Ierusalem & him. And when
he had gathered all the chiefe priestes &
scribes of the people together, he de-
manded of them, where Christ should
be borne. And they saide vnto him: At
Bethleem in Iewrie. For thus it is
written by the Prophet: • And thou
Bethleem in the land of Iuda, art not
the least among the Princes of Iuda.
For • out of thee shall there come vnto
me the captaine that shall governe my
people Israel. • Then Herode (when
he had priuily called the wise men) he
enquired of them diligently what tyme
the starre appered, and he bad them go
to Beth-

Phil. 2. b
Acts. 4. b

Esay. 7. 8

Luk. 2. 8

Mt. 2. 4 b

Mich. 5. a

Joh. 7. 2. b

The Gospell of

to Bethleem, and said: Go your way
thither, and searche diligently for the
childe. And when ye haue founde him,
bryng me worde againe, that I maye
come and worship him also. & When
they had hearde the kinge, they depart-
ed: and so, the starre which they sawe
in the east, went before the till it came
and stood ouer the place, wherein the
childe was. When they sawe the star,
they were exceeding glad, and went in-
to the house, and found the childe with
Mary his mother, and fell down flat
and worshipped him, and opened their
treasures and offered vnto him gistes,
gold, frankincense and myrr. And af-
ter they were warned of God in sleepe
(that they should not go againe to He-
rode) they returned into their owne
countrey another waye. & When they
were departed, beholde, the Angell
of the Lord appeared to Ioseph in
sleepe, saying: arise, and take the childe
and his mother, and flee into Egypt, &
be thou there till I bryng thee worde.

E For it will come to passe that Herode
shall seeke the childe, to destroye him.
So when he awoke, he toke the childe
and his mother by night, and departed
into Egypt, & was there vnto the death
of Herode, that it might be fulfilled,
which was spoken of the Lord by the
prophet, saying: oute of Egypt haue
I called my son. Then Herode when
he sawe that he was mocked of the wise
men, he was exceeding wroth, and sent
forth men of warre, & slue all the chil-
dren that were in Bethleem, and in al
the coastes, (as many as were twoo
yeare olde or vnder) according to the
time, which he had diligently knowe
out of the wise men. Then was ful-
filled that, which was spoken by the
Prophet Ieremie, where as he sayde:
in Rama was there a voyce heard,

Iere. 31. lamentation, weeping, and gret mour-
ning, Rachel weeping for her children,
and would not bee comforted, because
they were not. & But when Herode
was deade: beholde, an Angell of
the Lord appeared in sleepe to Jo-
seph, in Egypt, saying: arise, and take
the childe and his mother, and go into

the lande of Israel, for they are dead
which sought the chldes life. And he
arose, and tooke the childe and his mo-
ther, and came into the land of Israel.
But when he hearde that Archelaus
did reygne in Iewrie, in the royme of
his father Herode, hee was afrayde to
go thither. For withstanding, after he
was warned of God in a sleepe, he tur-
ned aside into the parties of Galile, &
went and dwelt in a cite which is cal-
led Nazareth: that it might be fulfil-
led which was spoken by the prophet:
he shall be called a Nazarene.

Chap. 1.

In those dayes came John the
Baptiste, preachinge in the
wildernes of Iewry, and say-
inge: Repent of the life that
is past, for the kingdome of heauen is
at hand. For this is he of whom the
prophete Esay spake, whiche sayeth:
The voyce of a crier in the wildernes
prepare ye the waye of the Lord, and
make his pathes straight. This John
had his rayment of Camels haire.
And a girdell of a skynne about his
loynes. His meate was locustes and
 wilde honey. Then went out to him
Jerusalem, and all Iewrie, and al the
region round about Iordan, and were
baptised of him in Iordan, confessing
their sinnes. But when he saw man-
ny of the Pharisees and Saducees com-
e to his baptism, he saide vnto them:
O generation of vipers, who hath
taught you to flee from the vengeance
to come? Bynge forth therefore the
fraytes that belong to repentance. And
be not of such mynd that ye would say
within your selues: we haue Abrahams
to our father. For I say vnto you, that
God is able to bryng to passe, that of
these stones there shall rise vp children
vnto Abraham. Euen now is the axe
also put vnto the roote of the trees: so
that euery tre which bygeth not forth
good fruite, is hewen downe, and cast
into the fire. I baptise you with water
vnto repentance: but he that shall
come after mee, is mightier then I, whose
shoes I am not worthy to
beare, he shall baptise you with the

Isa. 62
Isa. 60

Isa. 11
Isa. 24

holy ghost and with fyre : • whose fan
is in his hande, and he will purge his
floore, and gather his wheate into the
barn, but will burne the chaffe with
unquenchable fyre. & • Then cometh
Jesus from Galile to Iordane vnto
John • to be baptised of him. But
John forbad him saying: I haue nede
to be baptised of thee: & comest thou
to me? Jesus answered and said vnto
him: Let it be so now. For thus it be-
cometh vs to fulfill all righteousness.
Then hee suffered him. And Jesus
when he was baptised, came straighte
waye out of the water. And lo • hea-
uen was open vnto him: and he sawe
the spirite of God descending like a
dove, and lighting vpon him. And lo,
there came a voyce from heauen, say-
ing: • This is my welbeloued sonne,
in whom I am well pleased.

¶ The. iij. Chapter.

Then was Jesus • led awaye of
the spirite, into wildernes to be
tempted of the Deuill. And
when he hadde fasted fortye dayes and
fortye nightes, he was at the laste an
honger. And when the tempter came
to him, he sayde: yf thou be the sonne
of God commaunde, that these stones
be made breade. But he answered
and saide: it is written, man • shall
not liue by breade onely, but by every
word that proceedeth out of the mouth
of God. Then the deuill taketh him
vp into the holy citie, and setteth him
on a pynacle of the temple, and saith
vnto him: yf thou be the sonne of God
cast thy selfe downe headlonge. For it
is written. • He shall geue his an-
gels charges ouer thee, and with their
handes they shall hold thee vp, least at
any time thou dash the soote agaynst
a stone. And Jesus saide to him: it is
written againe: • Thou shalt not tēpt
the Lord thy God. Againe, the deuill
taketh him vp into an exceeding hie
mountayne, and sheweth him all the
kingdoms of the world, and the glozy
of them, and sayth vnto him: all these
will I geue thee, yf thou wilt fall
downe and worship me. Then sayth
Jesus vnto him: • Nooed Satan. For

it is written: • Thou shalt worship
the Lord thy God, & him onely shalt thou
serue. Thē the deuill leaueth him, and
behold, • the angels came, & ministered
vnto him. & • When Jesus had heard
that John was taken, he departed in-
to Galile, and left Nazareth, and went
and dwelt in Capernaum: which is
a citie vpon the sea coast, in the borders
of Zabulō & Neptalim, that it might
be fulfilled which was spoken by E-
say the prophete, saying: • The lande
of Zabulō and Neptalim, by the way
of the sea beyonde Iordane, Galile of
the gentiles: the people which sate in
darkenes and in the shadowe of death
sawe great light: and to them which
sate in the region & shadowe of death,
is the light spronge vp. Fro that tyme
Jesus begā to • preache, & to say: • re-
pent, for the kingdome of heauen is at
hande. & • As Jesus walked by the
sea of Galile he sawe two brethren, Si-
mon, which was called Peter, & An-
drew his brother, casting a net into
the sea (for they wer fishers) and he saith
vnto them: folow me, & I will make
you (to become) • fishers of men. And
they straight way left the nettes, and
folowed him. And whē he was gone
forth fro thēce, he sawe other two bre-
thren, James the soon of Zebede, and
John his brother, in the ship with Ze-
bede their father, mending their netts,
& he called them. And they immediatly
left • the ship and their father, and fo-
lowed him. & • And Jesus went a-
bout al Galile, teaching in their syna-
gogues, and preachinge the Gospell of
the kingdom, and healing al maner of
sickness, and al maner of disease among
the people. And his fame spred abrood
throughtout al Siria. And thei brought
vnto him all sick people that were ta-
ken with diuers diseases and gripings
and them that wer possessed with de-
uils, and those which were lunatike,
and those that had the palsy: & he hea-
led thē. • And ther folowed him great
multitudes of peple, fro Galile. And
from the ten cities, and from Ierusa-
lem, and from Iewrye, and from the
regions that lye beyonde Iordane.

Deut. 6.
and. 10. d
Luke. 4. b
1. Reg. 7.
• Mar. 1.
• Mar. 1.

Esai. 9. a

Math. 3.
Mar. 1. a
• Mar. 1.

D
Iere. 16.
Eze. 4. 7

Luke. 5. d

Mar. 3. d

hearde howe it was sayde to them of
 olde time : • thou shalt not forswear
 thy selfe, but shalt perfourme vnto the
 Lord those things that thou swearest.
 But I say vnto you: sweare not at
 all: neither by heauen, • for it is Gods
 seate, nor by the erth, for it is his foote-
 stole, neither by Ierusalem, for it is the
 cite of the gret king: neither shalt thou
 sweare by thy head, because thou canst
 not make one haire white or blacke.
 But your communicatiou shalbe, yea,
 yea, naye, naye. • For whatsoeuer is ad-
 ded more then these, it commeth of euil.
 Ye haue heard that it is sayd: • an
 eye for an eye: & a toth for a toth. But
 I say vnto you, that ye resist not euil.
 But • whosoener geue thee a blowe
 on the right cheeke, tourne to him the
 other also. And if anye man will sue
 thee at the law, & take away thy coat,
 let him haue thy cloke also. And who
 soener will compell thee to go a myle,
 go with him twayne. Geue to him
 of both thee, and from him that would
 depose thee, turne not away. • Ye haue
 heard that it is sayd, • thou shalt loue
 thy neighbour, and hate thine enemy.
 But I say vnto you: loue your ene-
 mies. • Blesse them that curse you.
 • Do good to the that hate you. Pray
 for them which hurte you & persecute
 you, that ye may be the childre of your
 father which is in heauen: for he ma-
 keth his sunne to arise on the euill,
 and on the good, and sendeth rayne on
 the iust and on the vniust. For • if ye
 loue them whiche loue you: what re-
 ward haue ye? Do not the publicans
 also enen the same? And if ye make
 much of your brethren only, what sin-
 gular thinge do ye? Doo not also the
 publicans likewise? • ye shal therfore
 be perfect, euen as your father which
 is in heauen is perfect.

Chap. x.

Take heede, that yee geue not
 your almes in the sight of men,
 to the intente that yee wouide
 be some of them: • Or els ye haue
 no reward with your father which is
 in heauen. Therefore when thou ge-
 uest thy almes, let no trompettes bee

blowen before thee, as the hypocrites do
 in the sinagogs and in the stretes: for
 to be praised of men. Verily, I say vn-
 to you: they haue their rewarde. But
 whē thou wilt geue almes, let not thy
 left hand knowe what thy right hand
 doth, that thine almes may be in secret
 and thy father which seeth in secreete,
 shall reward thee openly. • And whē
 thou prayest, • thou shalt not be as the
 hypocrites are. For they vse to stande
 praying in the sinagogs, and in the
 corners of the stretes, that they maye
 be seene of men. Verily, I saye vnto
 you: they haue their rewarde. But
 when thou prayest • enter into thy cham-
 ber, and when thou hast shut the doore
 pray to thy father which is in secreete,
 & thy father which seeth in secreete shal
 reward thee openly. But whē ye pray,
 bable • not much, as the hethen do: for
 they thinke it will come to passe, that
 they shalbe heard for their manye ba-
 blings sake. We not ye therefore lyke
 vnto them. For your father knoweth
 what thinges ye haue neede of before
 ye aske of him: after this maner ther-
 fore praye ye. • Our father which art
 in heauen, hallowed be thy name. Let
 thy kingdome come. Thy wil be ful-
 filled, as well in earth, as it is in hea-
 uen. Geue vs this day our daily bred
 And forgeue vs our dettes as we for-
 geue our detters. And leade vs not in-
 to temptation: but deliuer vs fro euil.
 For thine is the kingdome, & the po-
 wer, and the glorie for euer. Amen.
 Therfor • if ye forgeue other men their
 trespasses, your heavenly father shall
 forgeue you (your trespasses.) But if
 ye wil not forgeue men their trespasses
 no more shall your father forgeue you
 your trespasses. • Whosoener • whē ye
 fast, be not sadde as the hypocrites are,
 for they disfigure their faces, that ye
 may appere vnto men howe that they
 fast. Verily, I say vnto you, they haue
 their rewarde. But thou when thou
 fastest, anoint thine head, and wash thy
 face • it appere not vnto men, howe
 thou fastest: but vnto thy father which is
 in secreete: and thy father which seeth
 in secreete, shall reward thee openly.
 Verily, I saye

3. reg. 18
 Eia. 29.

4. reg. 4.

Eia. 1.

Rom. 8.

Luke. 11

Mar. 18.

Mat. 11.

Eia. 58.

Math. 9.

Iere. 17.

The Gospell

Take not by for your selues treasure
 vpon earth, where the rust and mothe
 doth corrupt, & where theenes breake
Luke. 12 through, and steale. • But laye by for
Eccle. 22 you, treasures in heuen, where nether
 rust noz moth doth corrupt, and wher
 theenes doo not breake through noz
 steale. For where your treasure is,
Luke. 11 there will your heart be also. • The
 light of the body is the eye. wherefore
 yf thine eye be single, al thy body shal
 be full of light. But and if thyne eye
 be wotched, all thy body shal be full of
 darkenesse. wherefore, if the light that
 is in thee, be in darknes, how great is
Luke. 16 that darkenes? • No man can serue
 two masters. For ether he shal hate
 one and loue the other, or els leane to
 the one, and despise the other: ye can not
 serue God and Mammon. • wherefore
Luke. 11 I say vnto you: • bee not carefull for
psal. 55. your life, what ye shall eate or drinke,
1. pet. 5. noz yet for your bodye, what rayment
 ye shall put on. Is not the life moze
 woorth then meate: and the body moze
 of value then rayment? Beholde, the
 foules of the ayre: for they sowe not,
 nether do they reape, noz cary into the
 barnes: & your heavenly father feedeth
 the. Are ye not much better then they?
 • whiche of you (by takinge carefull
 thought) can adde one cubite vnto his
 stature? And whye care ye for raimet?
 Consider the lilyes of the felde, how
 they grow. They labour not, neyther
 do they spin. And yet I say vnto you,
 that euen Salomon in al his royaltie
 was not arayed like vnto one of these.
 wherefore, yf God so clothe the grasse
 of the felde (which though it stande
 so day, is to morow cast into the four-
 nelle) shall he not muche moze doo the
 same for you, O yee of litle fapth?
 • wherefore, take no thought, sayinge:
 what shall we eate, or what shall we
 drinke, or wherewith shall we be clo-
 thed? after all these thinges dooe the
 gentils seeke. For your heavenly fa-
 ther knoweth, that ye haue nede of all
 these thinges. But rather seeke ye first
 the kingdome of God, and the righte-
 ousnes therof, & al these thinges shal
 be ministred vnto you, Care not then

for the morow, for the morow daye
 shal care for it selfe: sufficient vnto the
 day, is the trauayle therof. •

The. viij. Chapter.

Iudge not, yf ye be not iudged
 (condemne not and ye shal not
 be condemned). • For as ye
 iudge, so shall yee be iudged.
 And with what measure yee meate,
 with the same shal other men measure
 to you. • Whye seekest thou a mote in
 thy brothers eye, but considerest not
 beame that is in thine owne eye? • O
 how sayst thou to thy brother (Brother)
 suffer mee, I will plucke out a mote
 out of thine eye, and behold, a beame
 is in thine owne eye. • Thou hypocrite,
 first caste out the beame out of thyne
 owne eye, and then shalt thou see cleere-
 ly to plucke out the mote oute of thy
 brothers eye. • True not ye that which
 is holpe vnto dogges, neyther cast ye
 your pearles before swyne, least they
 treade them vnder their feete & the
 other turne against you, and all to rent
 you. • I ke, and it haibe geuen you: •
 • Seekes, & ye shal finde: Knocke, and it
 shalbe opened vnto you. • For whoso-
 uer as keth, receaueth: & whoso-
 uer se- keth, kindeeth: and to him yf knocketh, it
 shalbe opened. • Is there any man among
 you, which (if his sonne as he bryde)
 will offer him a stone? • Or if he as he
 fishe, will he proffer him a serpent? • If
 ye then (when yee are euill) can geue
 your chyliden good giftes, how much
 moze shal your father, which is in he-
 uen geue good things, if ye as he of him
 • wherefore, • whoso-
 uer ye wold that
 men should do to you: do yeeuen so to
 the also. • For this is the lawe and the
 prophetes. • Enter in at the strait
 gate: for wide is the gate, & brode is the
 waye yf leadeth to destruction: & manye
 there be whiche goe in therat. • For
 strait is the gate, & narrow is the waye
 which ledeth vnto life, and fewe there
 be that finde it. • Beware of false
 prophets, which com to you in shepes
 clothing, but inwardly they are rui-
 ning wolues. • Ye shall knowe them by
 their fruits. • Do men gather grapes
 of thornes? or figges of thistles? •

so every good tre bringeth forth good
frutes. But a corrupt tree, bringeth
forth euill frutes. * A good tree can
not bring forth bad fruite: neither can
a bad tree bring forth the good frutes.
* Every tree that bringeth not forth
good fruite, is hewen downe, & caste
into f fire. wherfore, by their frutes
ye shall know them. Not every one
saith vnto me, * Lorde, Lorde, shall en-
ter into the kingdome of heauen: but
he doth the will of my father which
is in heauen. He shall enter into the
kingdome of heauen. * Many will
say to mee in that daye: Lorde, Lorde,
we haue we not prophesied through thy
name? And through thy name haue
cast out deuils? And don many mira-
cles through thy name? And then wil
I knowe vnto theym: I neuer
knewe you. * Depart fro me, yee that
work iniquitie. For whosoener hea-
reth of me these wordes, and doth the
same, I will like him vnto a wise mā,
which builde his house vpon a rocke
& a shewe of raine descended, and the
floudes came, and the windes blew,
and bet vpon that house, and it fel not,
because it was grounded on the rock.
And every one that hereth of me these
wordes, & doth them not, shalbe like-
ned vnto a foolish man, which builde
his house vpon sand: and a shewe of
raine descended, and the floudes came,
and the windes blew, and beat vpon
that house, and it fell, and great was
the fall of it. And it came to passe, that
when Iesus had ended these sayings,
the people were astonied at his doc-
trine. * For he taught the as one ha-
ving power, and not as the Scribes
(of them, and the Phariseis.)

¶ The viij. Chapter.

¶ When he was come downe fro
the mountayne much people fo-
lowed him. And beholde,
there cam a leper, and worship-
ped him saying: Master, if thou wilt
thou canst make me cleane. And Je-
sus put forth his hande, and touched
him saying: I will, be thou cleane, &
immediatly his leprosy was clenfed.
And Iesus saith vnto him: see thou tel

no man. but go, and shew thy selfe to Luit. 14.
the priest: & offer the gift (that Moses
commaunded to be offered) for a witness
vnto them. * And whē Iesus was
entred into Capernaum, there came
vnto him a Centurio, & besought him
saying: Master, my seruant lyeth at
home sicke of the palsy, & is greuously
pained. And Iesus saith: whē I com
vnto him, I will heale him. & he Ce-
turion answered, and sayde: Syr, I
am not worthy y thou shouldest come
vnder my roofe: but. * speake the word
only, and my seruant shalbe healed.
For I also my selfe am a man subiect
to f authority of another, & haue soul-
diars vnder me, & I say to this mā: go
and he goeth: & to another, com, and he
commeth, & to my seruant, do this, and
he doth it. When Iesus hearde these
wordes, he maruelled, and said to them
that folowed him: Verily, I say vnto
you: I haue not founde so great sayth
in Israell. I say vnto you that. many
shall come from the east and west, and
shall rest with Abraham and Isaac &
Jacob in the kingdome of heauen: but
the childre of the kingdom shalbe cast
out into bitter darkenesse: there shalbe
weeping and gnashing of teeth. And
Iesus sayde vnto the Centurio: go
thy way, & as thou believest, so shall it be
vnto thee. And his seruāt was healed
in the selfe same houre. * And when
Iesus was come into Peters house, Luke. 4.
he sawe his wyues mother lying in
bed, & sicke of a fener. And he touched
her hand, & the fener lefte her: and she
arose, & ministred vnto the. When the
even drew on, they brought vnto him
many that wer possessed with deuils.
And he caste out the spirites with a
worde, and healed all that were sicke,
that it might be fulfilled, which was
spoken by Esay the Prophet, whē he
sayth: * He tooke on him our infirmi-
ties, & bare our sicknesses. When Je-
sus saw much people aboute him, hee
commaunded that they should go vn-
to the other side of the water. And a
certayne scribe (when he was come)
saide vnto him: * Master, I will fo-
low thee whither soener thou goest.
And

Luke. 7.
John. 4.

Psal. 107
B

Luke. 13
Esay. 41

Mark. 1.
Luke. 4.

Esay. 53
1. Pet. 2.

Luk. 9. G.

The Gospell

- And Iesus sayd vnto him: the foxes haue holes, and the birdes of the ayer haue nestes: but the soon of man hath not where to rest his heade. And another of the number of his Disciples
- Luke. 9.** said vnto him: Master suffer me first to go and bury my father. But Iesus sayde vnto him: folowe me, and let the dead bury the dead. And when he entred into a ship, his Disciples folo-
- Mark. 4.** wed him. And beholde there arose a
- Luke. 8.** gret tempest in the sea, insomuch that the ship was couered with waues, but he was a slepe. And his disciples cam to him & awoke him saying: Master, sane vs, we perishe. And he saith vnto them: why are ye feareful, O ye of little faith? Then he arose & rebuked the winds and the sea, and there folowed a great calme. But the men marueled saying: what maner of man is this, y
- Mark. 5.** both windes & sea obey him? And
- Luke. 8.** when he was come to the other syde, into the country of the Gergesenes, there met him two possessed with devils, which came out of the graues, & sweert out of measure ferce, so that no mā might go by that waye. And beholde, they cryed out saying: O Iesu thou
- Mark. 5.** soon of God. what haue we to do with thee? Art thou come hither to tormēt vs before the time? And there was a
- Mark. 8.** good waye off from them a hierde of many swyne, feedinge. So the devils besought him, saying: if thou cast vs out, suffer vs to go our way into the hierde of swine. And he said vnto the, go your wayes. Then went they out, and departed into the hierde of swine. And behold, the whole hierd of swine was caried headlong into the sea, and perished in the waters. Then they kept them, fled, and went their wayes into the citie, and tolde euery thing, and what had fortunēd vnto the possessed of the devils. And beholde, the
- Matth. 16.** whole citie cam out to mete Iesus: & whē they saw him, they besought him y he would depart out of their coasts.
- Matth. 17.** Chapter. I
- Mark. 2.** **H** Entred also into a ship, and passed ouer, and came vnto his owne citie, and beholde they
- brought to him a man sick of the palsy lying in bed. And when Iesus sawe the faith of the, he sayde vnto the sicke of the palsy: sonne be of good cheere, thy sins be forgiven thee. And behold certayne of the Scribes saide within them selues, this man blasphemeth. And whē Iesus sawe their thought, he sayde: wherefore thinke ye euill in your heartes? whether is it easier to say, thy sins be forgiven thee, or to say: arise and walcke? But that ye maye know, that the sonne of man hath power to forgive sinnes in earth. Then saith he vnto the sicke of the palsy: arise, take vp thy bed, and go vnto thy house. And he arose and departed to his house. But the people that saw it, marueled, and glorified God, which had geuen such power vnto men. And as Iesus passeth forth fro thence, he saw a man (named Matthewe) sitte at the receate of custome, and he saith vnto him, folowe me. And he arose, and folowed him. And it came to passe as Iesus satte at meate in his house, beholde, many Publicans also and sinners that came sat doونه with Iesus and his Disciples. And when the Phariseys sawe it, they sayde vnto his Disciples: why eateth your master with Publicans and sinners? But when Iesus hearde that, he said vnto the: they that be strong, nede not the phisitian, but they that are sicke. Go ye rather & lerne what that meaneth. I wil haue mercy, and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Then cam the Disciples of Iohn vnto him saying: why do we and the Phariseys fast for the moste part: but thy Disciples faste not? And Iesus sayde vnto them: can the bydegrome children mourne as long as the bydegrome is with them? But the dayes will come, when the bydegrome shall be taken from them, and then shall they fast. No man putteth a peece of new cloth in an olde garment. For the tacketh he away the peece from the garment, & the rent is made worse. Neither do men put new wine into olde bot-

telles the bottels breake, & the wine runneth out, and the bottels perishe. But they put newe wyne into newe bottels, and both are saved together. & while he thus spake vnto them, behold, there came a certaine ruler, and worshipped him, saying: my daughter is euen now diseased, but come and lay thy hande vpon her, and she shall liue. And Iesus arose and folowed him, & (so did) his Disciples, and beholde, a womā which was diseased with an issue of bloud twelue yeres, came behinde him, and touched the hemme of his vesture. For she sayde within her selfe: if I may touch but euen his be-ware onely, I shalbe safe. But Iesus turned him about, and when he sawe her, he said: Daughter be of good comfort, thy faith hath made thee safe. And the womā was made whol, euen that same time. And when Iesus came into the rulers house, & saw the min-strels, and the people making a noyse, he saide vnto them: get you hence, for the maide is not deade, but sleepeth. And they laughed him to scozne. But when the people were put forth, he went in, and toke her by the hande, (& said: damsel arise,) & the damsel arose. And this noyse went abroad into all the land. And whē Iesus departed thence, two blind men folowed him crying & saying: O thou sonne of Dauid, haue mercy on vs. And when he was come into the house, the blinde came to him. And Iesus saith vnto the: Beleue ye that I am able to doo this? They say vnto him: Lord, we beleue. Then touched he their eyes, saying: according to your faith be it vnto you. And their eyes were opened. And Iesus charged them, saying: See that no man know of it. But they whē they were departed, spread abroade his name in all that lande. As they went out, behold, they brought to him a dumme man possessed of a deuill. And whē the deuill was cast out the dumme spake. And the people marueyled, saying: it was neuer so sene in Israel. But the Phariseis saide: he casteth out deuils, by the prince of deuils. And

Iesus wēt about al cities & towne, teaching in their sinagoges, and preaching the glad tidings of the kingdom, and healing euery sickness and euery disease among the people. But when he sawe the people: he was moued with compassion on the, because they were destitute, and scattered abroade, euen as sheeps hauing no shepheard, Then saith he vnto his Disciples, the harvest truly is plenteous, but the labourers are fewe. Praye ye therfore the Lord of the harvest, that he will sende labourers into his harvest.

The x. Chapter.

And when his xij. Disciples were called vnto him, he gaue them power agaynst vncleane spirites, to cast them out, and to heale all maner of sickness, and all maner of diseases. The names of the xij. Apostles are these. The first Simon, whiche is called Peter, and Andrew his brother: James the sonne of Zebede, and John his brother, Philip & Bartholomewe, Thomas and Mathewe which had ben a publican, James the sonne of Alphe, and Lebbers (whose surname was Taddes) Symon of Canaan, and Judas Iscariot, which also betrayed him. Iesus sente forth these twelue in number, whom he commaunded saying: Go not into the way of the Gentils, and into the city of the Samaritans enter ye not. But go rather to the lost shepe of the house of Israel. Go and preach, saying: The kingdom of heauen is at hand. Heale the sicke, cleanse the lepers, rayse the dead, cast out deuils. Frely ye haue receiued, geue frely. Possesse not gold nor siluer, nor brasie in your purses, nor yet scrip towarde your iourney: neither two coates, neither shoes, nor yet a rod. For the workeman is worthy of his meate. But to whatsoeuer city or towne ye shal come, enquire who is worthy in it, and there abyde till ye go thence. And when ye come into an house, salute the same. And if the house be worthy, let your peace come vpon it, but yf it be not worthy, let your peace retourne to you agayne.

And

And whosoever shall not receive you, nor will heare your preaching: when ye, depart out of that house, or cite, shake of the dust of your feete. **Mar. 6. b** **Act. 13. b** ly I say vnto you: it shalbe easier for the lande of Sodom and Gomorra in the day of iudgement, then for that cite. **Luk. 10. a** Beholde I sende you forth, as sheepe among wolues. Be ye therefore wyle as serpentes, and innocent as doves. • But beware of men, for they shall deliuer you bp to the counsels, and shall scourge you in their synagoges. And ye shalbe brought to the head rulers, and kings for my sake, in

Mar. 13. **Luke. 12.** **Exod. 4. b** witnes to them and to the Gentiles. But when they deliuer you bp, take ye no thought, howe or what ye shall speake: for it shalbe geue you, euen in that same houre what ye shall speake. For it is not ye that speake, but the spirite of your father which speaketh within you. The brother shall deliuer bp the brother to death, and the father the sonne. And the children shall arise against their fathers and mothers, and shall put them to death: and ye shalbe hated of all men for my names sake.

Mat. 24. **mat. 2. c** **Acts. 8. a** **and. 14. a** But he that endureth to the end shall be saved. But when they persecute you in this cite, flee ye into another. For verely I saye vnto you: ye shall not go throughe all the cities of Israel till the sonne of man be come. The

Luke. 6. f Disciple is not aboue the master: nor the seruant aboue his lord. It is y-nough for the disciple, that he be as his master is, and that the seruant be as his lord is. If they haue called the lord of the house, Beelzebub: howe much more shall they call them of his household for? Feare them not therefore.

Mar. 4. e **Luke. 8. c** **and. 12. a.** For there is nothing close, that shall not be opened: and nothing hid, that shall not be known. What I tell you in darkenes, that speake ye in lighte.

And what ye heare in the eare, that preache ye on the house toppes. And **Luke. 12.** feare ye not them which kill the bodye, but are not able to kill the soule. But rather feare him, which is able to destroy both soul and body into hel. Are not two little sparowes solde for a

farthing? And one of them shall not light on the ground without your father. Yea, euen all the heares of your head are numbred. Feare ye not therefore: ye are of more value then many sparowes. • Every one therefore that shall knowledge me before men, him will I knowledge also before my father which is in Heauen. But whosoever shall denye me before men, him will I also denye before my father, which is in heauen. Think not that I am come to sende peace into the earth. I came not to sende peace, but a sword. For I am come to set a man at variuance agaynst his father, and the daughter agaynst her mother, and the daughter in lawe against her mother in lawe. And a mans foes shalbe they that are of his owne household.

• He that loueth father or mother more then me, is not woorthy of me. And he that loueth sonne or daughter more then me, is not woorthy of me. And he that taketh not his crosse and followeth me, is not woorthy of me. • He that synneth his life, shall lose it: and he that loseth his life for my sake, shall synde it. • He that receaueth you, receaueth me: and he that receaueth me receaueth him that sente me. He that receaueth a prophete in the name of a prophete, shall receaue a prophetes rewarde. And he that receaueth a righteous man, in the name of a righteous man, shall receaue a righteous mans rewarde: • And who so euer shall geue vnto one of these little ones to drinke, a cuppe of colde water onely (in the name of a disciple) verely I saye vnto you he shall not lose his rewarde.

The xi. Chapter.

AND it came to passe, that when Iesus had made an end of commaunding his twelue Disciples he departed thence, to teach and to preach in their cities. When John being in prison heard the workes of Christ, he sente two of his disciples, and saide vnto him: Art thou he that shal come, or do we looke for another? Iesus answered and saide vnto them:

So, and theſe John againe, what ye
 haue heard and ſene. • The blinde re-
 ceaued their ſight, the lame walke, the
 lperes are clenſed, and the deafe heare,
 the deade are rayſed vp, and the pooze
 receaued the glad tidings of the Goſ-
 pell. And happye is he that is not of-
 fended by me. • And as they departed,
 Jeſus began to ſay vnto þ people con-
 cerning John. What went ye out into
 the wildernes to ſee? I reede that is
 ſaide with the wind: Or what went
 ye out for to ſee? A man clothed in ſoft
 rayment? Beholde, they that weare
 ſofte clothing, are in kinges houſes.
 But what went ye out for to ſee? A
 prophete: verely I ſay vnto you, and
 more then a Prophete. For this is he
 of whom it is written: • Beholde, I
 ſende my meſſenger before thy face,
 which ſhall prepare thy waye before
 thee: • Verely I ſay vnto you: a-
 mong them that are bozne of women,
 roſe not a greater then John þ Bap-
 tiſt. Notwithſtanding he that is leſſe,
 in the Kingdome of heauen is greater
 then he. From the dayes of John
 Baptiſt vntill this day, the kingdome
 of heauen ſuffereth violence, and the
 violent plucke it vnto theym. • For
 all the Prophets, and the lawe it ſelfe
 propheticd vnto Jeſu. And if ye will
 receaue it: this is Iſaias, which was
 for to come. He that hath eares to here,
 let him heare. • But wher vnto ſhall
 I liken this generation? It is lyke
 vnto children, which ſit in the market
 places, and cal vnto their ſeloues, and
 ſay: We haue piped vnto you, and ye
 haue not daunced: We haue mourned
 vnto you, & ye haue not ſorowd. For
 John came neyther eatinge nor drink-
 ing, and they ſay, he hath the deuill.
 The ſonne of man came eating & drink-
 ing, and they ſay, beholde a glutton, &
 an vnmeaſurable drinker of wine: and
 a friende vnto publicans and ſinners.
 And wiſdome is iuſtified of her chil-
 dren. • Then began he to byprayde
 the Cities whiche moſte of his mira-
 cles were done in, becauſe they repen-
 ted not of their ſinnes: vnto thee
 Chyria: vnto thee Bethſaida:

for if the miracles which wer ſhewed
 in you had bene done in the Citie of
 Tyre and Sidon, they had repented
 of their ſinnes longe agoe in ſacke-
 cloth and aſhes. Neuertheleſſe I ſaye
 vnto you: it ſhal be eaſier for Tyre and
 Sidon at the daye of iudgement, then
 for you. And thou Capernaum, which
 art liſt vp into heauen, ſhalt be brought
 down to hel. For if the miracles whi-
 che haue ben done in thee, had ben ſhe-
 wed in Sodome, they had remayned
 vntill this day. Neuertheleſſe, I ſaye
 vnto you: that it ſhalbe eaſier for the
 land of Sodom in þ daye of iudgement,
 then for thee. • At that time Jeſus
 answered & ſaid: I thanke thee O fa-
 ther, Lord of heauen and earth, becauſe
 thou haſte hid theſe thinges from the
 wiſe & prudent, and haſt ſhewed them
 vnto babes: verely father, euen ſo was
 it thy good pleaſure. • All thinges are
 geuen ouer vnto me of my father. • And
 no man knoweth the ſonne but
 the father: neither knoweth any man
 the father, ſaue the ſon, and he to whome
 ſoeuer the ſonne will open him. Come
 vnto me al ye that laboꝝ and are laden,
 and I will eaſe you. • Take my yoke
 vpon you, and learne of me, for I am
 meke & lowly in heart: & ye ſhall finde
 reſt vnto your ſoules. For my yoke
 is eaſy, and my burthen is light. •

¶ The .xij. Chapter. •

At that time Jeſus wente on
 the Sabbath dayes • through
 the corne, and his Diſciples
 were an hungred, and began to
 plucke the eares of corne, and to eate.
 But when the Pharifees ſaw it, they
 ſaide vnto him: Beholde, thy Diſci-
 ples do that which is not lawfull (for
 them) to doo vpon the Sabbath day.
 But he ſaide vnto them: Haue ye not
 read what Dauid did, when he was
 an hungred, & they that were with him?
 How he entred into þ houſe of God,
 and did eate the ſheue breades whiche
 were not lawfull for him to eate,
 neyther for them whiche were with
 him, but onely for the Priests?
 Or haue ye not readde in the lawe,
 howe that (on the Sabbath dayes),

D

mat. 23 d

Luk. 6. d.

Joh. 3. d.

Joh. 7. d.

and. 8. e

Eccle. 6 d

1 Joh. 5 a

Mar. 1. d

De. 23. d

1. Re. 2. j

The Gospell of

the Priestes in the temple breake the Sabbath, and are blamelesse: But I saye vnto you, that in this place is one greater then the temple. wherfoze, if ye will what this meaneth. I require mercy & not sacrifice: ye would not haue condemned innocentes. For the sonne of man also, is Lord euen of the Sabbath day. And hee departed thence. and went into the synagoge: and beholde, there was a man which had his hande dyed bp. And they asked him, saying. is it lawfull to heale bp the Sabbath dayes: that they might accuse him. And he saide vnto them: which of you wil it be, that shall haue a sheepe, and if it fall into a pit on the Sabbath daye, will he not take it and lift it out: How much more then is a man better then a sheepe: wherfoze, it is lawfull to dooe a good dede on the Sabbath dayes. Then sayeth hee to the man, stretch forth thine hande. And he stretched it forth. And it was restored vnto health, like as the other.

¶ Then the Pharisees went out, & held a coucil against him, how they might destroy him. But when Iesus knew it, he departed thence, & muche people folowed him, and he healed them al, & charged them that they shoulde not make him knowen: that it might bee fulfilled which was spoken by Clape the Prophet, which saith: • Beholde, my childe whom I haue chosen, my beloued, in whom my soule delireth. I will put my spirite vpon him, and hee shall shew iudgement to the Gentiles. He shall not strue nor crye, neither shall any man heare his voyce in the stretes, a broode treee shall he not breake, and smoking flaxe shall he not quench, till he send forth iudgement vnto vnto the, & in his name shall the Gentiles trust.

¶ Then was brought to him a blinde and dumme man, that was boyed with a Deuill, and he healed him, insomuch that the blinde and dumme, both spake and saue. And all the people were amazed, and said: Is not this that sonne of Dauid: But when the Pharisees heard it, they saide: This fellowe dealeth with the deuils no other wyse oute,

but by the helpe of Belzebub the chiefe of the deuils. But when Iesus knew their thoughtes hee saide vnto them: Every kingdome deuided againste it selfe, shall be brought to naught. And every citie or house deuided against it selfe, shall not stand. And if Satan cast out Satan, then is he deuided against himselfe. How shall then this kingdome endure: Also, if I by the helpe of Belzebub cast out deuils, by whose helpe doe your children cast the out: Therfoze they shall be your iudges. But if I cast out the deuils by the spirite of God, then is the kingdome of God come vnto you: Or els. how can one enter into a stronge mannes house, and spoyle his treasures, except he first binde the stronge man, and then spoyle his house: He that is not with mee, is against mee. And hee that gathered not with me, scattereth abrode. Wherfoze, I say vnto you, all manner of synne and blasphemie shall be forgiven vnto men: but the blasphemie against the spirite, shall not be forgiven vnto men. And whosoener speaketh a worde against the sonne of man, it shall be forgiven him. But whosoener speaketh against the holy Ghost, it shall not be forgiven him, neither in this worlde, neither in the worlde to come: • Either make the tree good, and his fruite good, or els make the tree euill, and his fruite euill. • For the tree is knowen by his fruite. • A generation of vipers, howe can ye speake good thinges, when ye pour felues are euill: • For out of the aboundance of the heart, the mouth speaketh. A good man out of the good treasure of his hart, bringeth forth good thinges. And an euill man, out of euill treasure, bringeth forth euill thinges. But I saye vnto you, of euery ydell worde men shall haue spoken, they shall geue accounte in the day of iudgement. • For out of thy wordes thou shalt be iustified: & oute of thy wordes thou shalt bee condemned. ¶ Then certain of the Scribes and the Pharisees asked him saying. Master, we wil see a signe of thee. But he answered & said to the, • The euill

mar. 11 b
Dsee. 6 b

Mar. 8. a
Luk. 6. b

Luk. 14 a

De. 22. a

Mar. 5. a
Ioh. 10 g
and. 11. f

Esa. 44 a

Luk. 11 b

mat. 12 d
Mar. 3. c
Luk. 11 c

Luk. 11

Mar. 11

Luk. 11

Luk. 11

Luk. 11

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Luk. 11

Luk. 11

Luk. 11

and aduoniterous generation - seeketh
a signe, and there shal no signe be geuen
to them, but the signe of the prophete
Jonas. • For as Jonas was thre
daies and thre nights in the whales
belly, so shal the sonne of man be thre
daies and thre nights in the heart of
the earth. • The men of Ninue shall
rise in the iudgement with this natio,
and condemne it, because they amen-
ded at þe preaching of Jonas. Behold
here is one greater then Jonas. • The
Queene of the South shal rise in the
iudgement with this generation, and
shall condemne it: for she came from
the utmost parts of the world to heare
the wisdom of Salomon. And be-
hold, in this place is one greater then
Salomon. • When the vncleane spirit
is gone out of a man, he walketh thro-
ughout byie places seeking rest, and
findeth none. • Then he sayth: I will
retourne into my house, from whence
I came out. And when he is come, he
findeth it empty, and swepte, and gar-
nished: Then goeth he, and taketh vn-
to him seven other spirits worse then
himselfe, and so entrech he in, & dwel-
leth there. And the end of that mā is
worse then þe beginning. • When so shal
it be also, vnto this froward generati-
on. While he yet talked to the people,
• beholde his mother and his byethzen
stood without desiring to speke with
him. • Then one said vnto him: behold,
• thy mother and thy byethzen stand
out desiring to speake with thee. • But
he answered, and saide vnto him that
had tolde him: who is my mother? or who
are my byethzen? And he stretched forth
his hande toward his disciples, and
saide: behold my mother and my bye-
thzen. For whosoever doth the wil of
my father which is in heauen, þe same
is my brother, sister, and mother.)

¶ The .xiiij. Chapter.

The same day went Iesus out
of the house, • and sate by the
sea syde, & much people were
gathered together vnto him,
so greatly that hee went, and sate in a
shipe, and all the people stode on the
bay. And he spake many things to the

by similitudes, sayinge: Beholde, the
sower went forth to sow. And when
he sowed, some seedes fell by the waters
side, and the foules came and deuoured
them vp. Some fell vpon stony places,
where they had not much earth, and
amonge they sprong vp, because they had
no deepenesse of earth: and when the
sun was vp, they caught heate, and
because they had not roote, they with-
thered away. • Againe, some fell among
thornes, and the thornes sprong vp, &
choked them. But some fell into good
ground, and brought forth fruit: some
an hundred fold, some sixtie fold, some
thirtie folde. Whosoever hath eares to
heare, let him heare. And þe Disciples
came, and said vnto him: why speakest
thou to them by parables? • Hee aun-
swered and said vnto them: • it is ge-
uen vnto you to knowe the secretes of
the kingdome of heauen, but to them
it is not geuen. • For whosoever hath
to him shall be geuen: and he shal haue
abundance. But whosoever hath not:
from him shalbe taken away euen that
also which he hath. • Therefore speake
I to them by similitude: for they see-
ing, see not, & hearing, they heare not,
neither do they vnderstande. • And in
them is fulfilled the prophete of E-
sayas, which saith: • with the eares ye
shal heare, & shal not vnderstand: & se-
ing ye shall see, and shal not perceaue.
For these peoples hartes is waxed
grosse, and their eares are dull of hea-
ring, and their eyes haue they closed,
least at any tyme they should see with
their eyes, and heare with their eares,
& should vnderstand with their heart,
and be conuicted, • I also might heale
them. • But blessed are your eyes, for
they see: and your eares, for they heare.
• Verily I saye vnto you, • that many
prophets and righteous men haue de-
sired to see those things which ye see,
& haue not seene them: & to heare those
things which ye heare, and haue not
hearde them. • Here ye therfore the si-
militude of the sower. When one hea-
reth the worde of the kingdome, and
vnderstandeth it not, the cometh the
euil man, and taketh away that which

Luk. 7. b.

mat. 25. c

Mar. 4. c

Luk. 8. d

and. 19. d

Esay. 6. c

Mar. 7. b

Luk. 8. b

Job. 12. b

Acts. 28. c

Ro. 11. b

Luk. 10. d

1 Pe. 1. d

Mar. 4. b

Luk. 8. b

was

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was sown in his heart: this is hee, which was sown by the waye syde. But he that receaued the seede which was cast into stony places, the same is he that heareth the woꝛde, and anone with ioy receaueth it, yet hath hee no roote in himseife, but dureth for a season: for when tribulation or persecution happeneth because of the woꝛde, by and by hee falleth. Hee also that receaued seede into þe thornes, is hee that heareth the woꝛde: and the care of this woꝛlde, and the deceitfulness of riches, choke vp the woꝛde, and so is he made vnfruitfull. But he þe receaued þe seede into the good grounde is hee that heareth the woꝛde, and vnderstandeth it: which also beareth fruit, and bringeth forth some an hundred folde, some sixty fold, some thirty folde. Another similitude put he forth vnto them, saying: ¶ The kingdome of Heauen is likened vnto a man, which sowed good seede in his field. But while men slept his enemy came & sowed tares among the wheate, and went his way. But when the blade was spronge vp, & had brought forth fruite, there appeared þe tares also. So the seruantes of the householder came and sayde vnto him. Say: diddest not thou sow good seede in this fild? from whence then hath it tares? He saide vnto them, the enuious man hath don this. The seruants saide vnto him: wilt thou then þe wee go, and weede them vp? But he saide, nay, least while ye gather vp the tares ye pluck vp also the wheate wyth the, let both growe together vntill þe harvest, and in time of harvest, I will say to the reapers: gather ye first the tares and binde them together in sheaves to be burnt: but gather the wheate into my barn. ¶ Another parable put he forth vnto the, saying. ¶ The kingdome of Heauen is like vnto a grain of musterde seede, which a man tooke and sowed in his fild, which is the least of all seedes. But when it is growne, it is the greatest amonge hearbes, and is a tree: so that the byrdes of the ayer come, and make their nestes in þe boughes thereof. Another similitude

spake he vnto them: ¶ The kingdome of Heauen is lyke vnto leuen, which a woman taketh & hideth in thre pecks of meale, till all be leuened. ¶ All these thinges spake Iesus vnto the people by similitudes and without a parable spake he nothyng vnto them: that it might be fulfilled, which was spoken by the Prophet, that saith. I will open my mouth in parables: I will speake forth thinges which haue bene kept secrete from the beginning of the woꝛlde. ¶ When the people were sent away, then came Iesus into þe house. ¶ And his Disciples came vnto him, saying: declare vnto vs the parable of the tares of the fild. Hee answered and saide vnto them. Hes that soweth the good seede, is the sonne of mā. The fild is the woꝛlde. And the chyldren of the kingdome, they are þe good seede: the tares are the chyldren of the wyche: the enemy þe soweth them, is the deuill. The harvest is the ende of the woꝛlde: the reapers be the Angells. Euen as the tares therefore, are gathered & burnt in the fyre: so shall it be in the ende of this woꝛlde. ¶ The sonne of man shall sende forth his Angells, and they shal gather out of his kingdome all thinges that offende, and them which doe iniquitie: and shall cast them into a furnace of fyre. There shall be weeping & gnashing of teeth. ¶ Then shall the righteous shyne as the Sonne in the kingdome of their father. Whosoever hath eares to heare, let him heare. ¶ Againe, the kingdome of Heauen is lyke vnto treasure hid in the fild, the which a man hath founde and hid: & for ioy therof he goeth and selleth all þe he hath, and buyeth the fild. Againe, the kingdome of Heauen is lyke vnto a marchandys, seeking goodly pearles, which (when he founde one peryous, pearly) went and solde all that he had and bought it. Againe, the kingdome of heauen is lyke vnto a net, that was cast into the sea & gathered of all kinde (of fyshes) which when it was full men drew to lande, and sat downe & gathered the good into vessels, but cast the bad awaye. So shal it be at the ende

Mar. 4. e

Mat. 4. c
Luke. 13

Of the world. The Angels shall come
and sener the bad fro among the good,
and shall cast the into a furnace of fire:
there shalbe weyting and gnashing
of teeth. Jesus saith vnto them: haue
ye vnderstand al these thinges: They
saye vnto him: yea Lord. Then saide
he vnto them. Therefore euery Scribe
whiche is taught vnto the kingdome
of heauen, is lyke vnto a man that is
an housholder, whiche bringeth forth
out of his treasure, thinges newe and
olde. And it came to passe that when
Jesus had finished these similitudes,
he departed thence: And when he
cam into his owne countrey, he taught
them in their synagoges, in so muche,
that they were astonied, and saide:
whence cometh this wisdom and
powers vnto him? is not this the
carpenters sonner? Is not his mother
called Mary? and his brethren, James
and Iosef, and Simon and Judas?
And are not all his sisters with vs?
whence hath he then all these thinges?
And they were offended at him. Jesus
said vnto them: A prophete is not
without honour, saue in his owne con-
try, and in his owne house. And he
did not many miracles there, because
of their vnbellefe.

The. xiiij. Chapter.

At that time. Herode the Ce-
trarcha hearde of the fame of
Jesu, and sayde vnto his ser-
uantes: this is John the Bap-
tist. He is risen from the deade, and
therefore are miracles wroughte by
him. For Herode. had taken John, &
bound him, and put him in prison be-
cause of Herodias, his brother Phy-
lipsis wyfe. For John saide vnto him:
it is not lawfull for thee to haue her.
And when he would haue put him to
death, he feared the people. because
they counted him as a prophete. But
when Herodes. byrth day was kept,
the daughter of Herodias daunced be-
fore them, and pleased Herod. where-
fore he promised with an othe, that he
would geue her whatsoeuer she wold
aske. And she beyng instructe of her
mother before, said: geue me here Iho

Baptistes head in a platter. And the
king was sorry. How thelesse, for the
others sake, and them which sat also at
the table, he commaunded it to be ge-
uen her, and sent tomentours, and be-
headed John in the prison, & his head
was brought in a platter, and geuen
to the damsell, and she broughte it to
her mother. And his disciples came &
toke by his body, and buried it: went
and told Jesus. when Jesus heard of
it, he departed thence in a shippe vn-
to a desert place out of the way. And
when the people had herd therof, they
sollowed him on fote and leste the ci-
ties. And Jesus went forth, and saw
muche people, and was moued with
mercy towarde them, and he healed of
them those that wer sicke. And when
the euen dye we on, his disciples came
to him, saying: this is a deserte place,
and the houre is now past, let the peo-
ple departe, that they may go into the
townes, and bye them vittailles. But
Jesus saide vnto them. They haue no
nede to go away. Geue ye them to eat.
They saide vnto him: we haue here
but fyue loaves and two fyshes. He
said: bring them hither to me. And he
commaunded the people to sit downe
on the grasse, and he toke the. v. loaves
and the two fyshes, and lyste byppe his
eyes toward heauen and blessed. And
when he had broken them, he gaue the
loaves to his disciples, and his disci-
ples gaue theym to the people. And
they dyd all eate, and were suffysed.
And they gathered byppe (of the frag-
mentes that remayned) xij. baskettes
full. And they that did eate were a-
bout v. M. men, besyde women and
children. And straighte way Jesus
made his disciples to get byppe into a
shippe, and to goo before him vnto the
other syde whi'e he sent the people a-
way. And when the people were sent
away, he went by into a mountaine
to pray alone. And when night was
come, he was there him selfe alone.
But the shyppe was now in the
middles of the sea, and was tost with
waves, for it was a contrarye winde.
And in the fourth watch of the night

Mar. 6. b

Luke. 9 b

John. 7 a

Mar. 6. f

John. 6 b

Luke. 6. s

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Jesus went vnto the walking on the sea. And when the disciples sawe him walking on the sea, they were troubled, saying: it is some spirit, and they cryed out for feare. But straight way Jesus spake vnto them, saying: be of good cheare, it is I, be not afraid. Peter answered him, and saide: Lord, if it be thou, bid me come vnto thee on the water. And he saide: come. And when Peter was come downe oute of the shippe, he walked on the water, to go to Jesus. But when he sawe a mighty winde, he was afraide. And when he beganne to synke, he cryed saying: Lord saue me. And immediately Jesus stretched forth his hande, and caught him, and saide vnto him: O thou of little fapth, wherefore diddest thou doubte? And when they were come into the shippe, the wind ceased. Then they that were in the ship, came and worshipped him, saying: of a truth thou art the sonne of God. And when they were gone ouer, they came into the lande of Genesareth. And when the men of the place hadde knowledg of him, they sent out messengers into al that countre round about the coast, and brought vnto him al that were sick, and besought him, that they might touche the hem of his besture onely. And as many as touched it were made safe.

The .xv. Chapter.

Mar. 7. a **T**hen came to Jesus Scribes and Phariseis (whiche were come from Ierusalem) saying: Whye do thy disciples transgresse the traditions of the elders, for they wash not their hands when they eate bread. But he answered and saide vnto them: Whye do ye also transgresse the commaundement of God, because of your owne tradition: For God commaundeth, saying: • honour father and mother, and he that curseth father or mother, let him die the death. But ye say: Exod. 20. every one shall sape to his father and Eph. 6 a mother: • what gift soeuer shold haue Deut. 5 b come of me, the same is turned vnto

thy profite: and so shall he not honour his father or his mother. And thus haue ye made the commaundemente of God of none effecte, because of your owne tradition. Ypocrites, full well dyd I sape prophesye of you sayinge: • This people draweth me vnto me with their mouth, and do- nouryth me with their lippes, howe- beit, their heartes are farre from me: but in bayne do they serue me, teaching the doctrines and preceptes of men. And he called the people to him, and said vnto them: heare and vnderstand. That which goth into the mouth, defileth not the man: but that which cometh out of the mouth, defileth the man. Then came his disciples, and said vnto him: knowest thou not, that the Phariseis were offended at this saying? But he answered and saide. Every plant which my heavenly father hath not planted, shalbe plucked vp by the rotes. Let them alone, they be the blinde leaders of the blinde. If the blinde leade the blinde, bothe shall fall into the ditch. Then answered Peter and said vnto him: Declare vnto vs this parable. Jesus saide, are ye also yet without vnderstanding? do not ye yet vnderstande, that whatsoeuer entreth in at the mouth, goeth into the belly, and is cast oute into the draught? But those thinges which proceede out of the mouth, come forth from the hert, and they defile the man. For oute of the heart proceede euill thoughts, murders, breaking of wed- locke, whoredoms, thefts, false wit- nesse, blasphemies. These are the thinges which defyle a man. But to take meate with vnwashed hands, defileth not a man. And Jesus went thence, and departed into the coastes of Tyre and Sidon, and beholde, a wo- man of Canaan (whiche came out of the same coastes) cried vnto him, say- ing: Haue mercy on me, O Lord, thou son of Dauid: My daughter is pite- ously vexed with a deuill. But he an- swered her nothing at al. And his dis- ciples came and besought him, saying: send her away, for she cryeth after vs.

The .xli. Chapter.

But he answered, and sayde: I am not sent, but vnto the lost shepe of the house of Israel. Then came she, and worshipped him, sayinge: Lord, helpe me. He answered, and saide: it is not mete, to take the chyldezens breade and to cast it to dogges. She answered & said: truth Lord, for the dogges eate of the crummes, which fall from their masters table. Then Iesus answered and sayd vnto her: O woman, grate is thy faith, be it vnto thee eue as thou wilt. And her daughter was made whole euen at that same time. And Iesus went awaye from thence, and comenye vnto the sea of Galile, and went by into a mountayne, and satte downe there, and thurche people came vnto him, bringing with them those that were lame, blinde, deafe, maymed and other many, and cast them downe at Iesus feet. And he healed them: in so much, that the people wondered when they sawe the donne speake, the maymed to be whole, the lame to walke, and the blinde to see. And they glorified the God of Israel. Then Iesus called his disciples vnto him, & said: I haue compassion on the people, because they continue with mee now three dayes and haue nothinge to eate: and I wil not let them depart fasting, lest they miscarry by the way. And his Disciples sayde vnto him: whence should we get so much breade in the wilderness, as to suffice so great a multitude? And Iesus sayth vnto them: how many loaves haue ye? And they saide. seuen, and a fewe little fishes. And he commaunded the people to sit downe on the grounde, and toke the seuen loaves, and the fishes: and after that he hadde geuen thanks, he brake them, and gaue to his disciples, and the disciples gaue them to the people. And they did all eate, and wer satisfied. And they toke by of the broken moute that was lesse seuen baskettes full. And yet, they that did eate were foure thousande men, besyde women and chyldezen. And he sente awaye the people, and tooke shippe, and cam into the parties of Magdala.

The Phariseis also with the Saduceis, came and tempted Mar. 8. b him, and despyed him that hee John. 6. d woulde shewe them a signe Luke. 11 from heauen. He answered and sayd vnto them: whē it beginneth to dawe toward. eue, ye say, it wil be fair we- ther, for the skye is red: And in the morning: It will be foule wether to day, for the skye is glooming read. O ye ypocrites, ye can discerne the outward apperaunce of the skye, but can ye not discerne the sygnes of the times? The froward & aduouterous nation requireth. a signe, and there shall no signe be geuen vnto it, but the signe of the Prophet Jonas. And he lefte them, and departed. And whē his disciples were come to the other syde of the water, they had forgottē to take breade with them. Then Iesus sayde vnto them: Take hede and be war of the leauen of the Phariseis and of the Saduceis. And they thought in them selues saying: we haue taken no bread with vs. which when Iesus vnder- stode, he sayd vnto them: O ye of litle faythe, whye take ye thought withyn your selues, because ye haue broughte no breade? Do ye not yet perceaue, ne- ther remember those. b. loaves, when there were. siue thousande men, and how many baskets toke ye by? whether the. vii. loaves when there were iij. M. men: and howe many baskets toke ye by? howe happeneth it that ye doo not vnderstande, that I speake it not vnto you concerning breade, that ye should beware of the leauen of the Phariseis, and of the Saduceis: The vnderstode they, howe that he had not them beware of the leuen of bread, but of the doctrine of the Phariseis, and of the Saduces. When Iesus came into Cesarea Philippi, he asked his Disciples saying. who do men say that I am? They said: some Iohn Baptist, some Elias, som Jeremias, or one of the prophets. He saith vnto the: But

Luke. 12

mar. 12 c

mark. 8 b

Luke. 11

John. 6 d

Jona. 2. 3

B

Luke. 12

mar. 14 c

mar. 15 d

mark. 8 c

Luke. 9 c

The Gospell

but whom say ye that I am? Simon
 Luke. 9. c Peter answered and sayde: • Thou
 Joh. 6. g art Christ the sonne of the living God.
 And Iesus answered, and sayde vnto
 him: happy art thou Simon the sonne
 of Jonas, for flesh and bloude hath
 Joh. 6. d. not opened that vnto thee, • but my fa-
 ther which is in heuen. And I say al-
 so vnto thee, y thou art Peter, & vpon
 I. Co. 10 this • rocke will I builde my congre-
 Eld. 28. gation. And the gates • of hell shal not
 preuaile agaynst it. And I will geue
 vnto thee the keyes of the kingdom of
 Mat. 28. heuen: And • whatsoeuer thou bindest
 in earth, shalbe bound in heuen, & what
 soeuer thou lowest in earthe, shalbe
 loosed in heauen. • Then charged he
 his disciples, that they should tell no
 man that he was Iesus Christ. • Fro
 Mar. 8. d that time forth began Iesus to shewe
 Luke. 9. c vnto his disciples howe that he must
 go vnto Ierusalem, and suffer manye
 thynges of the elders and hys priestes,
 and scribes, and must be killed, and be
 rapled again the third day. And when
 Peter had taken him asyde, he began
 to rebuke him saying: master, fauoure
 thy selfe, this shall not happen vnto
 thee: but he turned him about, & sayde
 vnto Peter: go after me Satana, thou
 hindrest me: for thou fauourest not
 the thynges that be of God, but those
 that be of men. Then sayd Iesus vn-
 D to his disciples: If any man will fo-
 lowe me, let him forsake him selfe and
 take vp his crosse, & folowe me. • For
 Mat. 10. who so will saue his life shall lose it.
 Luke. 9. c Agayne, who so doth lose his life for
 Mark. 8. my sake, shall finde it. For what doth
 John. 6. d it profite a man, yf he wyne all the
 whole world, and lose his owne soule?
 What shall a man geue to redeme
 his soule agayne with all? For the
 sonne of man shal come in the gloze of
 his father, with his angels: and • then
 Rom. 2. b shall he rewarde euery man according
 Mar. 8. d to his dedes. Verely I say vnto you,
 Luke. 9. c there be standing here, which shal not
 tast of death, till they see the sonne of
 man come in his kingdome.

¶ The .xxvij. Chapter.

After .viij. dayes, Iesus
 taketh Peter, James, and
 John his brother, and
 geth them vp into an hie mountayne
 out of the way, and was transfigured
 before them, and his face did shine as
 the Sunne, and his clothes were as
 white as the light. And beholde, there
 appeared vnto them Moses and Elias
 talking with him. Then answered
 Peter, and said vnto Iesus: lord, here
 is good being for vs. If thou wilt let
 vs make here .iij. tabernacles: one for
 thee, and one for Moses, & one for Eli-
 as. While he yet spake, beholde, a bright
 cloude shadowed them. And beholde,
 there came a voyce out of the cloude
 which said: • this is my beloued sonne
 • in whom I delite, • heare him. And
 when the disciples heard these thynges
 they fell on their faces and were sore
 afrayde. And Iesus came and touch-
 ed them, & said: arise, and be not afrayde.
 And when they had lift vp their eyes
 they sawe no man save Iesus onely.
 • And when they cam down from the
 mountaine, Iesus charged the saying:
 shewe the vision to no man vntill the
 sonne of man be risen againe from the
 dead. • And his disciples asked him,
 saying: whye then saye the scribes,
 that Elias must fyrst come? Iesus
 answered & sayd vnto them. • Elias
 truly shal first com, & restore al thynges
 But I say vnto you, that • Elias is
 com already, and ye knewe him not:
 but haue done vnto him whatsoeuer
 they lusted. In likewise shall also the
 son of man suffer of the. Then the dis-
 ciples vnderstode, that he spake vnto
 the of John Baptist. And when they
 were come to the people, they came to
 him a certayne man kneeling downe to
 him, & saying: Master, haue mercy on
 my son, for he is lunatike and sore de-
 red, for oftentimes he falleth into fire,
 & oft into the water. • And I brought
 him to thy disciples, & they coulde not
 heale him: Iesus answered & sayd: O
 faithles & croked natio, how long shal
 I be with you: how long shal I suf-
 fer you: bring him hither. And Iesus
 rebuked the deuill, & he departed out of

him. And the child was healed even
 same time. **¶** Then came the disciples
 to Jesus secretly & saide: why coulde
 not we cast him out? Jesus said vnto
 them: because of your vnbelefe. For
 verely I saye vnto you: If ye haue
 faith as a graine of mustard seede, ye
 shal say vnto this mountaine: remove
 hence to yonder place, and it shall re-
 move: neyther shall any thing be im-
 possible vnto you. Howbeit it is his kind
 goeth not oute, but by prayer and fa-
 stinge, whyle they were occupied in
 Gilead, Jesus sayd vnto them: it wil
 come to passe that the son of man shal
 be betrayed into the handes of men, &
 they shall kill him, and the thirde daye
 shal he rise againe. And they wer exce-
 ding sorrowe. And when they were
 come to the citie of Epernatim, they
 wold receiue tribute money cae to De-
 ce: and with your master pay tri-
 bute: he said yea. And when he was come
 into a house, Jesus prouoked him say-
 ing: whas thinkest thou? Whom of whō
 do the kinges of the earth take tribute
 of? Of their children, or of stran-
 gers? Peter saith vnto him: of stran-
 gers. Jesus sayth vnto him: Then are
 the children free: Notwithstanding,
 lest we should offend them, go thou to
 this, and cast an angle, and take the
 fishe that first commeth by: and when
 thou hast opened his mouth thou shalt
 finde a peece of twentie pence: that take
 and geue it vnto them, for me & thee. **¶**

Chapter. x.

At the same time came the dis-
 ciples vnto Jesus, saying: who
 is the greatest in the kingdome
 of heauen? Jesus called a child vnto
 him, and set him in the midst of
 them, and saide: Verely I saye vnto
 you, whosoever turne, and become as
 children, ye shall not enter into the
 kingdome of heauen. Whosoever ther-
 fore humbeth himselfe as this child,
 the same is the greatest in the king-
 dome of heauen: And who so recei-
 ueth such a child in my name, recei-
 ueth me. But who so doeth offend one
 of these litte ones which beleue in
 me, it were better for him that a wyl-

stone were hanged about his necke, &
 that he were drowned in the depth of
 the sea. Who vnto the world because of
 offences. Necessarye it is that offen-
 ces come: But who vnto the man by
 whom the offence commeth. Wherefore
 if thy hand or thy fote hinder thee, cut
 him of a cast it from thee. It is better
 for thee to enter into life halte or may-
 med, rather then thou shouldest (ha-
 uing two handes or two fete) be cast
 into euertlasting fire. And if thine eye
 offend thee, plucke it out, & cast it from
 thee. It is better for thee to enter into
 lyfe with one eye, rather then (having
 two eyes) to be cast into hell fyre. Take
 heede that ye despise not one of these li-
 tle ones. For I say vnto you, in hea-
 uen their aungels do alwayes beholde
 the face of my father which is in hea-
 uen. For the sonne of man is come to
 saue that which was lost. How thinke
 ye? If a man haue an hundred shepe, &
 one of them be gone astray, doth he
 not leaue ninetie and nine in the mou-
 tayne, and goeth and seeketh it that
 was gone astray? And if it happeth that
 he finde it, verely I say vnto you: he
 reioyseth more of that shepe then of the
 ninetie and nine which wente not a-
 stray. Ene so, it is not the wil of your
 father in heauen, that one of these li-
 tle ones shoulde perishe. **¶** Moreover,
 if thy brother trespass agaynst thee,
 go and tell him his fault betwene him
 & thee alone. If he hear thee, thou hast
 won thy brother, & if he hear thee not,
 take yet with thee, one or two, that in
 the mouth of two or three witnessess,
 euerye matter may be established. If
 he heare not them, tell it vnto the con-
 gregation: If he heare not the congre-
 gation, let him be vnto thee as an heathen
 man, and as a publican. Verely I saye
 vnto you, whatsoeuer ye binde on
 earth, shalbe bound in heauen. And
 whatsoeuer ye lose on earth, shalbe lo-
 sed in heauen. Againe I say vnto you
 that if two of you agree in earth vpon
 any manner of thing, whatsoeuer they
 desire, they shall haue it of my father
 which is in heauen, for where two
 or three are gathered together in my

B. iiii name,

1 Cor. 11. b
 Mat. 5. a
 Mar. 9. f

Lu. 15. b

Lu. 17. a
 Lu. 19. b
 Eccle. 19

Dent. 19
 1 Cor. 13
 Heb. 10. f

mat. 16. e

The Gospell of

name, ther am I in the middes of the. Then came Peter to him, and sayde: Loyde howe ofte shall I forgiue my brother, if he sinne agaynst me: Til seven times? Jesus sayeth vnto him: I saye not vnto thee, vntil seven times: but seuentie times, seuen times.

D Herefoze is the kingdome of heauen opened vnto a certain man, that was a king which woulde take accountes of his seruantes. And when he had begonne to rechen, one was broughte vnto him, which ought him ten thousand talents, but forasmuch as he was not able to paye, his Loyde commaunded him to be sold, and his wife and children, and all that he had: and payement to be made. The seruant fell downe, and besought him saying: Sir haue patience with me, and I will paye thee all. Then had the Loyde pitie on that seruant and lafed him and forgaue him the det. So the same seruant went out, and found one of his felowes which ought him an hundred pence: and he layde handes on him, and toke him by the throte, saying: pay that thou owest. Had his felow fell downe, and besought him, saying: haue patience with me, and I will paye thee all. And he would not, but went, and cast him into prison, till he should paye the det. So when his felowes saw what was done, they were verye sorre, and came, and told vnto their Loyd al that had happened. Then his Loyde called him and sayde vnto him: O thou vngacious seruant. I forgaue thee all that det, when thou desiredst me: shouldest not thou also haue had compassion on thy felow, euen as I had pitie on thee. And his Loyd was wroth, and deliuered him to the iulers, till he should paye all that was due vnto him. So like wise shal my heauynly father do also vnto you, if ye fro your herts, forgiue not (euery one his brother) their trespasses.

The xix. Chapter.

A And it came to passe, that when Jesus had finished these sayings, he gat him fro Galilee, and came into the coastes of Ierusalem beyond Iordan, & much people

folowed him, & he heard them thus: The Phariseys also came vnto him, tempting him, & saying vnto him: Is it lawfull for a man to make a vengement with his wife for any manner of cause? He answered and said vnto them: Haue ye not read, howe that he which made man at the beginning, made the man and woman, and sayde: for this cause shall a man leaue father and mother, and shall cleaue vnto his wife, and they twain shalbe one flesh: wherfore now they are not twaine but one flesh, & so no man therfoze put a slider, which god hath copied together. He say vnto him: Why did Moses the commaunde to geue a testimonye of the wofsement, & to put her awaye? He sayd vnto them: Moses because of the hardness of your hearts suffered you to put awaye your wives: But from the beginning it was not so. I say vnto you whosoever putteth awaye his wife, (except it be for fornication) and marieth another, heareth wredlocke. Whoso marieth her which is deuoted to another, committeth adultery. His disciples sayd vnto him: if the matter be so, & we be man and wife, then is it not good to mary. He sayd vnto them: all men can not comprehend this saying, & save they to whom it is given. For there are some chaste which are so borne out of their mothers womb. And there are some chaste, which be made chaste of men. And there be chaste, which they haue made them selues chaste for the kingdome of heauens sake. He that can comprehend it, let him comprehend it. Then were there broughte vnto him yong children, that he should put his handes on them and pray. And the disciples rebuked them. But Jesus said vnto them: suffer the children to come to me, for of such is the kingdome of heauen. And when he hadde put his handes on them, he departed thence. And behold, one came & said vnto him: good master, what good thing shal I do that I may haue eternal life? He said vnto him: why callest thou me good? there is none good but one, & that is God. But if thou wilt

Mat. 23. r
Mat. 6. b
mar. 11. d

mar. 10. a

enter into this, keepe the commandments: he sayth vnto him, which he
 said vnto him: Thou shalt not commit adultery: Thou shalt not commit adultery: Thou shalt not steal: thou shalt
 not beare false witness: honour father
 and mother: and thou shalt loue thine
 neighbour as thy self. And he young man
 sayeth vnto him: All these thinges
 haue I kept from my youth vp: what
 lacke I? Iesus sayd vnto him, if
 thou wilt be perfect, go and sell (all)
 that thou hast, and geue to the poore,
 and thou shalt haue treasure in heauen
 and come and folowe me. But when
 the young man hearde that saying, he
 went away sorrowful. For he had great
 possessions. The Iesus said vnto his
 disciples: Verily I say vnto you: it
 shalbe harde for the riche to enter into
 the kingdome of heauen. And agayne
 I say vnto you: it is easier for a camell
 to go through the eye of a needle, then
 for the rich man to enter into the king-
 dome of God, which the disciples heard
 this, they were exceedingly amazed, say-
 ing: who can be saved? But Iesus
 answered them & said vnto the: with men
 this is impossible, but with God all
 thinges are possible. And he answered
 Peter, and said vnto him. Behold
 we haue forsaken all and folowed thee,
 what shalt we haue therefore? Iesus
 sayd vnto them, verily I say vnto you
 that when the son of man shall sit in the
 seate of his maiestie, ye that haue folo-
 wed me in the regeneration, shall sit
 also vpon xij. seates and iudge the xij.
 tribes of Israel. And euery one that
 forsaketh house, or brethren, or sisters,
 or father, or mother, or wyfe, or childre
 or landes, for my names sake, shall re-
 ceive an hundred folde, and shall inher-
 iteuerlasting life: but manye that
 will first, shalbe last, & last shalbe first
 Chapter.

For the kingdome of heauen
 is like vnto a man that is an
 householder, which wente out
 early in the morning to hire
 labourers into his vineyard. And
 when the agreement was made with
 the labourers for a peny a day, he sent

them into his vineyard. And he went
 out about the third houre, & saw other
 standing ydle in the market place, and
 sayde vnto them: go ye also into the
 vineyard: and whatsoeuer is righte,
 I will geue you. And they went their
 way. Agayne he wente oute about the
 fift and ninth houre: and did likewise
 And about the eleventh houre he went
 out, and found other standing ydle, and
 sayde vnto them: why stande ye here
 all the day ydle? They sayde vnto him
 because no man hath hyed vs. He say-
 eth vnto them: go ye also into the vine-
 yard: and whatsoeuer is righte, that
 shall ye receaue. So when euen was
 come, the Lord of the vineyard sayeth
 vnto his steward: call the labourers,
 and geue them their hire, beginninge
 at the last vntill the first. And when
 they did come that came about the e-
 leventh houre, they receaued euery man
 a peny. But when the first came also,
 they supposed that they shoulde haue
 receaued moze, and they likewise re-
 ceaued euery man a peny. And when
 they had receaued it, they murmured
 against the good man of the house, say-
 ing: These last haue wrought but one
 houre, & thou hast made them equal vnto
 vs which haue borne the burthen &
 heat of the day. But he answered vnto
 one of the & said: friend, I do thee no
 wronge: diddest thou not agree with
 me for a peny? Take that thine is and
 go thy way: I will geue vnto this
 last, euen as vnto the. Is it not lawfull
 for me to doo as me listeth with mine
 owne goodes? Is thine eye enill be-
 cause I am good? So the last shalbe
 first, and the first shalbe last. For ma-
 ny be called, but fewe be chosen. And
 Iesus going vp to Ierusalem,
 toke the xii. disciples aside in the way
 & said vnto the: Behold, we go vp to
 Ierusalem, & the son of man shalbe be-
 trayed vnto the chief Priestes, & vnto
 the Scribes, & they shal condemn him
 to death, and shall deliuer him to the
 Gentiles, to be mocked and to bee
 scourged, and to be crucified: and the
 thirde daye shall he rise agayne. &
 then cometh to him the mother

W. iiii.

mat. 19. d
 mat. 10. e
 Luke. 15
 Mar. 9. e
 Luke. 18

mat. 10. 8

of

The Gospell of

of Iehudes children, with her formes;
worshipping him & desiring a certain
thing of him. And he sayeth vnto her,
what wilt thou? She sayd vnto him:
Graunt, that these my two soons may
sit, the one on the right hande, and the
other on the lefte, in thy Kingdome.

But Iesus answered and sayd: Ye
knot not what ye aske. Are ye able to
drinke of the cuppe that I shal drinke
of, and to be baptised with & baptisme
that I am baptised with? They sayde
vnto him: we are. He saide vnto them:
ye shall drinke in deede of my cup, and
be baptised with & baptisme that I am
baptised with: But to sit on my right
hande, and on my lefte, is not mine to
geue: but it shall chaunce vnto them,
that it is prepared for of my father.

Mat. 29

Mar. x.

Luke. 22

And when the ten heard this, they
discomfited at the two brethren: But
Iesus called the vnto him, and sayde:
ye knowe that the princes of the nati-
ons haue dominion ouer the. And they
that are great men, exercise authoritie
vpon them. It shall not be so amonge
you: But whosoever will be great a-
monge you, let him be your minister: &
whoso will be chiefe among you, let him
be your seruaunt: euen as the sonne of
man came, not to be ministered vnto,
but to minister, & to geue his lyfe a re-
demption for many. And as they
departed from Iericho, much people

Mar. 10

Mar. 10

Luke. 18

folowed him. And beholde, two blinde
men sitting by the way side, when they
heard that Iesus passed by, they cried
sayng: O Lord thou sonne of David
haue mercy on vs. And the people re-
buked them, because they should holde
their place. But they cryed the more
sayng: haue mercy on vs, O Lord
sonne of David. And Iesus stood still,
and called them, & sayde: what wilt ye
that I shall do vnto you. They sayde
vnto him: Lord, that our eyes may be
opened. So Iesus had compassion on
them, and touched their eyes, and im-
mediatly their eyes receiued sight. And
they folowed him.

The .xii. Chapter.

And when they came nigh
to Ierusalem, and were come
to Bethphage, vnto mount O-
liuet: then sent Iesus two disci-
ples, sayng vnto them: Go into the town
that lyeth ouer against you, and there
ye shall finde an asse bound, and a colt
with her: loose them, and bring them
vnto me. And if any man say ought
vnto you, say ye, the Lord hath neede
of them: and straight waye he will let
them go. All this was done, that it
might be fulfilled which was spoken
by the Prophet, sayng: Tell ye the
daughter of Syon: behold, thy king
cometh vnto thee meke, sitting vpon
an asse and a colt, the foale of the asse
bind to the yoke. The disci-
ples went as Iesus commanded them, & brought
the asse and the colt, and put on them
their clothes, and set him thereon. And
many of the people layd their gar-
ments in the waye. Other cut down
braunches from the trees, and strewed
them in the way. Moreover, & people
that went before, & they that fol-
lowed, cried sayng: Hosanna to the sonne of
David. Blessed is he that cometh in
the name of the Lord. Hosanna in the
highest. And when he was come to
Ierusalem, all the Citie was moued,
sayng: who is this? And the people
sayde: this is Iesus, the Prophet of
Nazareth (a Citie) of Galilee. And
Iesus went into the temple of God,
& cast out of them that sold & bought in
the temple, & ouerthrew the tables of
the money changers, and & seats of
them that sold dones, & sayd vnto the:
It is written: my house shalbe called
the house of prayer: But ye haue made
it a den of thieues. And the blind &
& halt came to him in the temple, and he
healed them. When the chief Priests
& Scribes sawe the wonders that he
did, & the childre crying in the temple,
(and sayng: Hosanna to the sonne of
David) they disdained, and sayd vnto
him: heareth thou what these saye?
But Iesus sayeth vnto them: why not?
haue ye neuer reade. Out of the
mouth of babes and sucklings thou
hast ordeined praise. And he left them.

The Gospell of

which is a prophet. And Jesus answered, and spake unto them again by parables and sayde.

The xiii. Chapter.

Luk. 140

The kingdom of heaven is like unto a man that was a king, which made a marriage for his sonne & sent forth his seruantes, to cal them that were bidden to the wedding, & they would not come. Agayne, he sent forth other seruantes, saying: All them which are byden: behold, I have prepared my dinner: my oten and my farlinges are kyled, and all thinges are ready, come unto my marriage. But they made light of it, & went their wayes: one to his ferme place, another to his marchaundise, & the third tooke his seruantes, & intreated them shamefully, and slew them. But when the king heard thereof, he was wroth, and sent forth his men of warre and destroyed those murderers and byent up their citie. Then sayd he to his seruantes: the marriage is ready, but they which were bidden were not worthy. Go ye therfore out into the hie wayes, and as many as ye find byd them to the marriage. And the seruantes went out into the hie wayes, and gathered together all as many as they coulde fynde, both good and bad, & the wedding was furnished with gastes. Then the kinge came in to see the gastes, and when he spyed there a man, which had not on a

Mat. 160

wedding garment, he said unto him: frende, howe camest thou in hither not having a wedding garment? And he was euil spechlesse. Then said the king to the ministers: take & bind him hand and fote, & cast him into better darkness, where shalbe weeping and gnashing of teeth. For many becalled, but fewe are chosen. Then went the pharisees, & toke counsell howe they might tangle him in his wordes. And they set out vnto hym their disciples wpyth Herodes seruantes, saying: Master, we knowe that thou art true, and teachest the way of God truly, nether carest thou for any man, for thou regardest not the outward apperaunce of

Mat. 130 and 250

Luk. 200

men. Tell us therefore: how thinkest thou? Is it lawful that tribute be payed vnto Cesar, or not? But Jesus perceiving their subtilty said: why tempt ye me ye hypocrites? shew me the tribute monny. And they toke him a peny. And he sayd vnto them: whose is this image & superscription? They sayd vnto him, Cessars. Then sayde he vnto them: Give therfore vnto Cesar the things which are Cessars: and vnto God, those things which are Gods. Whom they had hard these wordes, they marvelled, and left him, & went their way. The same day came to him the Saducees (which saye that there is no resurrection) and asked him, saying: Master, Moses said that if a man had no childe, his brother shoulde marry his wife, and raise vp seed vnto his brother. Ther were seuen brethren, and the first married a wife, & deceased without issue, & left his wife vnto his brother. Likewise the second and the thirde, vnto the seuen. All of all the seuen died also, therfore, in the resurrection, whose wife shal she be of the seuen? For they all had her. Jesus answered and sayde vnto them: ye do erre, not knowing the scriptures, nor the power of God. For in resurrection, they neither marry nor are married, but are as the Angels in heauen. But as touching the resurrection of the dead: haue ye not red that which is spoken vnto you of God, which saith: I am the God of Abraham, and the God of Isaac, & the God of Jacob? God is not a God of dead, but of liuing. And when the people heard this, they were astonished at his doctrine. But when the Pharisees had heard, that he had put the Saducees to silence, they came together, and one of them which was (a doctour of lawe) asked him a question, tempting him and saying: Master, which is the greatest commandment in the lawe? Jesus sayde vnto him: Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy might. This is the first & greatest commandment: And the second is like vnto it.

¶ You shall love thy neighbour as thy
 selfe. In these two commandements
 hang all the lawe and the Prophetes.
 While the Phariseys were gathered
 together. Yet asked the saying: What
 thinke ye of Christe? whose sonne is
 he? They sayde vnto him, the sonne of
 Dauid. He said vnto them: how then
 sayest thou in spiritie call him Lord,
 saying: The Lord sayd vnto my Lord,
 Sit thou on my right hande till I
 make thine enemies thy foote stolle?
 ¶ He said then, call him Lord, howe
 is he then his sonne? And no man was
 able to answere him any thing, neither
 durst any man (from that daye forth)
 call him any more questions. ¶

¶ The xxij. Chapter.

¶ Then spake Iesus to þe people,
 and to his disciples, sayinge:

¶ The Scribes & the Phari-
 ses sit in Moses seate. All
 therefore what soeuer they bid you ob-
 serue, that obserue & do: but do not ye
 after their workes: for they say, and do
 not. ¶ Ye they binde together heauye
 burthenes & grievous to be borne, and lay
 them on mennes shoulders: but they
 them selves will not beaue at them. ¶
 ¶ One of their saynges. ¶ In these wordes
 do they for the intent, that they maye
 be sene of men. ¶ They sende abroad their
 phylacteries, and make large & boyders
 of their garmentes, & loue the upper-
 most seates at feastes, and to sit in the
 chiefe place of counsaile, and greetings
 in the market, and to be called of men,
 Rabbi. ¶ But he not ye called Rabbi.
 For one is your master, euen Christe,
 and all ye are brethren. ¶ And call no
 man your father vpon the earth, for one
 is your father, which is in heauen.
 ¶ Neither be ye called masters, for one is
 your master, euen Christe. ¶ He that is
 greatest amonge you, shalbe your ser-
 uant. ¶ But, whosoever exalteth him
 selfe, shalbe brought lowe. And he that
 humblyeth him selfe, shalbe exalted. ¶
 ¶ Wo vnto you Scribes and Pharises,
 ye pharisees, for ye shut vp the king-
 dome of heauen before men: ye neither
 go in your selves, neyther suffer ye the
 same to enter in. ¶ Wo vnto you Scri-
 bes and Pharises, ye pharisees: for ye

denoure widows houses & that ha-
 ber a pretence of long prayer: therefore
 shall ye be the sorer punished. ¶ Wo be
 vnto you Scribes and Pharises, ye
 pharisees: for ye compasse sea and land,
 to make one proselyte: and when he
 is become one, ye make him two folde
 more the childe of hell, then ye pour-
 selues are. ¶ Wo be vnto you ye blind
 guides, for ye saye, whosoever doeth
 sweare by the temple, it is nothinge:
 but whosoever sweareth by the golde
 of the temple, he is guiltie. ¶ Ye fooles and
 blind: for whether is greater, & gold
 or the temple that sanctifieth the golde?
 And whosoever sweareth by the autar,
 it is nothinge: but whosoever swea-
 reth by the gifts that is vpon it, he is
 guiltie: ye fooles & blind, for whether is
 greater, the gift or the autar that sanc-
 tifieth the gift? whoso therefore swea-
 reth by the autar, sweareth by it, & by
 all things that are thereon. ¶ And whoso
 sweareth by the temple, sweareth by it,
 & by him that dwelleth therein. ¶ And
 he that sweareth by heauen, sweareth
 by the seate of God, & by him that sit-
 teth thereon. ¶ Wo vnto you Scribes &
 Pharises, ye pharisees. ¶ For ye: ye
 mint, and ants & commun, & haue lesse
 the weightier matters of the lawe:
 iudgment, mercie, & faith. ¶ These ought
 ye to haue done, and not to leaue the o-
 ther vndone, ye blind guides, which
 straine out a gnat, and swallowe a Ca-
 mel. ¶ Wo vnto you Scribes and Pha-
 rises, ye pharisees: for ye make cleane
 the outer side of the cup, and of the plat-
 ter, but within they are full of hyderp
 & excelle. ¶ Thou blind Pharise, cleanse
 first that which is within the cup and
 platter, that the outsyde of the may be
 cleane also. ¶ Wo vnto you Scribes and
 Pharises, ye pharisees: for ye are lyke
 vnto paynted sepulchers which in dede
 appeare beautifull outwarde, but are
 within full of dead mens bones and of
 all filthynnes. ¶ Euen so ye al, outward-
 ly appeare righteous vnto menne.
 ¶ But within ye are full of fapnednesse
 and iniquitie. ¶ Wo vnto you Scri-
 bes and Pharisees, ye pharisees: ye
 builde the tombes of the Prophetes,

Mat. 5.8

Luke. 11

Luke. 11

1. Cell. 2

Mat. 10

Luke. 11

John. 16

Acts. 5. c.

and. 7. a.

Gen. 4. b

2. Par.

24. f.

Luk. 13 g

4 Esd. 1 c

Psal. 19 f

Psa. 118

Lu. 19. f.

Mar. 3. a
Luk. 21 b

Col. 2. b.

Eph. 5 b

and garnish the sepulchres of the righteous, and say: if we haue bene in the dayes of our fathers, we woulde not haue bene partners with them in the bloud of the Prophets. And so: ye be soothly into your selues, that ye are the children of them which killed the Prophets. Fulfill ye therefore the meaning of your fathers. Ye serpentes ye generation of vipers, how will ye scape the damnation of hel? I therefore beholde. I send vnto you prophetes and wise men, and scribes, some of them ye shall kill & crucifie: some of them shall ye scourge in your synagoges, and persecute them from cite to cite: that vpon you may come all the righteous bloud which hath bene shed vpon the earth, from the bloud of righteous Abel, vnto the bloud of Zachari son of Barachias, whom ye slew betwene the temple and the altar. Verely I saye vnto you, all these things shall come vpon this generation. O Ierusalem, Ierusalem, thou that killest the prophetes, and stonest them which are sent vnto thee: how often would. I haue gathered thy children together, euen as the hen gathereth her chickens vnder her winges, and ye wold not. Beholde, your house is left vnto you desolate. For I saye vnto you: ye shal not see henceforth till that ye say: blessed is he, that cometh in the name of the Lorde.

The xxij. Chapter.

AND Iesus went out and departed from the temple: and his disciples came to him, for to shewe him the buildinges of the temple. Iesus sayde vnto them: See ye not all these things? Verely I say vnto you, ther shal not be here left one stone vpon another, & shal not be destroyed. And as he sat vpon mount Olinets, his disciples came vnto him secretly, saying: Tell vs: when shall these things be: and what shalbe the token of thy coming & of the ende of the world? And Iesus answered and sayde vnto them: take heede, that no Ephe. 5 b man deceaue you: for many shal come

in my name, saying: I am Christ, and shal deceaue many. Ye than heare of warres, and soundings of trumpets: be not troubled. For all these things must come to passe, but the ende is not yet. Nation shall rise against nation, & reigne against reigne: and there shalbe pestilence, & hunger, & earthquakes in all places. All these are the beginninges of sorowes. Then shal they put you to trouble, and shal kill you, and ye shalbe hated of all nations for my name sake. And then shal many be offended, & shal betray one another, & shal hate one another. And many false prophetes shal arise, and shal deceaue many. And because iniquitie hath bene increased vnto the toppe, therefore will I send vnto the ende, the false prophetes. And this Gospell of the kingdom shal be preached in all the world, for a witness vnto all nations, & then shal the ende come. When ye therefore shal see the abomination of desolation, that was spoken of by Daniell the prophet, stand in the holy place, who so readeth is let him vnderstand. Then let them which be in Iewry, fly into the mountaynes. And let him which is on the house toppe, not come down to fetch any thing out of his house. Neither let him which is in the field, turne backe to fetch his clothes. Wo shalbe in those dayes to them that are with child, and to them that geue sucke. But praye ye that your flight be not in the winter, nether on the Saboth daye. For then shalbe the greake tribulations, such as was not sence the beginninges of the world to this time, nor shalbe. And except those dayes should be shortened, there wold no flesh be saved: for the choicenes sake, those dayes shalbe shortened. Then if any man say vnto you: lo, here is Christ, or there: beleue it not. For there shal arise false Christs, & false prophetes: and shal shewe grente miracles, and wonders, to seduce muche (that if it were possible) the very electe shoulde be deceaued: therefore I haue tolde you before. Wherefore if they saye vnto you: lo, here is Christ, or there: beleue it not.

beholde, he is in the deserte, go not ye
forth: behold, he is in the secret place
belene it not. For as the lightninge
commeth out of the East & appeareth
into the West, so shall the cominge of
the sonne of man be. For wherfoe-
uer a dead carcass is, eueither wil
Egles also be gathered together. Im-
mediatly after tribulations of those
dayes, shall the Sun be darkened, and
the moone shal not geue her light, and
the starres shall fall from heauen, and
the powers of heauen shall be moued.
And then shal appere the token of the
sonne of man in heuen. And then shall
all the kindredes of the earth mourne,
& they shal see the son of man cominge
in the clouds of heuen, with power &
great gloire. And he shall sende his
Angels with the great voice of a tru-
pet, and they shall gather together his
cholen, from the foure windes: euen
from the highest parts of heauen, un-
till the endes thereof. Learne a simi-
litude of the figge tree: whē his brai-
ches is yet tender, & the leaues sprong
ye knowe that summer is nye. So like-
wise when ye see at these things, be ye
sure that it is nere, euen at the doores.
Verely I saye vnto you: this genera-
tion shall not passe, till all these thin-
ges be fulfilled. Heuen and erth shal
passe, but my wordes shall not passe.
But of that day and houre, knoweth
no man, no not the Angels of heauen,
but my father onely. But as the
dayes of Noe were, so shal also the co-
minge of the sonne of man be. For as
in the daies (that went before the flood)
they did eate and drinke, marrye, and
were maryed euen vntill the day that
Noe entred into the shippe, and knewe
not till the flood came and tooke them
all away: so shall also the cominge
of the loon of man be. Then shall two
be in the field, the one receiued, and the
other to be refused. Two women shal be
grinding at the mill, the one receaued
and the other refused. (Two in a bed:
the one receaued, & the other refused.)
Watche therefore, for ye knowe not
what houre your Lord will come.
Of this be ye sure, that yf the good

man of the house knewe what houre
the thefe would come, he would sure-
ly watch, and not suffer his house to be
broken vp. & herfoze, be ye also ready,
for in such an houre as ye thinke not,
will the sonne of man come. Who is a
faythful and wise seruant, whom his
Lord hath made ruler ouer his house:
holde, to geue them meate in season.
Blessed is the seruant whom his lord
(when he commeth) shal finde so do-
inge: Verely I say vnto you, that he
shall make him ruler ouer all his
goodes. But and if that euill seruant
say in his heart, my Lord wil be long
a cominge (and so begin to smite his
felowes, yea, and to eate and drinke
with the dronken) the same seruants
Lord shall come in a day when he loo-
keth not for him, and in an houre that
he is not ware of, and shall heve him
in preces, and geue him his portion
with ypcrites: there shalbe weeping
and gnashing of teeth.

The xxb. Chapter.

Then shall the kingedome of
heauen be lyke vnto tenne vir-
gins, which toke their lampes,
and went to mete the bridegrom
(and the bride) But five of them were
foolish, and five were wise. They that
were foolish, tooke their lampes, but
toke none oyle with the. But wise
tooke oyle with them in their vessels
with the lampes also. While the bride-
grom taried, they all slumbred & slept.
And euen at midnight, there was a
crye made, behold, the bridegrom com-
meth, go out to mete him. Then all those
virgins arose, and prepared their lam-
pes. So the foolish sayde vnto the
wise: geue vs of your oyle, for oure
lampes are gone out. But the wise
answered saying: not so lesther be not
inough for vs & you, but go ye rather
to the that sell, and by for your selues.
And while they went to bie, the bride-
grome came: and they that were rea-
dy went in with him to the marriage,
and the gate was shutte vp. After-
warde came also the other virgins,
sayinge: Lord, Lord, open to vs.
But

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But he answered & said: verely I say
Mat. 24. vnto you: I knowe you not: watche
mar. 23. therfoze, for ye knowe neyther the day,
Luke. 12 nor yet the houre wherin the sonne of
mar. 13. man shall come. & **Ex.** Likewise as a
Luke. 19 certayne man ready to take his iorney
 to a straunge countrey, called his ser-
 uantes, and deliuered vnto them his
 goodes. And vnto one he gaue .v. talen-
 tes, to another .ij. & to another one, to
 euery mā after his abilitie, & straight
 way departed. & he that had recea-
 ued the five talentes, went & occupied
 with the same, and wā other five ta-
 lentēs. Likewise also he that receaued
 two, gayned other two. But hee that
 receaued that one, went and digged in
 the earth, and hid his Lordes money.
 After a longe season the Lord of those
 seruantes came, and reckened with
 them. And so he that had receaued five
 talentes, came and brought other five
 talentes, saying: Sir, thou deliueredst
 vnto me five talentes: beholde, I haue
 gayned with them five talentes moo.
 His Lord sayde vnto him: Well thou
 good and faythful seruant. Thou hast
 bene faythfull ouer fewe thinges, I
 will make thee ruler ouer many thin-
 ges: enter thou into the top of thy Lord.
 He also that had receaued two talen-
 tes, came & sayd: Sir, thou deliueredst
 vnto me two talentes, beholde, I haue
 wōne two other talentes with them:
 his Lord sayde vnto him: Well good
 and faythfull seruant. Thou hast bene
 faythfull ouer fewe thinges, I will
 make thee ruler ouer many thinges.
 Enter thou into the top of thy Lord. &
 C Then he which had receaued the one
 talent, came and sayde: Sir, I knewe
 thee that thou art an hard man, reping
 where thou hast not sowed, and gathe-
 ringe where thou hast not srawed,
 and therfoze was I afraide, and went
 and hid thy talent in the earth: lo, ther
 thou hast that thine is. His Lord an-
 swered and sayd vnto him: thou euill
 and slothfull seruaunt, thou knewest,
 that I reape where I sowed not, and
 gather wher I haue not srawed: thou
 oughtest therfoze to haue deliuered

my money to the exchangers, & then
 at my coming should I haue recea-
 ued mine owne with vantage. & take
 therfoze the talent from him, and geue
 it vnto him which hath ten talentes.
 • For vnto euery one that hath shalbe
 geuen, and he shall haue aboundance:
 But he that hath not, from him shalbe
 taken away, euen that which he hath.
 And cast the vnprofitable seruant in-
 to vtter darknes: ther shalbe weeping
 and gnashing of teeth. • When the
 son of man commeth in his glory, and
 all the holpe Angels with him, then
 shall he sit vpon the seate of his glory,
 and befoze him shalbe gathered al na-
 tions. • And he shal separate them one
 from another, as a shepheard divideth
 the shepe from the goates: and he shal
 set the shepe on his right hand, but the
 goates on the left. Then shal the king
 saye to them that shalbe on his right
 hande. Come ye blessed of my father,
 inherit the kingdome prepared for you
 from the beginnunge of the worlde.
 • For I was an hungred, and ye gaue
 me meate. I was thurstie, and ye gaue
 me drinke. I was herbourlesse, and ye
 toke me in. Naked, and ye clothed me.
 • Sicke and ye visited me. • I was in
 prison, & yet ye came vnto me. & he shal
 the righteous answer him saying:
 Lord when sawe we thee an hungred,
 and fed thee: or thurstie, and gaue thee
 drinke: when sawe we thee herbourlesse,
 and toke thee in, or naked, and clothed
 thee: or when sawe we thee sicke, or in
 prison, & came vnto thee: And the king
 shall answer, & say vnto them: verely
 I say vnto you, in as much as ye haue
 don it vnto one of the least of these my
 bethers, ye haue don it vnto me. & then
 shall he say also vnto them, that shalbe
 on the left hand: departe from me ye
 cursed: into euertlasting fire: which
 is prepared for the deuill and his an-
 gels. For I was an hungred, and ye
 gaue me no meate: I was thurstie, and
 ye gaue me no drinke: I was herbour-
 lesse, and ye toke me not in: I was na-
 ked, and ye clothed me not: I was sicke
 and in prison, and ye visited me not.

Then shall they also answer him, say-
ing: Lord, when saw we thee an hys-
gred, or a thurst, or herbozelle or naked
or sicke, or in prison, and did not mi-
nister vnto thee? Then shall he aun-
swere them saying: Verely I say vn-
to you, in as muche as ye did it not to
one of the least of these ye did it not to
me. And these shall go into euery
king payne, the righteous into life e-
ternall.

¶ The .xxvi. Chapter.

And it came to passe, when
Jesus had finished all these
sayinges, he saide vnto his dis-
ciples: ye knowe that after two days
shall be Easter, and the sonne of man
shall be deliuered out, to be crucified.
Then assembled together the chiefe
priesstes and the scribes and the el-
ders of the people vnto the palace of
the hie priest (which was called Cay-
phas) and heide a counsell that they
might take Jesus by subtiltie, and kil
him. But they sayde: not on the holy
daye, lest there be an byzoare among
the people. When Jesus was in
Beththani, in the house of Simd the
leper, there came vnto him a woman
having an alablaster boxe of precious
oyntment, and poured it on his heade
as he sat at the bozde. But when his
disciples saw it, they had indignation
saying: wher vnto serueth this wast?
This oyntment might haue bene wel
sold, and geuen to the poze. When Je-
sus vnderstod that, he said vnto them:
why trouble ye the woman? For she
hath wrought a good work vpon me.
For ye haue the poore alwaies with
you: But me shall ye not haue alwaies
And in that she hath caste this oynt-
ment on my bodye, she did it to burye
me. Verely, I saye vnto you, wherso-
euer this Gospel shalbe preached in al
the world, there shall also this that she
hath done, be tolde for a memoriall of
her. The one of the .xij. (which was
called Judas Iscarioth) wente vnto
the chiefe priesstes, and said vnto them:
what will ye geue me, and I will de-
liuer him vnto you? And they appoin-
ted vnto him thirtie peceres of syluer.
And from that time forth, he sought
opozunitie to betray him. The first
day of swete bread, the disciples came
to Jesus, saying vnto him: wher wilt
thou that we prepare for thee, to cate
the passcouer? And he said: go into the
cite to such a man, and say vnto him,
the maister saith: my time is at hand,
I wil kepe mine Easter by thee, with
my disciples. And the disciples did as
Jesus had appoynted them, and they
made ready the passcouer. When the
euen was come, he sate downe with
twelue. And as they did cate, he saide:
Verely, I saye vnto you, that one of
you shall betraye me. And they were
exceeding sorowfull, and began euery
one of them to saye vnto him. Lord,
is it I? He answered and said: he that
dippeth his hand with me in the dish,
the same shall betraye me. The sonne
of man truly goeth, as it is written
of him: but wo vnto that man, by whō
the sonne of man is betrayed. It had
bene good for that man, yf he had not
bene bozne. Then Judas which be-
trayed him, answered and said: master,
is it I? He saide vnto him: thou hast
saide. When they were eating, Jesus
toke bread, and when he had geuen
thanks, he brake it, and gaue it to the
disciples, and saide: Take, cate, this
is my body. And he toke the cup, and
thanked, and gaue it the, saying: drink
ye all of this. For this is my bloude
(which is of the new testament) that
is shed for manye for the remission of
sinnes. But I saye vnto you: I will
not drinke henceforth of this fruite of
the vyne tre, vntill that day when I
shall drinke it newe with you in my
fathers kingdome. And when they
had sayde grace, they wente out vnto
mount Oliuete. Then saith Jesus
vnto the: al ye shalbe offended because
of me this nighte. For it is written.
I will smite the shephearde, and
the shepe of the flocke shalbe scattered
abroade. But after I am risen againe,
I will goe before you into Galile.
Peter answered and saide vnto him:
though al me be offended because of the,

mar. 14. b
Luk. 22. 9

mar. 14. e
Luk. 22. b

Joh. 13. c

Psal. 41. c

I. Co. 11
Luk. 22. b
mar. 14. e

mar. 14. e

Jach. 13
mar. 14. e

mar. 14. e
Luk. 22. b
yet

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yet will not I be offended. Iesus said vnto him. Verely I say vnto the, that in this same night, before the Cocke crowe, thou shalt deny me thrise. Peter saide vnto him: Yes, though I should dye with thee, yet will I not deny thee: Likewise also saide all the
mar. 14. d Disciples. • Then came Iesus with them vnto a farme place (which is called Gethsemane) & saide vnto the disciples: Iyt ye here while I go and pray ponder. And he toke with him Peter and the two sonnes of Zebede, and beganne to waxe sorrowfull and heauy.
mar. 14. c Then saide Iesus vnto them: • Why
Job. 12. d soule is heuy, euen vnto þ death. • A-rye ye here, and watch with me. And he went a litle farther, and fell flat on his face, and prayed, saying: O my father, if it be possible, • lette this cuppe passe from me: neuerthelesse, not as I will, but as thou wilt. And he came vnto the disciples, and found them asleepe, and saith vnto Peter: What, could ye not watch with me one hour watch and pray, that ye enter not into temptation. • The spirite is willing, but the fleshe is weake. • He went away once again and prayed, saying: O my father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And he came, & found them asleepe again. For their eyes wer heuy. And he left them & went againe and prayed the thirde time, saying the same wordes. Then commeth he to his disciples, and sayeth vnto them. Slepe on now, and take your reste. Behold, the houre is at hand, and the sonne of man is betrayed into the handes of sinners. Rise, let vs be going: behold, he is at hand that doth betray me. While he yet spake, lo, Judas one of the number of the twelue came, and with him a gret multitude, & swear-ders and slaues, sente from the chiefe priestes and elders of the people. But he that betrayed him gaue them a token saying: Whomsoever I kisse that same is he, holde him faste. And forthwith he came to Iesus, and said, haile Master, and kissed him. And Iesus saide vnto him: frende, wherfore arte

thou come? Then came they, and laied handes on Iesus and toke him. And behold, one of them which were with Iesus, stretched out his hande, & dyne his swerde, and stroke a seruaut of the hye Priestles, and smote of his eare. Then saide Iesus vnto him: put vp thy swerde into his sheath. • For all they that take the swerde, shall per-
Ex. 17. d rishe with the swerde. • Thinke thou that I can not now pray to my father, and he shal geue me (enow) more then twelue legions of angels? But howe then shall the Scriptures be fulfilled: for thus muste it be. In
mat. 26. d that same houre said Iesus to the mul-titude: ye be come out as it were vnto a thiefe, with swordes & slaues, for to take me, I satte dayly with you, tea-
mat. 26. d chinge in the temple, and ye toke me not. • But al this is done that þ scrip-tures of the Prophetes might be ful-
mat. 26. d fylled. • Then al the disciples forsoke him, and fled. And they toke Iesus, and led him to Cayphas the hye priest, where the Scribes & the elders were assembled. But Peter folowed him a farre off, vnto the hye priestes palace, and went in, and sat with the serua-
mat. 26. d ter. to see the ende. • The chiefe prie-
mat. 26. d stes and the elders, and all the counsell soughte false witnesse agaynst Iesus (for to put him to deathe) but founde none, yea when many false witness came, yet found they none. & the laste came two false witnessles, and sayde: This felow said: I am able to destroy the temple of God, and to builde it a-
mat. 26. d gayne in thre dayes. • And the chiefe
mat. 26. d Priest arose, and saide vnto him: An-
mat. 26. d swerest thou nothing? Why do thou beare witness against the? But Iesus held his peace. • And the chiefe Priest answered and sayde vnto him: I charge thee by the liuinge God, that thou tell vs, whether thou be Christ the sonne of God? Iesus saith vnto him: thou haste saide. Neuerthelesse, I saye vnto you: hereafter shall ye see the sonne of man sitting on the right hande of power, and comming in the cloudes of the skye. • Then the hye Priest rent his clothe, saying: he hath
mat. 26. d spoken

spoken blasphemie, what neede we of any mo witnesses & behold, now we haue hard his blasphemie: what thinke ye? They answered and sayde: he is worthy to die. Then did they spitte in his face, and buffeted him wth fistes. And other smote him on his face with þ palmes of their handes, saying: tel vs thou Christ, who is he þ smote thee? Peter saie without in the palace. And a damsell came to him, saying: Thou also wast with Iesus of Galile: but he denyed befoze them all, saying: I wot not what thou sayest. When he was gone out into the porch, another wench saw him, and said vnto them þ were there: This fellowe was also wth Iesus of Nazareth. And again he denied with an othe (saying:) I do not know the mā. And after a while, came vnto him they (that stode by) and said vnto Peter, surely thou art euen one of them, for thy speech bewaileth thee. Then began he to curse & to sweare, that he knewe not the man. And immediatly the cocke crowe. And Peter remembred the word of Iesu, which saide vnto him, befoze the cock crowe, thou shalt deny me thise, and he went out, and wept bitterly.

¶ The xxvij. Chapter.

Uhen the morning was come, all the chiefe Priestes & the elders of the people helde a counsell against Iesus, to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the debittie. Then Judas (which had betrayed him) saying that he was condemned, repented himselfe, and brought againe þ thirty plates of silver, to the chiefe Priestes and elders, saying: I haue sinned, betraying the innocent blood. And they saide, what is that to do? He thou to that. And he cast downe the silver plates in þ temple, and departed: and went and hanged himselfe. And the chiefe Priestes tooke the silver plates, and sayde: it is not lawfull for to put them into the treasury, because it is þ price of blood. And they tooke counsell, and bought

with them a potters felde to burie strangers in. Wherfoze that felde is called (Hacheidema, that is) the felde of blood, vntill this daye. Then was fulfilled, that whiche was spoken by Ieremy the Prophet, saying: & they tooke thirtie silver plates, the price of him that was valued, whome they bought of the childzen of Israel, and gaue them for the potters felde, as the Lord appointed me. Iesus asked him, saying: art þ the king of the Jewes? Iesus sayde vnto him: Thou sayest. And when he was accused of þ chiefe priestes, and elders, he answered nothing. Then saith Pilate vnto him: hearest thou not, how many witnesses they lay agaynst thee? and he answered him to neuer a worde, insonuche þ the debittie marvelled greatly. At that feast, the debite was wont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barrabas. Therefore when they were gathered together, Pilate sayde, whether will ye that I geue loose vnto you? Barrabas, or Iesus which is called Christ? For he knewe that for enuye they had deliuered him. When he was set downe to geue iudgement, his wife sent vnto him, saying: haue thou nothing to do with that iuste man. For I haue suffered many things this day in my eye because of him. But the chief priestes and elders perswaded the people, that they shoulde aske Barrabas, and destroy Iesus. The debite answered, & said vnto the: whether of the twaine wil ye þ I let loose vnto you? They said: Barrabas. Pilate said vnto the: what shall I do then with Iesus which is called Christ? They all said vnto him: Let him be crucified. The debite saide: what euil hath he done? But they cryed the more, saying. Let him be crucified. When Pilate sawe that he could preuaile nothing, but þ more busines was made, he toke water, and washed his handes befoze the people, saying: I am innocent of the bloude of this iust person, ye shall see.

C. i.

Then

Jach. 11.

Mar. 15.

Luke. 23

John. 18

Eccl. 53

Mar. 15

Mar. 15.

John. 18

mat. 15

Luke. 23.

Actes. 5.

Mat. 15.

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Actes. 5 Then answered al the people, & saide: his bloud be on vs, & on our children.
mar. 15 & Then let he Barrabas loose vnto
Luk. 23d them, and scourged Iesus, & deliuered
Mar. 15 him to be crucified. • The 4 souldiers

of the debite toke Iesus in the romen
hall, & gathered vnto him all the com-
pany. And they stripped him, & put on
him a purple robe, & platted a crowne
of thornes & put vpon his head, & a reed
in his right hand: and bowed & knee
besoie him, and mocked him, saying:
hallo, king of the Iewes. And when
they had spit vpon him, they toke the

reedes, and smote him on the head. And
after that they had mocked him, they
toke the robe of him againe, & put his
o'wne rayment on him, and led him a-
way to crucifie him. And as they came

mar. 15 b out, they found a man of Cyren (na-
luk. 23 d med Simon) & him they compelled to
mar. 15 b beare his croise. • And they came vnto

the place whiche is called Golgotha,
(that is to say, a place of dead-mannes
scullies) & gaue him vineger to drinke
mingled with gall. And when he had
tasted thereof, he wold nor drinke. Whē
they had crucified him, they parted his
garmentes, and did cast lottes: that it
might be fulfilled which was spoken

Ps. 22 b by the Prophete. • They parted my
mar. 15 c garmentes among them: and vpon my

Luk. 13 e breast did they cast lottes. And they
Luk. 23 e sate and watched him there, and sette
Job. 19 d vpon his head the cause of his death
mar. 15 c written: This is Iesus the king of

Luk. 23 d the Iewes. Then were there two
Esa. 53 c thietes crucified with him, one on the

right hand, & another on the left. • They
that passed by, reviled him, wagging
their heades, and saying: thou that de-
stroyedst the temple of God & diddest
build it in three daies, saue thy selfe.

Mat. 26 b If thou be the sonne of God, come
downe from the crose. Likewise also
the hye Priestes, mocking him, & the
Scribes and Elders saide: he saued
other, himselfe can he not saue. If he
be the king of Ieruell, let him now
come downe from the crose, and we
will beleene him. • He trusted in God

Ps. 22 b let him deliuer him now, if he will the will
hauē him, for he saide: I am the sonne

of God. • The thietes also which
were crucified with him, cast the same
in his teeth. • From the first houre was
there darkenes ouer the lande vnto
the ninth houre. And about the ninth
houre, Iesus cried with a loud voyce,
saying: Eli, Eli, Lamma sabachthani.
That is to say: my god, my god, why
hast thou forsaken me? Some of the
knotte ther, whē they hard this, saide: This
man calleth for Helias. And straight-
way one of them ranne, and toke a
sponge, and when he had filled it full
of vineger, he put it on a reede, & gaue
him to drinke. Other saide, let be, let
vs see whether Helias will come, and
deliuer him: Iesus, when he had cryed
againē with a loud voyce, yeldd by
the ghost. And behold, the haile of the
temple did rent in two partes, from
the toppe to the bottome, and the earth
did quake, and the stones rent, & graues
did open, and many bodiees of sanctes
which slepe, arose, and went out of the
grauēs after his resurrection, & came
into the holy cite, and appeared vnto
manie. • When the Centurion & they
that were with him watching Iesus, saw
the earthquake, and those things
which happened, they feared greatly,
saying: Truly, this was the sonne of
God. • And in my women were there
(beholding him a farre of) whiche sa-
laimed Iesus from Galile, ministering
vnto him. Among which was Mary
Magdalene, and Mary the mother of
James and Ioseph, and the mother of
Iehobes children. Whē the euen was
come, there came a rich man of Arama-
chia named Ioseph, which also was Iesus
disciple. He went to Pilate & Ioseph
begged the body of Iesus: Then Pilate
commanded the body to be deliuered.
And when Ioseph had taken the body,
he wrapped it in a cleane linnen clothe,
and layed it in his new tombe, which he
had hewen out, euen in the rocke, and
rolled a great stone to the doore of the
sepulchre and departed. And ther was
Mary Magdalene & the other Mary sitting
ouer against the sepulchre. The next day
the first day of the week, the women

Pharisees came together vnto Pilate, saying: We remember, that this deceiver sayd while he was yet aliue. After thre dayes I wil aryle againe. Commande therefore that the sepulchre be made sure vntill the third day, that his disciples come, & steale him away and say vnto the people: hee is risen from the dead, and the last errour shalbe worse then the first. Pilat said vnto them: Ye haue the watche, goo your waye, make it as sure as he can. So they wente, and made a sepulchre sure wth watchemen, & sealed it wth stone. **¶**

¶ The xxviii. Chapter.

Vpon an euening of the Sabbathes, whiche daowneth the first daye of the Sabbathes, came Marye Magdalene, and the other Marye, to see the sepulchre. And beholde, there was a great earthquake, for the Angel of the Lord descended from heauen, & came and rould backe the stone fro the doore, & sat vpon it. His countenance was like light ning, and his raiment white as snow. And for feare of him the keepers were astonied, and became as dead men. The angel answered, and sayd vnto the women: feare ye not. For I knowe that ye seeke Iesus whiche was crucified: he is not here: he is risen as he said. Come see the place wher that the Lord was laide: and go quickly, & tell his disciples, that he is risen agayne from the dead. And beholde, he goeth before you into Galilee, ther ye shal see him. As I haue tolde you. **¶** And they departed quickly fro the sepulchre with feare and great ioy, and did rurne to bringe his disciples wordes. And as they went to tel his disciples: behold, Iesus met the, saying: All halie. And they came and helde him by the feete. And worshipped him. Then saide Iesus vnto them: be not afrade. Go tell my brethren that they go into Galilee, and there they shal see me. When they were gone, behold, some of the keepers came into the ciue of the Iewes vnto the chief priests, & shewed vnto the: that they had done. And they gathered them to- gether, & made a soweie: & gae large money vnto the

scribes, saying: Say ye that his disciples came by night & stole him away while ye slepte. And if this come to the rulers eares, we wil perswade him, and saue you harmeles. So they tooke a money and did as they were taught. And this sayinge is noised amonge the Iewes vnto this day. **¶** Then the xi. disci- ples wente away into Galilee, into a mountain wheras Iesus had appointed them. And when they sawe him, they worshipped him. But some doubted. And Iesus came, and spake vnto them, saying: All power is geuen vnto me in heauen, and in earth. **¶** Go ye therefore, and teache all nations, say- inge in the name of the father, and of the sonne, and of the holy ghost: Teachinge them to obserue all thinges, whatsoeuer I haue commaunded you, And lo: I am with you alway, euen vnto the ende of the worlde. **¶**

Here endeth the Gospell of S. Mathewe.

The Gospell of Saint Marke.

The first Chapter.



The beginning of the Gospell of Iesus Marke. **¶** The sonne of the sonne of David, as it is written in the Prophets, and beholde, I sende my messenger before thy face which shall prepare thy waye before thee. **¶** The voyce of a cryer in the wilderness: prepare ye the way of the Lord, and make his pathes stratte. **¶** John did baptise in the wilderness, & preached the baptisme of repentance, for the remission of sinnes. And al the Iude of Ieway & they of Ierusalem, went out vnto him, & were all baptised of him in the river of Iordā confessing their sinnes. John was clothed with camel hair, & with a girdell of a skin about his loines. And he did eate locustes & wild honey, & preached, saying:

¶ The.

¶ The.

The Gospell of

Then answered at the people, & saide: his blood be on vs, & on our children. Then let he Barrabas loose vnto them, and scourged Iesus, & deliuered him to be crucified. The soldiers of the debite toke Iesus in the romen hall, & gathered vnto him all the company. And they stripped him, & put on him a purple robe, & platted a crowne of thornes & put vpon his head, & a reed in his right hand: and bowed & knee before him, and mocked him, saying: hallo, king of the Iewes. And when they had spit vpon him, they toke the reede, and smote him on the head. And after that they had mocked him, they toke the robe of him againe, & put his owne rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyren (named Simon) & him they compelled to beare his crosse. And they came vnto the place whiche is called Golgotha, (that is to say, a place of dead mennes sculles) & gaue him vineger to drinke mingled with gall. And when he had tasted therof, he wold not drinke. When they had crucified him, they parted his garments, and did cast lottes: that it might be fulfilled which was spoken by the Prophete. They parted my garments among them: and vpon my backe did they cast lottes. And they sate and watched him there, and sette vp ouer his head the cause of his death written: This is Iesus the king of the Iewes. Then were there two thieues crucified with him, one on the right hand, & another on the left. They that passed by, reviled him, wagging their heades, and saying: thou that destroyest the temple of God & buildest it in three daies, save thy selfe. If thou be the sonne of God, come downe from the crosse. Like wise also the hye Priestes, mocking him to the scribes and Elders saide: He saued other, himselfe can he not saue. If he be the king of Israel, let him now come downe from the crosse, and we will beleene him. He trusted in God, let him deliuer him now, yf he will haue him, for he saide: I am the sonne of God.

The thieues also which were crucified with him, cast the same in his teeth. From the first hour vnto the ninth hour, there was there darkenes ouer the lande. At the ninth hour, Iesus cried with a loud voyce, saying: Eli, Eli, Lama sabathani. That is to say: my god, my god, forsake me. Some of the that stood ther, when they hard this, said: his mentalleth for Helias. And straight way one of them ranne, and toke a sponge, and when he had fylled it full of vineger, he put it on a reede, & gaue him to drinke. Other saide, let be, let vs see whether Helias will come, and deliuer him. Iesus, when he had cryed againe with a loud voyce, yelded up the ghost. And behold, the halle of the temple did rent in two partes, from the toppe to the bottome, and the earth did quake, and stones rent, & graues did open, and many bodies of saintes which slept, arose, and went out of the graues after his resurrection, & came into the holy citie, and appeared vnto many. When the Centurion & they that were with him watching Iesus, saw the earthquake, and those things which happened, they feared greatly, saying: Truly, this was the sonne of God. And in my woman were there three, beholding him a farre off) whiche so I saw Iesus from Galile, ministering vnto him. Among which was Mary Magdalene, and Mary the mother of James and Ioseph, and the mother of Iebedes children. When the euen was come, there came a rich man of Arama, whiche named Ioseph, which also was Iesus disciple. He went to Pilate & begged the body of Iesus: Then Pilate commaunded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen clothe, and layed it in his owne tombe, which he had hewen out, even in the rocke, and rolled a great stone to the doore of the sepulchre and departed. And ther was Mary Magdalene & the other Mary sitting ouer against the sepulchre. The next day foloweth the day of preparing, the day whiche

Pharisees came together vnto Pilato, saying: We remember, that this deceiver sayd while he was yet aliuē.

After thys dayes I wil arple againe.

Commaunde therefore that the sepul-

chre be made sure vntill the third day,

that his disciples come, & steale him

away and say vnto the people: hee is

risen from the dead, and the last error

shalbe worse then the first. What said

vnto them: Ye haue the watche, goo

your waye, make it as sure as he can.

So they wente, and made y^e sepulchre

sure wth watchemen, & sealed y^e stone. &

¶ The xxviii. Chapter. &

Vpon an euening of the Sabbathes,

whiche dayeneth the first daye of the Sabbathes,

came Marye Magdalene, and

the other Marye, to see the sepulchre.

And beholde, there was a great earth-

quake, for the Angell of the Lord des-

cended from heauen, & came and roulde

backe the stone fro the doore, & sat vpon

it. His countenance was like light-

ning, and his raiment white as snow.

And for feare of him the keepers were

stonned, and became as dead men.

¶ The angell answered, and sayd vnto

them: feare ye not. For I know

that ye seeke Iesus whiche was cru-

cified: he is not here: he is risen as he

said. Come see the place wher that the

Lord was laide: and go quickly, & tell

his disciples, that he is risen agayne

from the dead. And beholde, he goeth

before you into Galile, ther ye shal see

him. As I haue tolde you. & & And

they departed quickly fro the sepulchre

with feare and great ioy, and did rine

to bringe his disciples worde. And as

they went to tel his disciples: behold,

Iesus met the, saying: All hallo. And

they came and helde him by the feete.

¶ And worshipped him. ¶ Then saide Ie-

sus vnto them: be not afraide. Go tell

my brethren that they go into Galile,

and they shal see me. ¶ When they

were gone, some of the keepers

came into the citie, & shewed vnto the

chief priests all the thinges that had

passed: & gaue large money vnto y^e soldiers,

saying: Say ye that his disciples came

by night & steale him away while ye

asleepe. And if this come to the rulers

eares, we will perswade him, and saue

you harmeles. So they tooke y^e money

and did as they were taught. And this

sayinge is noised amonge the Iewes

vnto this day. ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶

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¶ Here endeth the Gospell of
S. Mathewe.

¶ The Gospell of
Saint Marke.

¶ The first Chapter.



¶ The beginning of the
Gospell of Iesus Mar. 3. a

¶ Christ the sonne of mat. 11. b

¶ God, as it is written Luke. 7. d

¶ in the Prophets, and

¶ beholde, I sende my

¶ messenger before thy

¶ face which shall prepare thy waye be-

¶ fore thee. ¶ The voyce of a cryer in the

¶ wilderness: prepare ye the way of the

¶ Lord, and make his pathes stratte. ¶

¶ John did baptise in the wilderness, &

¶ preached the baptisme of repentance,

¶ for the remission of sinnes. And al the

¶ lande of Iewry & they of Ierusalem,

¶ went out vnto him; & were all baptised

¶ in him in y^e riuer of Iordā confessing

¶ their synnes. John was clothed wth ca-

¶ mels haire, & with a girdell of a skin

¶ about his loines. And he did eate lo-

¶ cuses & wild hong, & preached, saying:

¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶ ¶

The Gospell of

Mark. 4. • He that is stronger then I, commeth
Luke. 3. after me, whose shoe latchet I am not
John. 1. worthy to stoope downe, and vnloose.

I have baptised you with water: but
he shal baptise you with ϕ holy ghost.
And it came to passe in those dayes,
that Iesus came from Nazareth, of
Mat. 3. c Galile, • and was baptised of John in
Jordan: And as soon as he was come
vp out of the water: • he sawe heauen

Mat. 3. open, and the spirite descending: vpon
him like a Dove. And there came a

Mat. 3. voyce from heauen. • Thou arte my
12. p. 17 deare sonne in whom I delite. And

• **Mat. 4.** immediatly • the spirite moue him
Mat. 4.2 into the wilderness: he was there in

Mark. 9. the wilderness. xl. dayes, & was temp-
• **Mat. 4.** ted of Sathan, and was with wilde

• **Mat. 4.** beastes. • And the angels ministred
Luke. 4. vnto him. After that John was takē,

Iesus • came into Galile • preaching
the gospell, of the kingdome of God,

and saying: the time is come, and the
kingdome of God is at hand, • repent,

and beleue the Gospell. • As he wal-
ked by the sea of Galile, he sawe Sy-

mon and Andrew his brother, casting
nettes into the sea, for they were fy-

shers. And Iesus sayde vnto them:
folowe mee, and I will make you to

become fishers of men. And straight-
way they forsooke their nettes, & folo-

wed him. And when hee had gone a
little further thence, he sawe James

the sonne of Zebede, and John his
brother, which also were in the ship,

mending their nettes. And anone hee
called them. And they left their father

Zebede in the ship with his hired ser-
uants, and folowed him. • And they

Mat. 4. c came into Capernaum: and straight-
way on the Sabbath dayes, he entred

into the Synagoge, and taught, & they
were astonnied at his learning. • For

hee taught them as one that had auc-
thoritie, and not as ϕ scribes. • And

there was in their Synagoge a man
dewed with an vnclane spirite, and he

cried, saying: What haue we to do
with thee thou Iesus of Nazareth:

Art thou come to destroy vs? I know
thee what thou art, euen that holy one

of God. And Iesus rebuked him, say-
ing: holde thy peace, and come oute of

the man. And when the vnclane spi-
rite had tozned him, and cryed in a loud

voyce, hee came out of him. And they
were all amazed, in so muche that they

demaunded one of another among the
selues, saying: What thinge is this?

What new doctrine is this? For with
authoritie commaunded hee the foule

spirites, & they obeyed him. And im-
mediatly his fame spread abroade thro-

roughout all the region bordering on
Galile. And forthwith whē they wer

come out of the synagoge, • they entred
into the house of Simon and Andrew,

with James & John. But Simons
mother in law lay sick of a feuer. And

anone they tel him of her. And he com,
and tooke her by the hand, and lift her

vp: and immediatly the feuer forsooke
her, and she ministred vnto them. And

at euen when the sunne was downe,
they brought vnto him all that were

diseased, and the that were vexed with
deuils. And all the citie was gathered

together at the doore, and he heeled ma-
ny that were sick of diuers diseases, &

cast out many deuils, and suffered not
• ϕ aer. • to spake, because they knewe

him. And in the morning very earlie,
Iesus (when he was risen vp) depart-

ed, and went out into a solitary place,
and there prayed. And Simon & they

that were with him, folowed after him.
And when they had founde him, they

said vnto him: al me seke for thee. And
he saide vnto them: let vs go into the

next towne, that I may preach there
also: for therfore am I come. And hee

preached in their synagoges, and in all
Galile, and cast the deuils out. • And

there came a leper to him, beseeching
him, and kneeling downe, and saying

vnto him, if thou wilt, thou canst make
me cleane. And Iesus had compassion

on him, and put forth his hand, tou-
ched him; and sayeth vnto him: I wil,

be thou cleane. And as soon as he had
spoken, immediatly the leprosy depart-

ed from him, and hee went away
forthwith, & sayd vnto him. • But

say nothing to any man: but get thee
hence, shewe thy selfe to the priests,

and offer for thee the giftes of the lawe,
as hath commanded Moyses: that thou

mayest be lawfully cleane. And hee
went away, and shewed many thinges

that he had done. And hee went into
Capernaum.

And hee entred into the synagoge,
and taught, and they were astonished

at his doctrine, and sayd, wherfore
doth thus? what new thinges doth hee

and offer for thy cleansing those thinges which Moyses commaunded for a witnes vnto them. But he (as soone as he was departed) began to tel many thinges, and to publiſhe the ſaying: in ſo much that Jeſus could no moze openly enter into the citie, but was without in deſerte places. And they came to him from euery quarter.

The .ij. Chapter.

After a few dayes alſo, he entred into Capernaum againe, and it was noyed that he was in the houſe. And anon many were gathered together, in ſo much that now there was no roome to receaue them: no, not ſo much as about the dooze, and he preached the woorde vnto them. And they came vnto him, bringing one ſicke of the palsey, whiche was borne of foure men. And when they couide not come nye vnto him for preſſe, they vnderneer the rooffe of the houſe that he was in. And when they had broken vp the rooffe, they did (with cordes) let downe the bed wherin the ſicke of the palsey laye. When Jeſus ſawe their faith, he ſaid vnto the ſicke of the palsey: Sonne, thy ſinnes be forgiven thee. But there were certaine of the Scribes ſitting there, and thinking in their heartes: why both he ſpeake theſe blaſphemies? who can forgive ſinnes but God only? And immediatly when Jeſus perceaued in his ſpirit that they ſo thought within them ſelues, he ſayth vnto them: why thinke ye ſuch thinges in your heartes? whether is it eaſier to ſaye to the ſicke of the palsey: Thy ſinnes be forgiven thee: or to ſay, Ariſe, take vp thy bed, and walke? But that ye may know that the ſon of man hath power in earth to forgive ſinnes, he ſpoke vnto the ſicke of the palsey: I ſay vnto thee, Ariſe, and take vp thy bed, and gette thee hence vnto thine owne houſe. And immediatly he aroſe, toke vp the bed, and went forth beſore them all: in ſo much that they were all amazed, and glorified God, ſaying: we neuer ſawe it on this ſaſhion. And he went againe vnto the ſea; and all the

people reſorted vnto him, & he taught them. And as Jeſus paſſed by he ſaw Leui the ſonne of Alpha, ſitting at the receite of cuſtome, and ſaid vnto him: Follow me. And he aroſe, and folowed him. And it came to paſſe, that when Jeſus ſat at meate in his houſe, many publicans & ſinners ſate alſo together at meate with Jeſus and his diſciples. For there was manye that folowed him. And when the Scribes & Phariſeis ſaw him eate with publicans & ſinners, they ſaide vnto his diſciples: how hapneth it, that he eateth & drinketh with publicans & ſinners? whē Jeſus heard that, he ſaide vnto them: They that be whole, haue no nede of the Philiſition, but they that are ſicke. I came not to call the righteous, but ſinners to repentance. And the diſciples of John & the Phariſeis did faſt, and they come and ſay vnto him: why did the diſciples of John & of the phariſeis faſt, but thy diſciples eaſe not? And Jeſus ſayde vnto them, can the children of the wedding faſt while the bridegrome is with them? As long as they haue the bridegrome with them, they can not faſt. But the dayes will come when the bridegrome ſhalbe taken away from them, and then ſhall they faſt in thoſe daies. No man alſo ſoweth a peece of newe cloath vnto an olde garment, els taketh he awaye the newe peece therof from the old, and ſo is rente the woyle. And no man poureth newe wine into old bottels, els the newe wine dothe burſte the bottels, and the wine runneth out, and the bottels are marred. But newe wine muſt be put into newe bottels. And it chanced (again) that he went thorow the corne fieldes on the Sabbath daies, and his diſciples began by the way to plucke the eares of corne, and the Phariſeis ſaid vnto him: behold, why do they on the ſabbath daies that whiche is not laufull? And he ſaid vnto them: haue ye neuer redde what Dauid did when he had nede, and was an hongred, both he and they that were with him? How he went into the houſe of God in the daies of Abiathar the hie prieſt, and

1. Tim. 1
Mat. 9. b
Luke. 5. f

D

mat. 12. a
Luke. 6 a

1. Re. 23

The Gospell

did eate the shewbread (which is not lawfull to eate, but for the priestes only) and gaue also to them which were with him. And he said vnto them: the Sabbath was made for man, and not man for the Sabbath. Therefore is the son of man Lord also of the Sabbath.

The .iiij. Chapter.

And he entred againe into the Synagoge, and there was a man there which had a withered hand. And they watched him, whether he would heale him on the Sabbath day, that they might accuse him, and he saide vnto the man which had the withered hand, arise and stand in the middes. And he sayth vnto them: whether is it lawfull to do good on the Sabbath daye, or to do euill? to saue life, or to kill? But they helde their peace. And when he had looked rounde about on them, with anger, mourning on þ blindness of their hertes, he saith vnto the man, stretch forth thine hand. And he stretched it out. And his hand was restored, euen as whole as the other. And the Phariseis departed, and straight way gathered a counsell (with them that belonged to Herod) against him, that they might destroye him. But Iesus auoided with his disciples to the sea. And a great multitude folowed him from Galilee: & from Tury, and from Ierusalem, and from Idumea, and fro beyond Iordan, and they that dwelled about Tyre & Sidon, a great multitude of men, whiche (when they hard what things he did) came vnto him. And Iesus commaunded his disciples, that a shippe shoulde wait on him, because of the people, lest they shold throng him. For he had healed many, in so much that they pressed vpon him for to touche him, as many as had plagues. And when the vnclean spiritus sawe him, they fell downe before him, and cried, saying: Thou arte the sonne of God. And he straightly charged the, that they should not make him knowen. And he went vp into a mountayne, and called vnto him whō he woulde, and they came vnto him. And he ordeined the twelve that they

should be with him, and that he might sende them forth to preache, and that they might haue power to heale sicknesses, and to caste out devils. And he gaue vnto Simon to name Peter. And he called James the sonne of Zebede, and John James brother, and gaue them to name Bonarges, whiche is to say, the sons of thonder. And Andrew, and Philip, and Bartholomew, and Mattheu, and Thomas, and James the sonne of Alpha and Thaddens, and Simon of Canaan, and Judas Iscariot, whiche also betrayed him: And thei came into the house, and the people assembled together againe, so that they had no leasure so much as to eate bread. And when they that belonged vnto him, heard of it, they wente out to laye handes vpon him: For they said, he is madde. And the Scribes which came downe from Ierusalem, saide: He hath Belzebub, and by the chiefe deuill casteth he out devils. And he called them vnto him, and saide vnto them in parables. Howe can Sathan drive out Sathan? And yf a realme be deuided agaynst it selfe, that realme can not endure: And yf a house be deuided agaynst it selfe, that house can not continue. And yf Sathan make insurrection agaynst him selfe, and be deuided, he can not continue, but hath an ende: No man can enter into a strong mans house and take awaye his goodes, except he first binde the stronge man, and then spoyle his house. Verely I saye vnto you, all sinnes shall be forgiven vnto mens childzen, and blasphemies wherewith soeuer they haue blasphemed. But he that speaketh blasphemie agaynst the holy ghost, hath neuer forgiveness, but is in danger of eternal damnation. For they saide: he hath an vncleane spirit. And ther came also his mother and his brethren, and stood without, and sent vnto him to call him out. And the people late about him, and said vnto him: Behold, thy mother and thy brethren seeke for thee without. And he answered them, saying: who is my mother and my brethren? And when he had looked round about on his disci-

mat. 12. a
luke. 6. a

mat. 13. b
luke. 6. b
mat. 12. b

math. 4. d
luke. 6. c

math. 4. d
luke. 6. c
John. 6. a

mat. 10. a

mat. 13. a
luke. 6. a

mat. 13. b
luke. 6. b

mat. 13. c
luke. 6. c

mat. 13. d
luke. 6. d

mat. 13. e
luke. 6. e

mat. 13. f
luke. 6. f

mat. 13. g
luke. 6. g

ples which set in compasse about him he said: Behold my mother & my brethren: For whosoever doeth the will of God, the same is my brother and my sister and mother.

¶ The. iij. Chapter. &

And he began againe to teach by the sea side. And there gathered together vnto him much the people, so greatly that he entred into a ship, and sat in the sea, and all the people was by the sea side on the shore. And he taught them many things by parables, and saide vnto them in his doctrine: Hearken so, beholde, there went out a sower to sow. And it so befell as he sowed, that some fel by the way side, & the foules of the ayre came and deuoured it vp: Some fell on stony grounde where it had not muche earth: and immediately sprang vp, because it had no deapth of earth, but as soone as the sunne was vp, it caughte heat: and because it had not rooting, it withered away. And some fell among thornes, and the thornes grewe vp, and choked it, & it gaue no fruit. And some fel vpon good ground, & did yeld fruit that sprang vp, and grewe, & brought forth, some thirtie fold, and some sixtie fold, & some an hundred fold. & he saide vnto them: he that hath eares to heare let him heare. And when he was alone, they that were about him with the twelue asked him of the parable. And he saide vnto them: To you is it given to knowe the mystery of the kingdom of God. But vnto the that are without, all things happen by parables: that whē they see, they may see and not discern, and when they heare, they may heare, & not vnderstand: lest at any time they should turne, & their sinnes should be forgiven them. And he said vnto them: Know ye not this parable, and how then will ye knowe all other parables? The sower soweth the word. And (they whereof some be referred to be by way side) are those where the word is sowed: And when they heare, Satan commeth immediately, and taketh away the worde that was sowed in their heartes. And like

wise the other that receaue seebe into the stony ground, are they, which whē they heare the word, at once receaue it with gladnesse, yet haue no roote in them selues, and so endure but a time: and anon when trouble & persecution ariseth for the wordes sake, they fall immediatly. There be vther also that receaue seebe into thornes, & those are such as heare the worde, & the cares of this world, and the deceitfulness of riches, and the lustes of other thinges, enter in and choke the worde, and it is made vnfruitfull. And other there be that haue receiued seebe into a good ground: they are suche that heare the word & receiue it, so that one coyn doth bring forth thirtie, some sixtie, som an hundred. And he sayd vnto them: Is what. 5. d the candle lighted, to be put vnder a Luke. 8. c bushell, or vnder the table? Is it not and. 11. lighted to bee put on a candlestick? For there is nothinge so priuie, that mat. 10. e shal not be opened: neither hath it ben Luke. 8. d so secreete, but y it shal come abrode: If and. 12. a any man haue eares to heare, let him heare: and he said vnto them: take hede what ye heare. With what measure Mat. 7. a ye meat, with the same shal other men Luke. 6. f measure vnto you againe. And vnto mat. 15. d you y haue, shal more be geuen. For and. 25. e vnto him y hath, shal it be geuen, and Luke. 8. e fro him y hath not, shalbe taken away and. 19. a euē that which he hath. And he sayde: so is the kingdom of God, euē as if a mat. 13. d man shold sow seede in the ground, and shold slepe, & rise by night & day: & the seede should spring and grow vp while he is not aware. For the earth bringeth forth fruite of her selfe: first the blade, than the eare, after that the full coyn in the eare. But when the fruite is brought forth, anon he thrusteth in the sickle, because the harvest is come. And he said: Where vnto shal we liken the kingdom of God? or with what comparison shal we compare it? It is mat. 12. d like a graine of mustard seebe, whiche Luke. 13. d when it is sowed in the earth, is lesse then all seedes that bee in the earth, when it is sowed, it groweth vp, and is greater then all herbes, and beareth great bzaunches, so that the sowen of

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mat. 13. e of the aire may make their nests vnder the shadow of it. • And with many such parables spake he the worde vnto them, after as they might heare it. But without a parable spake he no thing vnto them. But when they were alone, • he expounded all thinges to his disciples. And the same day whē euen was come, he said vnto them: Let vs pas ouer vnto the other side. And they left the people, & toke him, euen as he was in the shyp. And there were also with him other ships. • And there arose a great storme of wind, & the waves dashed into the ship, so that it was now full. And he was in the sterne asleep on a pillowe. And they awaked him, & said vnto him: Master, carest thou not, that we perish? And he arose vp, and rebuked the wind, & said vnto the sea: Peace, be still. And the winde ceased, and ther folowed a great calm. And he said vnto them: Why are ye so fearfull? How hapneth it, that ye haue no faith? And they feared exceedingly, and said one to another: Who is this? For both wind and sea obey him.

Mat. 8. d
Luke. 8. d

A The. v. Chapter. ✕
And they came • ouer to the other syde of the sea into the countrey of the Gaderenites. And when he was come oute of the ship, immediatly there met him out of the graues a mā possessed of an vnclen spirit, which had his abiding among the graues. And no man could bind him, no not with chains, because that when he was often bound with fetters & chains, he plucked the chains a sunder, & brake the fetters in pieces. Neither could any mā tame him. And alwaies night & day he was in y^e mountains and in the graues, crying & beating him self with stones. But when he had spied Iesus a farre off, he ran & worshipped him, & cried with a loude voice, & said: What haue I to do with thee? Iesus, thou son of the most hieft God? I require thee in the name of God, that thou torment me not. For he sayde vnto him: Come oute of the man, thou soule spiritte, And he as-

Mat. 8. d
Acts. 16 c

ked him: What is thy name? And he answered & said vnto him. My name is Legion, for we are manye. And he prayed him instantly, that he wold not send them away out of the countrey. But there was there nye vnto the mountains • a great hierd of swine feeding, and all the deuils besought him, sayinge: Sende vs into the hierde of swine, that we may enter into theim. And anon Iesus gaue them leaue, & the vnclen spirits went out & entred into the swine. And the hierd was carried headlong vnto the sea. They were almost .ij. M. & were drowned in the sea. And the swineherds fled, & tolde it in the citie and in the fieldes. And they went out for to see, what had hapned, & cam to Iesus, and saw him that was vexed with the fend, and had the Legion, sitte bothe clothed and in his right minde, and they were afrayde. And they that saw it, tolde them, howe it had hapned to him that was possessed with the deuil, & also of the swine. • And they began to pray him, that he wold depart out of their cost. • And when he was come into the ship, hee that had the deuill prayed him, that he might be with him. Now when Iesus wold not suffer him: but sayde vnto him: Go to thine owne house, and to thy frends, and shew them how great thinges the Lord hath don for thee, and how he had compassiō on thee. And he departed, & began to publish in the ten cities, howe great thinges Iesus had done for him, & all men did maruaile. And when Iesus was come ouer again by ship vnto the other side, much people gathered vnto him, and he was nye vnto the sea. • And beholde, there cam one of the rulers of the sinagoge, whose name was Jairus: and when he saw him, he fell downe at his feete, and besought him greatly, saying: My daughter lieth at point of deeth, I pray thee com and lay thy hand on her, that she may be safe, and liue. And he went with him, and muche people folowed him, & thronged him. • And ther was a certain woman, which had bene diseased of an issue of bloude .ij. yeres,

Mat. 13. d

Mat. 4. g

Mat. 9. c

Mat. 9. g

Mat. 9. c

Mat. 9. g

Mat. 9. c

Mat. 9. g

Mat. 9. c

Mat. 9. g

Mat. 9. c

Mat. 9. g

Mat. 9. c

Mat. 9. g

and had suffered many things of many
physicians, and had spent all that she
had, & felt none amendment at all, but
rather was worse & worse. When she
had heard of Iesus, she came into the
place behind him, & touched his gar-
ment. For she said: if I may but touche
his cloathes, I shall be whole. And
straight way the fountain of her blud
was dried up, and she felt in her body,
that she was healed of that plague. And
Iesus immediately feeling in him selfe
that vertue proceeded from him, turned
him about in the place, & sayde: Who
toucheth my cloathes? And his Disci-
ples said vnto him: thou seest & people
thrust thee, and askest thou, who did
touch me. And he looked round aboute
for to see her that had done this thing.
But the woman fearing & trembling
(knowing what was done with in
her) came and fell downe before him &
told him all the truth. And he said vn-
to her: Daughter, thy faith hath sa-
ued thee, go in peace, & be whole of thy
plague. While he yet spake, there came
from the ruler of the sinagoges house
a certain, which saide: Thy daughter is
deade, why disailest thou the master
any further? As soon as Iesus heard
the word that was spoken, he said vn-
to the ruler of the sinagoge: Be not a-
fraid, only beleue. And he suffered no
man to follow him, saue Peter, & Ja-
mes, & John, the brother of James.
And he came vnto the house of the
ruler of the sinagoge, & saw the won-
ding, & the that wept & wailed great-
ly, and went in, & said vnto them: Why
make ye this ado, and wepe? The da-
mosell is not deade, but sleepe. And
they laughed him to scorn. But he put
them all out, & taketh the father & the
mother of the damosell, and them that
were with him, and entreth in where
the damosell lay, & taketh the damosell
by the hand, & saith vnto her: Cabita,
cumi: which is (if one doo interprete
it) damosell, I say vnto thee, arise: and
straight waye the damosell arose, and
walked. For shee was of the age of
twelue yeares. And they were asto-
nied out of measure. And hee charged

them straightly, that no man shoulde
knowe of it, and commanded to geue
her meate.

The .vi. Chapter.

And he departed thence, and came
into his owne countrey, mat. 13.9
and his disciples followed him Luke. 4.6
And when the Sabbath daye was
come, he began to teache in the Sina-
goge. And many that heard him were
astonied, and said: From whence hath
he these things? And what wisdom
is this that is geuen vnto him? and
such vertues that are wrought by his
handes? Is not this the Carpenter mat. 13.9
Maries sonne, the brother of James
and Ioseph, and of Juda and Simone?
and are not his sisters here with vs?
and they were offended at him. Iesus
said vnto them: A Prophet is not de-
spised, but in his owne countrey, and
among his owne kin and in his owne
householde. And he coulde there shewe
no miracle, but layd his hands vpon a
fewe sicke folke, and healed them, and
marvelled because of their vnbelefe. And
he went aboute by the towncs
that lay on euery side, teaching. And
he called the twelve, and began to send
them forth two and two, & gaue them
power against vnclane spirites. And
commanded them that they shoulde
take nothing in their iourney saue a
rod onely: no scrippe, no breade, noo
money in their purse, but shoulde be
shod with sandales. And that they
should not put on two coates. And he
said vnto them: Wheresoeuer ye enter
into an house, there abide til ye depart
thence. And who soeuer shall not re-
ceiue nor heare you, when ye departe
thence, shake off the dust that is vnder
your feete, for a witnesse vnto them.
• Reply I say vnto you: It shall be
easier for Sodom and Gomor in the
day of iudgement, then for that Citie.
• And they went out and preached, that
men should repent: and they cast oute
many devils, and annointed manye
that were sicke with ople, and healed
theym. • And kinge Herode hearde
of him (for his name was spread a-
broad,

mat. 13.9
Luke. 4.6

Mat. 9.13
mat. 10.8

mat. 10.10
Luke. 9.8

mat. 11.1

mat. 10.8

mat. 13.9
Luke. 9.8

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broade, & he said: John Baptist is risen again from the dead, & therefore miracles are wrought by him: Other sayd it is Helias: some said, it is a prophet, or one of the prophets. But when Herode hearde of him, he saide: It is John whom I beheaded, he is risen from death again. For Herode him selfe had sent forth men of warre, and laid hands vpon John, and bound him, & cast him into prison for Herodias sake his brother Philips wife (because he had married her.) For John said vnto Herode: It is not lawfull for thee to haue thy brothers wife. Herodias laid wait for him, & would haue killed him, but she could not. For Herod feared John, knowinge that he was a iust man and holy, and gaue him reverence: and when he heard him, he did many things, & herd him gladly. And when a convenient day was com, that Herod on his birth dape made a supper to the lordes, his captaines, & chief estates of Galilee: and when the daughter of the same Herodias came in, and danced and pleased Herod, and the that sat at boord also: the king said vnto the damosell. If he of me what thou wilt
mat. 14. a & I will geue it thee. And he sware vnto her, whatsoeuer thou shalt aske of me, I will geue it thee, vnto one halfe of my kingdome. And she went forth, and said vnto her mother, what shal I aske? she said: John Baptists head. And she came in straight waye with halfe vnto the king, & asked, saying: I will, that thou geue me by and by in a charger, & head of John Baptist. And the king was sorry, howbeit, for his othes sake, and for their sakes which sat at supper also, he would not cast her off. And immediatly the kinge sent the hangman, and commaunded his head to be brought in. And he went & beheaded him in the prison, and brought his head in a charger, & gaue it to the damosell, and the damosell gaue it to her mother. And when his disciples herd of it, they came, and tooke by his body, and laid it in a graue. And the apostles gathered them selves together vnto Iesus, & tolde him all thin-

ges both what they had done, & what they had taught. And he said vnto the: Come ye alone out of the way into the wilderness, and rest a while. For there were many comers & goers, & they had no leisure so much as to eate. And he went by ship out of the way into a desert place. And people spied them when they departed: and manye knew him, and ran a fote thither out of all Cities, and came thither before them, and came together vnto him. And Iesus went out, and saw manye people, and had compassion on them, because they were like shepe, not hauing a shephearde. And he began to teach them many things. And when the day was now farre spent, his disciples came vnto him, saying: this is a desert place, and now the time is far passed, let them depart, that they maye go into the countrey round about, and into the townes, and bye them bread, for they haue nothing to eate. He answered and sayd vnto them. Geue ye them to eate. And they said vnto him: Shal we go & bie two hundred peny worth of bread, and geue them to eate? he said vnto the: How many loaves haue ye? Go and loke. And when they had serched, they saide: five, and two fishes. And he commaunded them to make them all sitte downe by companies vpon the grene grasse. And they satte downe here a rowe, and there a rowe, by hundreds and by fifties. And when he had take & fure idues & & two fishes, & loked vp into heauen, he blessed & brake the loaves, and gaue them to his disciples, to set before them: and the two fishes deuided he amonge the all. And they al did eate, and wer satisfied. And they toke by twelue baskets full therof, and of the fishes. And they that did eate, wer about. v. thousand men. And straight waye because he seeth his disciples to go into the ship, & to go ouer & sea before vnto Bethsaida, while he sent away & people. And as sone as he had sent the away, he departed into a mountain to pray. And when eue was come, the ship was in the mids of the sea, & he alone on the land

Leu. 18 b
 and. 20. b

Gen. 40 b

mat. 14. a

mat. 14. b
 Luke. 9. b
 John. 6. b

mat. 14. b

Mat. 14. b
 and. 14. b
 Gen. 14. b

mat. 14. b
 Luke. 9. b
 John. 6. b

Gen. 14. b

14. b

mat. 14. b

mat. 14. b
 John. 6. b

and he sawe them troubled in row-
inge, for the winde was contrarie vn-
to them. And about the fourth watch
of the night, he came vnto them, wal-
king vpon the sea, & would haue pas-
sed by them. But when they sawe him
walking vpon the sea, they supposed
it had bene a spirite, and cried oute, for
they all sawe him, and were afraide.
And anone he talked with them, and
saide vnto them: be of good cheare, it
is I, be not afraide. And he wente
vp vnto them into the shippe, and the
winde ceased, and they were soze ama-
zed in them selues beyonde measure,
and marueyled. For they remembered
not of the ioanes, because their hearte
was blinded: And when they were ou-
er the water, they came into the lande
of Genezareth and dize vp into the ha-
nen. And as soon as they were come out
of the shippe straight way they knewe
him, and ranne forth throughout al the
region round about, and began to carry
about in beddes those that were sicke,
when they heard that he was ther. And
whithersoever he entred into townes,
cities or villages, they layed the sicke
folkes in the streates, and prayed him
that they might touch, and it were but
the hemme of his vesture. And as ma-
ny as touched him, were safe. mat. 14. c

¶ The viij. Chapter. mat. 15. b

And the Phariseis came toge-
ther vnto him, and diuers of
the Scribes which came from
Ierusalem. And when they sawe cer-
taine of his disciples cate breade with
commen (that is to saye with vnswa-
shen) handes, they complayned. For
the Phariseis & all the Jewes, except
they walsh their handes often, cate
not, obseruing the traditions of the el-
ders. And when they come from the
market, excepte they walsh, they cate
not. And many other thinges there be,
whiche they haue taken vpon them to
obserue, as the washinge of cuppes
and cruces, and brasen vessels, and of
tables. Then asked him the Phari-
seis and Scribes: why walke not thy
disciples according to the custome, or
by the elders, but cate breade

with vnswashen handes. He answer-
ed and said vnto them: Well prophes-
ied Esay of you, hypocrites, as it is
written: This people honozeth me
with their lippes, but their hert is far
from me: Howbeit, in dayne do they
serue me, teaching the doctrines and
commaundements of men. For ye lay
the commandement of God apart, and
obserue the constitutions of men, as
the washing of cruces and cups, and
many other suche like thinges ye do.
And he said vnto them: Wel, ye cast a-
side the commaundemente of God to
mainteine your owne constitutions.
For Moses saide: Honoz thy father
and thy mother, and who so curseth
father or mother, let him be by the death.
Eph. 6a
But ye say: a mā shal say to his father
or mother, E oxbin: whiche is, what
gift soeuer commeth fro me, shal be for
thy profit. And so ye suffer him nomoz-
e to doo ought for his father or his mo-
ther, & make the word of God of none
effect, though your owne constituti-
on which ye haue ordeined. And many
such thinges do ye. And when he had
called all the people vnto him, he saide
vnto them: herken vnto me, euery one
of you, and vnderstand. There is no
thing without a man y can defile him
when it entreth into him: but y thin-
ges which procede out of a man, those
are they that defile the man. If any
man haue eares to heare let him heare.
And when he came into y house away
from the people, his disciples asked
him of the similitude. And he said vn-
to them: are ye also so greatly without
vnderstanding? Do ye not yet perceue
that what soeuer thing from without
entreth into a mā, it can not defile him
because it entreth not into his hert, but
into the belly, and goeth out into the
draught, purging out al meates: And
he said: that which commeth out of a
man defileth y man. For from within
euen out of the heart of men procede
euill thoughtes, aduoutry, fornication
murther, theft, couetousnes, fraud, de-
ceit, vncleennes, a wicked eye, blasphe-
mies, pride, foolishness: all these euill
things come from him, & defile a mā.
And mat. 15. b

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And from thence he arose, and wente into the borders of Tyre and Sidon, and entred into an house, and woulde that no manne should haue knowen. But he coulde not be hid. For a certaine woman (whose daughter hadde a foule spirite) as soone as she hearde of him, came and fell at his feete. The woman was a Grecke out of the nation of Syrophenitia, and she besought hym that he woulde caste out the deuill from her daughter. But Iesus sayde vnto her: Let the chyldren first be fed: For it is not mete to take the chyldrens bzeade, and to caste it vnto whelpes.

Mat. 15. She answered, and saide vnto him: euen so Lord: neuerthelesse, the whelpes also eate vnder y table of the chyldrens crommes. And he said vnto her: for this sayinge go thy waye, the deuill is gon out of thy daughter. And whē she was come home to her house, she founde that the deuill was departed, & her daughter lpyng on the bed.

Mat. 15. And he departed againe from the coastes of Tyre and Sidon, and came vnto the sea of Galilee throughte the middes of the coastes of the tenne cyties. And thei brought vnto him one that was deaffe, and hadde an impediment in his spech, and they prayed him to put his hand vpon him. And when he had taken him asyde from the people, he put his fingers into his eares, and did spit, and touched his tonge, and looked vpon to heauen, and sighed, and sayde vnto him: Ephata, that is to saye, be opened. And straight waye his eares were opened, and the string of his tongue was loosed, and he spake playne.

Mat. 9. And he commaunded them, that they should tell no man. But the more he forbad them, so much the more a great deale they published, sayinge: He hath done all thyngs well, he hath made both the deaffe to heare, and the dumbe to speake. **Mar. 1.** And he commaunded them, that they should tell no man. But the more he forbad them, so much the more a great deale they published, sayinge: He hath done all thyngs well, he hath made both the deaffe to heare, and the dumbe to speake. **Mar. 1.**

The viij. Chapter.

Mat. 15. In those dayes. when there was a very great compaignye, and had nothing to eate, Iesus called his disciples, and sayde vnto them: I haue compassion on the people, because they

haue nowe bene with me thre daies & haue nothing to eat: & if I send them away fasting to their own houses, they shal faint by the way. For diuers of thei came from farre. And his disciples answered him: Where shoulde a man haue bzeade here in the wilderness to satisfie these? And he asked them, howe many loaves haue ye? They said: seven. And he commaunded the people to sit downe on the ground. And he tooke the seven loaves, and when he had geuen thanks, he brak and gaue to his disciples, to set before them. And they did set them before the people. And they had a few small fishes. And when he had blessed, he commaunded them also to be set before them. And they did eat, and were sufficed. And they toke vp the broken meate that was left, seven baskets full. And they that did eate, wer about foure thousand. And he sent them away. And he entred into a ship with his disciples and came into the parties of Dalmanutha. And the Pharises came forth, and began to dispute with him, seeking of him a signe fro heuen tempting him. And when he had sighed in his spirit he saith: Why dorthe this generation seke a signe? Verely I saye vnto you, there shall no signe be geuen vnto this generation. And he left them and went into the ship againe, and departed ouer the water: & they had forgotten to take bread with them, neither had they in the ship with them more then one lofe. And he charged them, saying: Take heed beware of the leauen of the Pharises, and of the leauen of Herode. And they reasoned among them selues, saying: we haue no bread. And Iesus knewe it, and saith vnto them: Why take ye thought, because ye haue no bread: perceaue ye not yet, neither vnderstande? Haue ye your heartes yet blinded? Haue ye eyes and see not? and haue ye eares, and heare not? Doo ye not also remeber? When I brake fyue loaves among fyue thousande men, howe many baskets full of broken meate tooke ye vp? They saie vnto him, seven. When I brake seven among foure thousande, howe many baskets full of

the leauinges of the broken meat toke
 ye vp: They sayd: seuen. And he sayd
 vnto them: howe happeneth it that ye
 do not vnderstande? And he came to
 Bethsaida. And they brought a blinde
 man vnto him, and desired him to tou-
 che him. And he caught the blinde by
 the hand, and led him out of the towne,
 and when he hadde spit in his eyes,
 and put his hands vpon him, he asked
 him if he saw ought. And he looked vp,
 and sayd: I see the men: for I perceiue
 them walke, as they were trees. After
 that, he put his hands againe vpon
 his eyes, and made him see. And he
 was restored, & saue every man clere-
 ly. And he sent him home to his house,
 sayinge: nether go into the towne, nor
 tell it to any in the towne. * And
 Iesus went out, and his disciples in-
 to the townes that longe to the citie
 called, Cesarea Philippi. And by the
 waye he asked his Disciples, sayinge
 vnto them: whom do men saye that I
 am? And they answered: some say that
 thou art Iohn Baptist, and some say,
 Elias. Againe, some say, that thou art
 one of the number of the Prophetes.
 And he sayth vnto them: but who say
 ye that I am? Peter answered and
 sayth vnto him: thou art very Christ.
 And he charged them, that they shuld
 tell no man of him. And he beganne to
 teach them: how that the sonne of mā
 must suffer many things, and be reppo-
 ned of the elders, and of the hie prie-
 ses, and Scribes, and bee killed, and
 after thre dayes arise againe. And he
 spake that, saying openly. And Peter
 toke him asyde, and beganne to chide
 him. But he turned about, and looked
 on his Disciples, and rebuked Peter,
 saying: Get after me Satan. For thou
 knowest not the things that be of god,
 but the thinges that be of men. * And
 when he had called 7 people vnto him
 with his disciples also, hee saide vnto
 the. Whosoever wil folow me, let him
 forsake himself, and take by his crosse,
 and followe mee. For whosoever wil
 save his life, shall lose it. But who-
 soever shall lose his life, for my sake and
 the Gospel, I same shall save it: For

what shall it profit a man, if he winne
 all the world, and lose his owne soule
 or what shall a man geue to redeeme
 his soule shall againe? * Whosoever
 therefore shall be ashamed of me and of
 my wordes, in this aduoutrous and
 sinfull generation: of him also shall the
 sonne of mā be ashamed, when he com-
 meth in the glozpe of his father with
 the holy aungels.

The ix. Chapter.

And he said vnto them: Verely
 I saye vnto you: * Here bee
 some amonge them that stande
 here, whiche shall not taste of

death, till they haue scene the kinge-
 dome of God come with power. And
 after .sixe dayes, Iesus taketh Peter
 and James, and Iohn, and leadeth the
 vp into an hye mountaine out of 7 way
 alone: and he was transfigured before
 them. And his rayment did shine, and
 became very white, euen as snowe: so
 white as no fuller can make vpon the
 earth. And there appereth vnto them
 Elias and Moses. And they talked
 with Iesu. And Peter answered and
 said to Iesu: Master, here is good be-
 inge for vs, let vs make also thre ta-
 bernacles, one for thee, & one for Mo-
 ses, and one for Elias. For he wilt
 not what he said: for they wer afrayd.
 And there was a cloud that shadowed
 the. And a voice came out of the cloud,
 saying: * This is my beloued sonne: heare him.
 And sodenly when they had heard, they
 looked round about, they sawe no man
 more then Iesus only with them. * And
 as they came downe from the hill, hee
 charged them, that they should tell no
 man those things 7 they had scene, til
 the sonne of man were risen fro death
 againe. And they kept that saying to
 them, and demaunded one of another,
 what 7 rising fro death againe shoulde
 meaner: they asked him, saying: why
 then say the Scribes, 7 Elias muste
 first come? He answered & saide vnto
 the: * Elias verely when he cometh
 first, restoreth all things. And the soon
 of mā (as it is written of him) shall
 suffer many things, & be set at naught
 But I say vnto you, 7 Elias is com,
 and

Mat. 16
Luke. 12Mat. 16
Luke. 9Mat. 17.
Luke. 9 &Math. 3.
and. 17
Luke. 3Mark. 1.
Esay. 52
mat. 27
Mar. 2Mat. 4
Esa. 53.

The Gospell of

and they haue done vnto him whatsoeuer they would as it was written of him. And when he came to his disciples, he saw much people about the, & the scribes disputing with the. And straight way al the people (when they beheld him) were amased, and ranne to him, & saluted him. And he asked the scribes: what dispute ye among them?

Mat. 17. & Luke. 9. & And one of the company answered and sayd: Master, I haue brought vnto thee my son, which hath a dumble spirite. And whesoeuer he taketh him he teareth him, & he someth, and gnaweth with his teeth, and pineth awaye. And I spake to thy Disciples that they shuld cast him out, and they coulde not. He answered him and sayth: O faythlesse nation, howe long shall I suffer you? Howe longe shall I suffer you? Bring him vnto me. And they brought him vnto him. And as soone as the spirite sawe him, he tare him. And he fell downe on the ground swallowing and foming. And he asked his father: Howe long is it ago, since this hayned him? And he sayde: Of a child: and oft times it hath cast him into the fire, and into the water, to destroy him. But if thou canst doo any thing, haue mercy on vs, and help vs. Iesus sayde vnto him: If thou

Mat. 17 couldest beleue. all thinges are possible to him that beleueth. And straight way the father of the child cried with teares, saying: Lord, I beleue, helpe thou mine vnbelefe. When Iesus sawe that the people came running together vnto him, he rebuketh the foule spirite, saying: vnto him: Thou dumble and deafe spirite; I charge thee come oute of him, and enter no moze into him. And the spirite (when he hadde cryed, and rent him soze) came out of him, and he was as one that had bene dead, in so muche that many sayde: He is dead. But Iesus caught his hand, and lift him vp: and he rose. And when

Mat. 17 he was come into the house, his disciples asked him secretly: why coulde not we cast him out? And he said vnto them: His kinde can come forth by nothing, but by prayer and fasting. &

And they departed thence, and toke their iourney through Galile, and her would not, & any man shoulde know it. For he taught his disciples, & said vnto them: the sonne of man shalbe delivered into the handes of men, & they shall kill him: & after that he is killed, he shall rise againe the thirde daye. And they wist not what he saide, and were afraid to aske him. And he came to Capernaum. And when he was come into the house, he asked them: what was it that ye disputed among your selues by the waye? And they helde their peace: for by the way they had reasoned among them selues, who shuld be the chiefest. And when he was set downe he called the twelue to him, & said vnto them: if any man desire to be first, the same shalbe last of all, & seruant to all. And he tooke a child, & set him in the middes of them: and when he had taken him in his armes, he sayde vnto them: whosoever receaueth anye such childe in my name, receaueth me. And whosoever receaueth me; receaueth not me, but him that sent me. Iesus answered him, saying: I. Master, I sawe one cast out devils in thy name, & he foloweth vs not: and wee forbode him, because he foloweth vs not. But Iesus said: forbide him not. For: there is no man which (if he do a miracle in my name) can lightly speake euill of me. For he is not against vs, is on oure parte. Whosoever shall in my name geue you a cup of water to drinke because ye belong to Christ, verely I say vnto you: hee shall not looke his reward. And whosoever shall offend one of these litle ones, I beleue in me, it were better for him, if a millstone were hanged about his necke, and he were cast into the sea. Wherefore if thy hande hinder thee, cut it off. It is better for thee to enter into life maimed & then (having two handes) to go into hell, into fire: & neuer shalbe quenched, where their worme dieth not, & the fire goeth not out. And if thy foot be a hinderance vnto thee, cut it off. It is better for thee to go halt into life, then (having two fettes) to be cast into hel,

into fire that neuer shall be quenched: where their worme dieth not, and the fire goeth not out. And if thy eye hinder thee, plucke it out. It is better for thee to go into the kingdom of God with one eye, then (having .ij. eyes) to be cast into hel fire, where their worme dieth not, & the fire goeth not out. Every man shall be salted with fire. And euery sacrifice shall be seasoned with salt. Salt is good. But if the salt be vnlawful, what shall ye season therewith? haue salt in your selues: and haue peace among your selues one with another.

¶ The .x. Chapter.

And when he rose fro thence, hee went into the coastes of Iury through the region that is beyonde Iordan. And the people resorted vnto him a freshe, & as he was wont, he taught them againe. And the Pharisees came, & asked him. Is it lawefull for a man to put away his wife: to proue him. And he answered, and saide vnto the: what did Moses bid you doo? And they sayde: Moses suffered to write a testimonial of vniuersenement, & to put her away. And Iesus answered, & said vnto the: for hardness of your heart he wrote this precept vnto you. But at the first creation. God made then man & woman. Therefore shall a man leaue his father & mother, & abide by his wife, & they twaine shall be one fleshe. So then are they now one wayne, but one fleshe. Therefore, what God hath coupled together, let not man separate. And in the house his disciples asked him againe of the same matter. And he sayth vnto them: whosoever putteth away his wife, and marieth another, breaketh wedlock to herward. And if a woman forsake her husband, and be married to another, she committeth aduoutrye. And they brought children to him, & he should touch the. And his disciples rebuked those that brought them. But when Iesus saw it, he was displeased & said vnto the: suffer the little children to come hnto me, forbid the not. For of such is the kingdom of God. And he saye vnto you, whosoever

doth not receaue the kingdom of god as a childe, he shall not enter therein. mat. 18
And when hee had taken them by in his armes, he put his handes vpon the, & blessed them. And when he was gone forth into the way, there came one running and knesled to him, & asked him: good master, what shall I doo, that I may inherite eternall life? Iesus sayde vnto him: whyp callest thou mee good? There is no man good but one, which is God. Thou knowest & couldest maundemets: breake not matrimony: kill not, steale not, beare no false witness: defraude no man, honour thy father and mother. He answered, & saide vnto him: Master, all these haue I obserued from my youth. Iesus behelde him, and sauoured him, and saide vnto him: one thing thou lackest. Go thy way: sel al that thou hast, & geue to the poore, and thou shalt haue treasure in heauen, and come folowe me, and take by my crosse vpon thy shoulders. But he was discouered because of the saying, and went away mourning, for he had great possessions. And when Iesus had looked rounde about, he sayde vnto his disciples. How bneafte shall they that haue money, enter into the kingdom of God. And the disciples were astonied at his words. But Iesus answereth againe, and saith vnto them: children, how hard is it for the, that truste in money, to enter into the kingdom of God? It is easier for a camel to go through the eye of a needle, then for the riche to enter into the kingdom of God. And they were astonied out of measure, saying: betweene themselves: who then can be saved? Iesus looked vpon them, and saide: With men it is impossible, but not with God: for with God all things are possible. And Peter began to saye vnto him: Lo, we haue forsaken all, & haue folowed thee. Iesus answered, and saide: Verily I saye vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels, but he shall receaue an hundred fold:

more

The Gospel of

20. 20.
 13. 13.

Mat. 16c
17. & 20c
Luce. 15
uid. 17e

demne him to death, and shall deliver him to the Gentiles, and they shall mocke him, and scourge him, spit vpon him, and kill him. And the thirde day he shall rise againe. - And James and

John the sonne of Zebedee came vnto him, saying: Whatser, we would that thou shouldst do for vs whatsoeuer we desire. He saide vnto them: what would ye? I should do for you? They answered him: amounting to this, that

mat. 20 D for whom it is prepared. And when
the tenne hearde it, they beganne to
disdayne at James & John. But Je-
sus when he had called them to him,

Mat. 20. said vnto them: ye knowe that they
Luce. 22 which are scene to beate rule amonge
the people, raigne as lords ouer them.
And they that be great among them,
exercise aucthoritie vppon them: He=

What, 20, and whoever of you will be chieft,

life for the redemption of many. And they came to Hierico: And as he went out of the city of Hierico with his disciples and a great number of people: blinde Bartimeus the sonne of Ty-

And when they came nye to I
Jerusalem vnto Bethphage
and Bethanie besiden mount

Of his Disciples, and saith vnto them:
Go your way into the towne, that is
ouer against you. And as soon as ye be
entred into it, ye shall fynde a colt

bounde, whereon neuer man late, late
him, and bring him hither. And yung
man say vnto you: why do ye so? say
ye, that the Koyde hath neede of him:
and straight way he will send him be-
hind.

ther. And they went their way, and
founde the coit tied by the doze, with
out in a place where two wayes met,
and they losed him. And diuers of the
that rode there, said vnto them: What
doe you thinke of this matter? And they saide

And they brought the colts to Iesus: and
they put their garmentes on him: and he sat
thereon.

upon him. And many spied their garments in the way. Other cut downe branches of the trees, & strawed the in the ways. And they that went before, & they that folowed cried, saying: Hosanna, • blessed is he that commeth in the name of the Lord. Blessed be the kingdome, that commeth in the name of him, that is Lord of our father David: Hosanna in the hieft. And the lord entered into Ierusalem & into the temple. And when he had looked round about upon all thinges, and now the euentide was come, he went out vnto Bethany with the twelue. • And on the morrowe when they were come oute from Bethany, he hungred. And when he had spied a figge tree a farre off, hauing leaues, he came to see, if he might finde any thing thereon. And when he came to it, he found nothing but leaues: for the time of figges was not yet. And Iesus answered, & sayde vnto the figge tree: neuer man eate fruit of thee hereafter while I wozlde standeth. And his disciples heard it. And they cam to Ierusalem. And Iesus went into the temple, and began to cast out them that sold and bought in the temple, and ouerthrewe the tables of the money chaungers, and the booles of them that solde doves: and would not suffer, that any man should carry a besell throughe the temple, and he taught, saying vnto them: • is it not written: my house shalbe called the house of prayer vnto all nations? But ye haue made it a denne of theues. And the scribes and hye priestes herd it, and sought how to destroy him. • For they feared him because all the people marueyled at his doctrine. And when euen was com, Iesus went out of the Citie. • And in the morninge as they passed by, they saue the figge tree dried vp by the rootes. And Peter remembred, and sayde vnto him: Master, behold the figge tree whiche thou curst to withered awaye. And Iesus answered, and sayd vnto them: haue confidence in God. • Verily I saye vnto you, that whosoener shal say vnto this mountayne: remoue, and caste

thy self into the sea, and shal not doubt in his heart, but shal beleue that those thinges which he sayeth shal come to passe, whatsoeuer he saith he shal haue. • Therefore I say vnto you, • what thin ges soeuer ye desire when ye pray, be lieue that ye receaue them, and ye shal haue them. • For when ye stand & pray • forgeue, if ye haue ought against any man, that your father also which is in heauen, may forgeue you your trespasses. • And they came agayne to Ierusalem. • And as he walked in the temple, there came to him the hie Priestes and the scribes, and the elders, & said vnto him: by what aucthoritie doest thou these thinges? and who gaue thee this aucthoritie, to doo these thinges? Iesus answered, and sayd vnto them: I wil also aske of you a certain thing and answer ye me, and I wil tel you by what aucthoritie I doo these thinges. • The baptisme of John, whether was it from heauen, or of men? • They swere me. And they thought in them selues, saying: If we saye: from heauen, he will saye: why then did ye not beleue him? but if they had sayde, of men, they feared the people. • For al mē counted John, that he was a very prophete: And they answered and sayde vnto Iesus: we cannot tell. And Iesus answered, and sayde vnto them: neyther will I tell you by what aucthoritie I do these thinges.

The .xii. Chapter.

And he beganne to speake vnto the by parables. A certaine man planted • a vineyard, and compassed it aboute with an hedge, and ordapned a winnepresse, and built a towre, and let it out to hire vnto hus bandmen, & went into a strange countrey. And when the time was come, he sent vnto I hus bandmē a seruant that he might receaue of the hus bandmen of the fruit of the vineyard. And they caught him, & bet him, & sent him awaye againe emptye. And mozeouer he sente vnto them another seruant, and at him they cast stones and brake his head, and sent him awaye agayne al to be reuiled. And agayne, he

mat. 21. d
 Luke. 20
 Esay. 56
 John. 9. c
 Iere. 12 c

The Gospell of

sent another, and him they killed: and many other, beating some, and killing some. And so when he had yet but one beloned sonne, he sent him also at the last vnto them, saying: they will feare me. **mat. 21. d** my sonne. • But the hus bandme sayd • **Ge. 37.** amongst the selues: this is the heire: **Luk. 20. e** come. let vs kill him, and the inheritance shalbe oures. And they tooke him and killed him, and cast him oute of the vineyarde. What shall therefore the Lord of the vineyarde doe? he shal com, and destroy the hus bandmen, and let out the vineyard vnto other. Haue ye not redde this Scripture? • The stone which the builders did refuse, is become the chiefe stone of the corner: this is the Lords doing, and it is meruelous in our eyes. They went about also to take him, and feared the people. For they knewe, that he had spoken the parable agaynst them. And they **mat. 22. d** left him and went their waye. • And **Luk. 20. h** they sent vnto him certayn of the Phariseis and Herodes seruants, to take him in his wordes. And as sone as they were come, they sayde vnto him: Master, we knowe that thou art true, and carest for no man, for thou considerest not the outward appearance of men, but teachest the way of God truely: Is it lawfull to pay tribute to Cesar, or not? Ought we to geue, or oughte we not to geue? But he vnderstoode their simulation, and sayd vnto them: Why tempte ye me? Bring me a penny, that I may see it. And they brought it. And he sayd vnto them: Whose is this image and superscription? And they sayde vnto him: Cessars. And Iesus answered, and sayd vnto the. • Geue to Cesar: the thinges that belonge to Cesar: and to God the thinges which pertaine to God. And they marvelled at him. There came also vnto him the Saducees. which say that there is no resurrection. And they asked him saying: Master. Moses wrote vnto vs, if any mans brother die, and leaue his wife behinde him and leaue no childen: that his brother should take his wyfe, and rayse by seede vnto his brother. There were seuen brethren:

and the first toke a wyfe, and when he dyed, left no seede behinde him. And the second toke her, and dyed: neither left he any seede. And the thirde likewise. And seuen had her, & left no seede behinde them. Last of all the wyfe dyed also. In the resurrection therefore will they shall rise againe, whose wyfe shall she be of them. For seuen had her to wyfe. And Iesus answered and sayde vnto them: Doe ye not therefore erre, because ye vnderstand not the scriptures, neither the power of God. For when they shall rise againe from death, they neither marry, nor are married: but are as the angels which are in heauen. As touching the dead, that they rylse agayne: haue ye not redde in the booke of Moses, howe in the bush, God spake vnto him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is no God of dead, but of liuing. Ye are therefore greatly deceaued. And when there came one of the scribes, and had heard them disputing together, and perceued that he had answered them well, he asked him: which is the first of all the commandements? Iesus answered him, the first of all the commandementes is: Heare O Israel: The Lord our God, is lord only: And thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy mynde, and with all thy strength. This is the first commandement. And the second is lyke vnto this. • Thou shalt loue thy neyghbour as thy selfe. There is none other commandements greater then these. And the scribes sayd vnto him: well master, thou hast sayd the truth, for there is one God, and there is none but he. And to loue him with all thy heart, and with al thy mynde, & with al thy soule, & with al thy strength: and to loue a mans neyghbour as him selfe, is a greater thinge, then all burne offerings and sacrifices. And when Iesus sawe that he answered discretely, he sayd vnto him: Thou art not farre from the kingdom of God. And no man after that

Rom. 13.
mat. 17. c.
and. 22. c.

mat. 22. a.
Acts. 23.
Luk. 20. e.
Mat. 25. b.

But of he him any question. And he-
 sus answered and sayde, teachinge in
 the temple: how say the scribes that
 Christ is the sonne of David: for Da-
 uid him selfe inspired with the holpe
 of the ghost sayde: • The Lord sayde to my
 Lord, sit on my right hand til I make
 thine enemies thy foote stooles. David
 him selfe calleth him Lord: and howe
 is he then his sonner? And muche peo-
 ple heard him gladly. And he sayde
 vnto them in his doctrine: beware of
 the scribes, which loue to go in longe
 clothyng: and loue salutations in the
 market places, and the chiefe seates in
 the congregations, and the vppermost
 roomes at feastes: which deuour wi-
 dows houses, & vnder a pretence make
 long prayers. These shal receaue gre-
 ter damnation. And when Iesus sat
 ouer agaynst the treasure, he behelde
 howe the people put money into the
 treasury. And many that were rich,
 cast in muche. And there came a cer-
 tayne poore widowe, and she threwe
 in two mites, which make a farthing.
 And he called vnto him his disciples,
 and sayeth vnto them. Verely I saye
 vnto you, that this poore widowe hath
 cast more in, then all they whiche haue
 cast into the treasure, for they all dyd
 cast in of their superfluous: but she of
 her povertie, did cast in al that she had,
 in al her liuing.

The xij. Chapter.

And as he went out of the tem-
 ple, one of his disciples saide
 vnto him: Master see what
 stones, and what buildinges
 there are. And Iesus answered & saide
 vnto him: Seest thou these gret build-
 ings? I trow thou shalt not see one
 here vpon another, that shall not be
 throwen downe. And as he sat vpon
 mount Olives, ouer agaynst the tem-
 ple, Peter, and James, and Iohn, and
 Andrew, asked him secretly: tell vs,
 when shall these thinges be? And
 what is the signe, when al these thin-
 ges shal be fulfilled? And Iesus an-
 swered them, and began to say: • take

mat. 25. a
 Luk. 21. b
 For many shal come in my name, say-
 ing: I am Christe, and shall deceaue
 many. When ye shall heare of warres,
 and tidings of warres, be ye not trou-
 bled. For such thinges must nedes be.
 But the end is not yet. For there shal
 nation arise agaynst nation, and king-
 dome agaynst kingdom. And there
 shalbe earthquakes in al quarters, and
 famishment shal there be, and trou-
 bles. These are the beginninges of sor-
 rowes. • But take ye heede to poure
 selues. • For they shal bringe you vp
 to the counsels and into the synagogs,
 and ye shalbe beaten: yea, and shalbe
 brought before rulers and kinges for
 my sake, for a testimoniall vnto them.
 • And the Gospell must first be publi-
 shed amonge all nations. • But when
 they lede you and present you, take ye
 no thought, nether ymagine afozehand
 what ye shall say: but whatsoeuer is
 geuen you in the same houre, & speake.
 For it is not ye that speake, but the ho-
 ly ghost. The brother shal deliuer bp
 the brother to death, and the father the
 sonne: and the children shal rise a-
 gainst their fathers and mothers, and
 shal put them to death. And ye shal be
 hated of all men for my names sake.
 But whoso endureth vnto the end, the
 same shalbe saue. • Whosoener, when ye
 see the abhominacion of desolation
 (whereof is spoken by Danell the
 Prophet) stande where it ought not,
 let him that readeth vnderstande. • He
 let them that be in Ierde, flee to the
 mountaynes: And let him that is on
 the house toppe, not go downe into
 the house, neyther enter therein, to
 fetch any thinge oute of his house.
 And let him that is in the fildes, not
 turne backe agayne vnto the thinges
 whiche he lefeth behinde him, for to
 take his clothes with him. Woe shalbe
 then to them that are with childe, and
 to them that geue sucke in those dayes.
 But praye ye that your flighte be
 not in the winter. For there
 shalbe in those dayes suche tri-
 bulacio-
 Will, bulatio

John. 16
 mat. 10. b
 Luk. 21. c
 John. 16

mat. 24. b
 mat. 10. c

mat. 24. b
 Luk. 21. d
 Dan. 9. g

The Gospell of

tribulation, as was not from the beginning of creatures (which God created) vnto this time, nether shalbe. And except that the floode should shorten those dayes no fleshe should be saved. But for the elects sake, whom he hath chosen he hath shortened those dayes. And then, if any man say to you lo here is Christ: lo he is there, beleue not. For false Christs and false prophets shall rise, and shall shewe miracles and wonders, to deceaue yf it were possible, euen the elect. But take ye heed: behold, I haue shewed you al thinges before. • Whozoner, in those dayes after that tribulation, the sunne shall waxe darke, and the moone shall not geue her light, and the starres of heauen shal fall, and the powers which are in heauen shall moue: • And then shall they see the sonne of manne coming in the cloudes, with greate power and glorie. And then shall he sende his angels, and shall gather together his elect from the foure windes, from the ende of the earth, to the bittermost part of heauen.

mat. 24 b
Luk. 27 c

mat. 24 c
Ios. 2 c
Luk. 21 c

Dan. 7 c

mat. 24 d
Luk. 21 f

• D When his braunch is yet tender, and hath brought forth leaues, ye knowe that summer is nere. Sooe ye in like maner, when ye see these things come to passe: vnderstand, that he is nye at the doores. Wexelpe I saye vnto you that this generation shall not passe, till these things be done. Heauen & earth shall passe, but my wordes shall not passe. But of that day & time knoweth no man: no not the sunge which are in heauen: neyther the son himselfe saue the father onely. • Take heede, watche & pray, for ye knowe not when the time is. • As a man which is gone into a straunge country, and hath left his house and giuen his substance to his seruantes, and haue geuen them his worke, and commanded the porter to watche. Watche ye therefore, for ye knowe not when the master of the house will come: at euē, or at midnight whether at the cocke crowinge, or in the dawning: least if he come suddenly he finde you sleeping. And that I saye

mat. 24
Luk. 21 c
mat. 25 b
Luk. 19 b

vnto you, I say vnto all, watche.

The. xiiij. Chapter.

After two dayes was called y and the dayes of sorrowe. And the hye priestes and the scribes soughte howe they myght take him by craft, & put him to death. But they sayde: not in the least daye, least any busynesse arise amonge the people. • And whē he was at Bethania, in the house of Simō the Leper, euen as he sat at meate, then came a woman hauing an alabaster boxe of oymnt, called Marce, that was pure and costly: and she brake the boxe, & powred it vpon his head. And there were some that wer not content with in them selues, and sayde: what neede this waste of oymnt: for it might haue beene solde for more then thre hundred pence, and haue ben giuen vnto the poore. And they grudged agaynst her. And Iesus sayde: let her alone, why trouble ye her? she hath done a good worke on me. • For ye haue pooore with you alwayes: and whensoever ye will, ye may do them good: but me haue ye not alwayes. she hath done that she coulde: she com afoychand, to annoynt my bodye with buryinge. Wherefore I saye vnto you whersoeuer this Gospell shalbe preached throughout the whole worlde: this also that she hath done, shalbe remembered in remembrance of her. And Judas Iscariot, one of the twelve which was away vnto the hye priestes, to betray him vnto them. When they herd that, they were glad, and promised that they would geue him money. And he was grieved, how he might conveniently betraye him. • And the first day of the week (when they offered floure) his disciples sayde vnto him: wher wilt thou that we go and buye, that thou mayest eate the pascoure? And he sendeth forth two of his disciples, and sayeth vnto them: Go into the Citie, and there shall meet you a man bearyng a pithonall: followe him. And whithersoever he goeth in, say ye to the owners of the

house, the mayster sayeth: where is the
 ghest chamber, where I shall cate pas-
 souer with my disciples? And he wol
 shewe you a great parlour, paved and
 prepared, there make ready for vs. And
 his disciples went forth, and came in-
 to the cite, and founde as he had saide
 C vnto them: and they make ready the
 Passouer. And when it was now
 euentyde he came with the .xij. And as
 they late at bozde and did cate, Iesus
 sayde: verely I saye vnto you: one of
 you (that eateth with me) shall betray
 me. And they beganne to be sozpe, and
 to say to him one by one: is it I? And
 another said: is it I? He answered and
 saide vnto them: It is one of the .xij.
 euen he that dyppeth with me in the
 platter. The sonne of man truly goeth
 as it is wrytten of him: but wo to that
 man by whom the sonne of man is be-
 trayed. Good were it for that man, yf
 he had neuer bene bozne. And as
 they did cate, Iesus toke bread, and
 when he had geuen thanks he brake
 it, and gaue to them, and sayde. Take,
 eat, this is my body. And he toke the
 cup, and when he had geuen thanks,
 he toke it to them, & they all dranke of
 it, and he saide vnto them: This is my
 bloud of the newe testament, whiche
 is shed for many. Verely, I saye vnto
 you: I wil drinke no moze of the fruit
 of the vine, vntill that daye, that I
 drinke it newe in the kyngdome of
 God. And when they had said grace,
 they went out to mount Oliuet. And
 Iesus sayeth vnto them: All ye shalbe
 offended because of me this night. For
 it is wrytten: I will smite the she-
 pperde, and the sheepe shalbe scattered.
 But after that I am risen agayne, I
 will go into Galile before you. Peter
 sayde vnto him. And though all men
 be offended, yet wil not I. And Iesus
 sayeth vnto him: Verely I saye vnto
 the, that this day, euen in this night
 before the cocke crow twice, thou shalt
 denye me thre tyms. But he spake
 more vehemently: No, yf I should
 dye with thee, I will not denye thee.
 Likewise also sayde they all. And
 they came into a place which was na-

med Bethsemany. And he saith to his
 disciples: Sit ye here whil I go aside
 and praye. And he taketh with him,
 Peter and James & John, and began
 to wepe abashed, and to be in an ago-
 ny, and saith vnto them: My scule is
 heavy, eue vnto the death, tary ye here
 and watch. And he went forth a lytle
 and fell downe flat on the ground, and
 prayed that yf it were possible, the
 houre mighte passe from him. And he
 sayde: Abba father, all thinges are
 possible vnto thee, take away this cup
 from me. Neuerthelesse, not that I
 will: but that thou wilt be done. And
 he came and founde them sleeping, and
 saith to Peter: Simon, sleepest thou?
 Couldst not thou watch one houre?
 Watch ye, and praye, least ye enter into
 temptation, the spirit truly is ready,
 but the fleshe is weake. And agayne
 he went asyde, and prayde, and spake
 the same wordes. And he returned,
 and founde them a slepe agayne. For
 their eyes were heauie: neyther wilt
 they what to aunswere him. And he
 came the thirde time, and sayde vnto
 them, slepe henceforth, and take your
 ease, it is ynough. The houre is come,
 beholde the sonne of man is betrayed
 into the handes of sinners. Ryse vp,
 let vs go. Lo he that betrayeth me, is
 at hand. And immediatly whyle he
 yet spake, cometh Judas (whiche
 was one of the twelue) and with him
 a great number of people with swer-
 des and staves from the hye Pryests
 and Scribes and elders. And he that
 betrayed him, had geuen them a ge-
 nerrail token, saying: whosoener I
 do kisse, that same is he: take him and
 leade him away warily. And as sone
 as he was come, he goeth straighte
 waye to him, and sayeth vnto him.
 Gualter, Gualter, and kissed him. And
 they layde their handes on him, and
 toke him. And one of them that stode
 by, dycke out a swerde, and smote a
 feruaunt of the hye Pryests, and cut of
 his eare. And Iesus answered & saide
 vnto them: ye be come out as vnto a
 thefe with swerdes & with staves, for
 to take me, I was dayly with you in
 D, iii, the

mat. 26 d

Iohn. 12

mat. 26 d

Luk. 22 d

mat. 26 d

mat. 26 e

Luk. 22 e

mat. 26 e

Luk. 22 e

The Gospell of

the temple, teaching, and ye toke not
me: but these things came to passe, that
the Scriptures shoulde be fulfilled.
mat. 26. f. And they all forsoke him, and ranne
Ioh. 18 b awaye. And there folowed him a cer-
taine yong man, clothed in linnen bys
the bare, & the yong men caught him,
and he lefte his linnen garment, and
mat. 26. f. fled from them naked. And they led
Ioh. 22. f. Iesus away to the hyest Priest of al,
Iohn. 18. f. with him came all the hye Priestes
and the elders, and the Scribes. And
Peter folowed him a greate waye of
(cuen till he was come into the palace
of the hye priest) and he sate with the
seruantes, and warmed him self at the
mat. 26. f. fire. And the hye priestes and all the
counsell sought for witnesse agaynst
Iesu, to put him to deatch, and founde
none: For many bare false witness a-
gainst him, but their witnesss agreed
not together. And there arose certayne
and brought false witness against him
mat. 26. f. saying: We heard him saye: I will
Iohn. 20 destroy this temple that is made with
handes, and within thre daies I will
build another, made without handes.
But yet their witnesss agreed not
together. And the hye Priest stode
by amongst them, and asked Iesus
saying: answerest thou nothing? how
is it that these beare witness agaynst
thee? But he helde his peace, and an-
swered nothing. Agayne. the hyest
priest asked him, and sayde vnto him.
Art thou Christ the sonne of the bles-
mat. 26. f. sed? And Iesus sayde, I am. And ye
Ioh. 22. f. shal see the sonne of man sitting on the
Iohn. 6 g. righte hande of power, and comming
in the clouds of heauen. Then the hye
Priest rente his clothes, and sayde:
what neede we anye further witness-
ses? We haue hearde blasphemy, what
thinke ye? and they al condemned him
to be worthy of deatch. And some be-
ganne to spit at him, and to couer his
face, and to beate him with fistes, and
to say vnto him, Breaue: And the ser-
uantes boasted him on the face. And
as Peter was beneath in the palace ther
came one of the wenches of the hyest
mat. 26. f. Priestes: and when she sawe Peter
Ioh. 22. f. following him sette, she tolde thou thus

and sayest: Wouldest thou also wit
Iesus of Nazareth? And he denyed
saying: I know him not, neither doe
I what thou sayest. And he went out
into the porch, & the cocke crowe. And
a damosel (when she sawe him) began
agayne to saye to them that stode by:
this is one of them. And he denyed it
again. And anon after they that stode
by, sayde againe to Peter: surely thou
art one of them, for thou art of Galile,
and thy speache agreeth thereto. But
he beganne to curse, and to sweare,
saying: I know not this man of who
ye speake. And again. the cocke crew
and Peter rememberd the worde that
Iesus saide vnto him: before the cocke
crowe twice, thou shalt deny me thre
times. And he began to swerpe.

The .xx. Chapter.

And anon in the dawninge
the hye Priestes helde a
councell with the elders and
the Scribes, and the whole
congregation, and bounde Iesus, and
led him awaye, and deliuered him to
Pilate. And Pilate asked him: art thou
the king of the Jewes? And he an-
swered, and said vnto him: thou saiest
it. And the hye priestes accused him of
many thinges. So Pilate asked him
agayne, saying: Answerest thou no-
thing? Beholde, howe many thinges
they lay vnto thy charge. Iesus yet an-
swered nothing, so Pilate marvel-
led. At that least Pilate did deliuer
vnto the a prisoner: whomsoever they
would desire. And there was one that
was named Barrabas, whiche laye
bound with them for made insurrection
that had committed murder. And the
people called vnto him, & began to de-
sire him, & he wold do, according as he
had euer done vnto them. Pilate an-
swered them, saying: Will ye that I let
loose vnto you the king of the Jewes? For
he knowe, that the hye Priestes had
deliuered him of enny. But the hye
Priestes moued the people, that he
should rather deliuer Barrabas vnto
them. Pilate answered agayne, say-
ing: What will ye then that I let
loose?

I do vnto him, whom ye call the king
 of the Iewes: And they cried again:
 crucifie him. Pilate sayde vnto them:
 what euill hath he don. And they cried
 the more feruently. Crucify him. And
 so Pilate willing to content the peo-
 ple, • let Ioseph Barabbas vnto the, & de-
 livered by Iesus (whē they had scur-
 ged him) for to be crucified. And the
 souldiers leade him awaye into the
 common hall, and called together the
 whole multitude, & they clothed him
 with purple, & they platted a crown of
 thornes, and crowned him with that, and
 began to salute him: Hail king of the
 Iewes. And they smote him on the
 head with a reede, & did spit vpon him
 and bowed their knees, and worship-
 ped him. And when they had mocked
 him, they tooke the purple off him, and
 put his own clothes on him, & led him
 out, to crucifie him. • And they cōpel-
 led one that passed by called Simon of
 Cyrene (the father of Alexander and
 Rufus) which came out of the fielde,
 to beare his crosse. • And they brought
 him to a place named Golgotha (which
 is, as a man interprete it, the place of
 dead mens sculles) and they gaue him
 to drinke, wine mingled with mirre,
 but he receaued it not. And when they
 had crucified him, they parted his gar-
 ments, casting lottes vpon them,
 what euery man shoulde take. And it
 was about the thirde houre, & they cru-
 cified him. And the tytle of his cause
 was written: The king of the Iewes.
 • And they crucified with him two
 theues: the one on the right hand, & the
 other on his left. And the scripture
 was fulfilled which sayeth: • he was
 counted among the wicked. • And they
 that went by, rayled on him: wagging
 their heades, & saying: A wretch, thou
 that destroyest the temple, & buildest it
 in three dayes: saue thy selfe, and come
 downe from the crosse. Likewise also
 mocked him the hye priestes among the
 Iewes with the scribes and sayde, he
 saved other men, him selfe he cannot
 save. Let Christ the kinge of Israell
 descend nowe from the crosse, that we
 may see and beleue. And they that were
 crucified with him checked him also.
 • And when the sixt houre was come,
 darkness arose ouer all the earth, vntill
 the ninth houre. And at the nynthe
 houre Iesus cried with a loude voyce
 saying: Eli, Eli, lama zababani,
 which is (if one interprete it) • My
 God, my god, why hast thou forsaken
 me? And some of them that stood by,
 when they heard that, sayd: beholde, he
 calleth for Helias. • And one ran, and
 filled a sponge full of vineger, and put
 it on a reede, and gaue him to drinke,
 saying: let him alone, let vs see whether
 Helias will come and take him downe.
 But Iesus cryed with a loude voyce,
 and gaue vp the ghost. • And the bayle
 of the temple did rente in two peeces,
 from the toppe to the bottome. • And
 when the Centurio (which stood befoze
 him) saw that he so cried, and gaue vp
 the ghost, he said: truly this man was
 the sonne of God. • There were also
 women a good way off, beholding him
 amonge whom was Mary Magda-
 lene, and Mary the mother of James
 the little, and of Ioseph, & Mary Sa-
 loue. • which also when he was in
 Galile had folowed him & ministered
 vnto him, & many other womē, which
 came by him vnto Ierusalem. And
 nowe when the euen was come (be-
 cause it was the day of preparing that
 goeth befoze the Sabbath) • Ioseph
 of the citie of Ramathia, a noble coun-
 seller which also looked for the kinge-
 dome of God, came, and went in boldly
 vnto Pilate, and begged of him the bo-
 dye of Iesu. And Pilate marueyled,
 that he was alreadye dead, and called
 vnto him the Centurio, and asked of
 him, whether he had bene any while
 dead. And when he knewe the truth
 of the Centurio, he gaue the body to
 Ioseph. And he bought a linnen cloth,
 and tooke him downe, and wadded
 him in the linnen cloth, and laid him
 in a sepulchre, that was hewen out of
 the rock, & and rolled a stone befoze the
 dooze of the sepulchre. And Marye
 Magdalen and Mary Ioseph beheld
 where he was layde.

The xvi. Chapter.

D. liii.

And

The Gospell of

And when the Sabbath was past, Marye Magdalene, and Marye Jacob, and Salome, brought sweete oboles, that they might come, and annointe him. And earlie in the morning, the first daye of the Sabbath, they came vnto the Sepulchre, when the sunne was risen. And they sayde amonge themselves: who shall rolle awayne the stone from the doore of the Sepulchre? And when they looked, they sawe how that the stone was rolled awayne, for it was a very great one. And they went into the sepulchre, and sawe a ponge man sitting on the right syde, cloathed in a longe whyte garmente, and they were afrayde. And he sayth vnto the, be not afrayd: ye seeke Iesus of Nazareth, which was crucified. He is risen, he is not here. Behold, the place where they had put him. But go your waye, and tell his disciples, and Peter, that he goeth before you into Galile: there shall ye see him, as he sayd vnto you. And they went out quickly, and fled from the sepulchre. For they trembled and were amased. Whether sayde they any thing to anye man, for they were afrayde. And whē Iesus was risen early the first day after the Sabbath, he appeared first to Marye Magdalene, out of whom he had cast seven devils. And she went, and told the that were with him, as they mourned and wept. And they, whē they heard that he was alive, and had appered vnto her, beleued it not. After that appered he vnto two of them in a straunge figure, as they walked, and went into a countrey. And they went and told it to the remnant. And they beleued not these also. And afterwarde he appeared vnto the eleven as they satte at meat, and cast in their teeth their vnbeliefe, and hardnes of heart: because they beleued not them which had sene that he was risen agayne from the deade. And he sayde vnto them: Go ye into all the world, and preache the Gospell to all creatures, he that beleueth and is baptized, shall be saved. But he that belueth not, shall be damned. And these

mat. 28. a
Luk. 24. a
Joh. 20. b

mat. 28. b
Luk. 24. a

mat. 28. a
Luk. 24. c

Luk. 24. b

mat. 28. d

tokens shall folowe them that beleue. In my name they shall caste out devils, they shall speake with newe tongues, they shall drinke anye deadly thing, it shall not hurte them. They shall lay their hands on the sicke, and they shall recover. So then, when the Lord had spoken vnto them, he was receaved into heauen, & is on the right hande of God. And they went forth, and preached every where: the Lord working with them, and confirming the worde with miracles folowing.

The ende of the Gospell of
Saint Marke.

The Gospell of Saint Luke.

For as muche as manye haue taken in hande, to set forth the declaration of those thinges, whiche are mooste surely to be beleued amonge vs, euen as they deliuered them vnto vs, which from the beginning sawe them with their eyes, and were ministers of the thinges that they declared: I determined also as sone as I had searched out diligently all thinges from the beginning, that then I would write vnto thee good Theophilus, & thou mightest knowe the certainty of those thinges wherof thou hast bene informed.

The firste Chapter.



There was in the dayes of Herode the King of Iurpe a certayne Priest named Zacharias, of the course of Abia. And his wyfe was of the daughters of Aaron: and her name was Elizabeth: they were both righteous before God, and walked in all the lawes and commandments of

the Lord, that no man could find fault with them. And they had no child, because that Elizabeth was barren, and they bothe now well stricken in age. And it came to passe, that when Zachary executed the Priestes office before God, as his course came (according to the custome of the Priestes office) his lot fell to burne incense: And he went into the temple of the Lord, and the whole multitude of the people were without in prayer, while the incense was a burning. And there appeared vnto him an angel of the Lord standing on the right syde of the altar of incense. And when Zacharias sawe him, he was abashed, and feare came on him. But the angel said vnto him: feare not Zachary, for thy prayer is heard. And thy wife Elizabeth shall beare thee a sonne, and thou shalt call his name John, & thou shalt haue ioye and gladnes, and manye shall reioyce at his birth. For he shall be great in the sight of the Lord, & shall neither drinke wine nor stronge drinke. And he shall be filled with the holpe of Ghost, euen from his mothers wombe: and many of the children of Israel shall tourne to their Lord God. And he shall go before him in the spirite and power of Elias, to turne the heartes of the fathers to the children, and the disobedient to the wisdomes of the iust men, to make ready a perfecte people for the Lord. And Zacharias said vnto the angel: by what token shall I knowe this? For I am olde, and my wife well stricken in yeares. And the angel answered, and sayd vnto him. I am Gabriell, that stande in the presence of God, and am sent to speake vnto thee: & to shew thee these glad tidings. And behold, it shall come to passe, that thou shalt be done and not be hable to speake, vntill the daye that these thinges be perfourmed, because thou beliest not my wordes which shall be fulfilled in their season. And the people waited for Zacharias, and marailed that he tarried in the temple. And when he came out, he coulde not speake vnto them. And they per-

ceived that he had seene a vision in the temple. And he beckened vnto them, and remayned speechlesse. And it fortuned, that as soone as the dayes of his office were out, he departed into his owne house. And after those dayes, his wife Elizabeth conceived, and hid her selfe fure monethes, saying: My wife hath God dealt with me, in the dayes wherein he hath looked on me, to take from me my rebuke among men. And in the sixt moneth the angel Gabriell was sent from God vnto a citie of Galile, named Nazareth, to a virgin spoused to a manne whose name was Ioseph, of the house of David, and the virgins name was Mary. And the angel went in vnto her, and sayde. Haille full of grace, the Lord is with thee: blessed art thou amonge women. When she sawe him, she was abashed at his saying, & caste in her minde, what manner of salutation that shoulde be. And the angel sayde vnto her: feare not Mary: for thou hast found grace with God. Beholde: Thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Iesus. He shall be great & shall be called the sonne of the highest. And the Lord god shall geue vnto him the seate of his father David, and he shall regne ouer the house of Jacob for ever, and of his kingdome there shall be none ende. Then sayde Mary vnto the angel: Howe shall this be, seeinge I knowe not a man? And the angel answered, and said vnto her: The holy Ghost shall come vpon thee and the power of the highest shall ouershadowe thee. Therefore also that holy thing which shall be borne, shall be called the sonne of God. And behold, thy cosen Elizabeth, she hath also conceived a sonne in her age. And this is her sixt moneth, which was called barren: for with God shall nothinge be impossible. And Mary sayd: beholde the handmaiden of the Lord, be it vnto me according to thy worde. And the angel departed from her. And Mary arose in those dayes, and went into the mountaines with haste.

Elap. 7. c.
Mat. 1. b.
Luke. 2. c.

Elap. 9 b.
Dant. 7 b.
Mich. 4 f.
D

Zach. 8. b.
mat. 19. a.
mar. 10. b.
Luk. 18. a.

The Gospell of

into the Citie of Ierulyme, and entred into the house of Zacharye; and saluted Elizabeth. And it fortuned; that when Elizabeth heard the salutation of Mary, the babe sprang in her wombe. And Elizabeth was filled with the holy ghost, and cried with a loud voice and sayde: Blessed arte thou amonge women, and blessed is the fruite of thy wombe. And whence happened this to me, that the mother of my Lord should come to me? For lo, as soone as the voyce of thy salutation sounded in mine eares, the babe sprang in my wombe for ioye. And blessed art thou that hast beleued: for those thinges shalbe performed, which were tolde thee from the Lord. And Marye said:

Elay. 16

My soule magnifieth the Lord. And my spirite hath reioyced in God my saviour. For he hath looked on the lowe degree of his handmayden: for lo, nowe from henceforth shal al generations call me blessed. Because he that is mighty, hath done to me grrat thinges, and holpe is his name. And his mercy is on them that feare him, from generatio to generation. He hath shewed strength with his arme, he hath scattered them that are proude in the ymagination of their heart. He hath putte downe the mighty from their seates, and exalted them of low degree. He hath filled the hungry with good thinges: and sent away the riche emptye. He hath helped his seruant Israel, in remembraunce of his mercy.

1. Reg. 2

Eccle. 10

Gen. 22

• Euen as he promised to oure fathers Abraham, and to his seede for euer. And Marye abode with her aboute a thre moneth, and returned agayne to her own house. • Elizabethes time came that she should be deliuered, and she broughte forth a sonne. And her neighbours and her cosins heard howe the Lord had shewed great mercye vpon her, and they reioyced with her. And it fortuned that in the eyght day, they came to circuncise the child: and called his name Zacharias, after the name of his father. And his mother answered and sayd: not so, but he shalbe called John. And they made signes

Gen. 17.

and. 21. a

Leu. 12. a

to his father, howe he woulde have him called. And he asked for writings Tables, and wrote, saying: his name is John. And they marvelled all. And his mouth was opened immediately, and his tongue also, and he spake, and praised God. And feare came on all that dwelt nre vnto this. And all these sayings were noised abroad throug out all the hill country of Iurpe: and all they that hearde them, laid them by in their hearts, saying: What manner of childe shall this be? And the hande of the Lord was with him. And his father Zacharias was filled with the holpe of God, and prophced saying: Blessed be the Lord God of Israel, for he hath visited and redeemed his people. And hath raised by an horn of saluation vnto vs, in the house of his seruant Dauid. Euen as he promised by the mouth of his holy prophets which were since the world beganne. That we should be saved from our enemies, and from the handes of al that hate vs. That he would deale mercifully with our fathers, and remember his holpe couenant. And that he would performe the othe, which he swore to our father Abraham, for to geue vs. That we deliuered oute of the handes of our enemyes, might serue him without feare, all the dayes of our life, in such holynes and righteousness as are accept before him. And thou childe shalt be called the Prophet of the hiest: for thou shalt go before the face of the Lord, to prepare his wayes: to geue knowledge of saluation vnto his people for the remission of sinnes. Throughe the tender mercye of oure God, whereby the day spring from on hye hath visited vs. To geue light to them that sit in darkenesse and in the shadowe of death, to guide our feete into the way of peace. And the childe grew and waxed stronge in spirite, and was in wilderness, till the day came, when he should shewe him selfe vnto the Israelites.

The .ij. Chapter.

And

AND it chanced in those dayes: that there wente oute a commaundement from Augustus the Emperoure, that all the worlde shoulde be taxed. And this taxing was the first, and executed when Syrius was lieutenante in Syria. And every man went unto his owne citie to be taxed. And Joseph also ascended from Galile, out of a citie calleth Nazareth, into Ierusalem: unto the citie of David, which is called Bethleem, because he was of the house and kynage of David, to be taxed. Mary his spoused wife, which was with child. And it fortuned that while they were there, her time was come that she should be deliuered. And she brought forth her first begotten sonne, & wrapped him in swaddling clothes, and laid him in a manger, because there was no roome for them in the inne. And there were in the same region of shepherdes, watching and keeping theyr flocke by night. And lo, the aungell of the Lord stode hard by them, and the brightnes of the Lord shone rounde about them, and they were sore afraid. And the aungell sayde vnto them: Be not afraide. For beholde, I bring you tidinges of great ioye, that shal come to all people: for vnto you is born this day in the citie of David, a Saviour which is Christ the Lord. And take this for a signe: ye shall finde the child wrapped in swaddling clothes, and laid in a manger. And straightwaie there was with the aungell a multitude of heauenly souldiers, prayeing God: and sayinge: Glorifye to God on hye, and peace on the earth, and vnto men a good will. And it fortuned, as soone as the aungells were gone away from them into heauen. The shepherdes sayde one to another: let vs go now euen vnto Bethleem: & see this thinge that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and founde Mary and Joseph and the babe layde in a manger. And when they had seene it, they published abroad the saye: which was told vnto the shepherdes.

And all they that heard it, wondered at those thinges which were tolde them of the shepherdes. But Mary kept all those sayinges, and pondered them in her heart. And the shepherdes returned, prayeing and lauding God for all the thinges that they had hearde and seene, euen as it was told vnto them. And when the eighth day was come that the childe shoulde be circumcised, his name was called Iesus: which was named of the aungell, because he was conceived in the wombe. And when the time of their purification (after the lawe of Moyses) was come, they brought him to Ierusalem, to present him to the Lord (as it is written in the lawe of the Lord: every manchild that first openeth the matrix, shalbe called holy to the Lord) and to offer (as it is sayde in the lawe of the Lord) a payre of turtle doves, or two younge pigeons. And beholde there was a manne in Ierusalem whose name was Simeon. And the same manne was iust and godlye, and looked for the consolation of Israel, and the holy Ghost was in him. And an answer hadde he receaved of the holy Ghoste, that he should not see death, excepte he first sawe the Lord Christ. And he came by inspiration into the temple. And when the father and mother broughte in the childe Iesus: to do for him after the custome of the lawe, then tooke he him vpe in his armes, and prayed God and sayde: Lord, now lettest thou thy seruante departe in peace, accordinge to thy promise. For mine eyes haue seene thy saluation: which thou hast prepared before the face of all people. A lighte to lighten the Gentiles, and the gloire of thy people Israel. And his father and mother marvelled at those thinges which were spoken of him. And Simeon blessed them and sayde vnto Mary his mother: Beholde, this childe is set to be the fall, and vprising agayne of manye in Israel: and for a signe which is opposed agaynste.

Gene. 17

mat. 1. c

luk. 1. c

D

Leu. 12. d

Ike. 1. d

Exod. 13

and. 22. d

Num. 8 c

Leu. 22. d

Actes. 13

Actes. 13

The Gospell of

And moreover, the sword shal pearce thy soule that the thoughts of many hearts may be opened. And there was a prophetesse, one Anna, the daughter of Phanuel of þe tribe of Issachar: which was of a great age, and had lived with an husbande. by. yerres from her virginittie. And she had bene a widowe about. iiii. score and. iiii. yeres, whiche departed not from the temple, but served God with fastinges and prayers night and daye. And she came forth the that same houre, and prayled the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they hadde performed all thinges accordinge to the lawe of the Lord, they returned into Galille, to their owne citie Nazareth. And the childe grew, and waxed stronge in spirite, and was filled with wisdom, and the grace of God was with him. And his father and mother went to Jerusalem euery yere. at the feaste of Easter. And when he was. xij. yere olde, they went by to Jerusalem after the custome of the feaste day. And when they had fulfilled the dayes: as they returned home, the childe Iesus abode stil in Jerusalem, and his father and mother knew not of it: but they supposinge him to haue bene in þe company, came a dayes tozneye, and sought him amonge theyr kinsfolke & acquaintance. And when they founde him not, they went backe agayne to Jerusalem, and sought him. And it fortuned that after thre dayes, they founde him in the temple sitting in the midde of the doctoures, hearinge them, and posing them. And all that hearde him, were astonied at his understandinge and answers. And when they sawe him, they marvelled. And his mother sayde vnto him: sonne, why hast thou thus dealede with vs? Beholde, thy father and I haue sought thee, sorrowinge. And he sayde vnto them: howe is it that ye sought me? wist ye not, that I muste go aboute my fathers busines? And they vnderstoode not that sayinge whiche he spake vnto them. And he

went downe with them, and came to Nazareth, & was obedient vnto them. But his mother kepte all these sayings together in her heart. And Iesus prospered in wisdom and age, and in fauour with God and men. &

The. iij. Chapter.

In the sixtenth yere of the reigne of Tiberius the Emperour, Pontius Pilate bringe lieutenante of Iewrye, and Herode beinge Tetrarch of Galille, and his brother Phillippe Tetrarch of Iturea, and of the region of the Tracotites, and Lisanius the Tetrarch of Iudye (when Anna and Cayphas were the hye priestes) the word of the Lord came vnto John the sonne of Zacharias in the wilderness. And he came into al the coastes about Iordan preaching. the baptisme of repentance for the remission of sinnes, as it is written in the booke of the wordes of Ihesus the Prophet, sayinge: The voyce of a cryer in the wilderness: prepare ye the way of the Lord, make his pathes straight. Euery valley shalbe filled, and euery mountayne and hill shalbe brought to low. And thinges that be crooked, shalbe made straight: & the rougher wayes shalbe made playne, and all fleshe shall see the saluation of God. Then said he vnto þe people, that were come forth to be baptised of him. O ye generatio of vipers, who hath taught you to flee from the wrath to come? Bring forth therfore due frutes of repentance, and begin not to saye within your selues: we haue Abraham to oure father. For I saye vnto you: God is able of these stonies to raike by children vnto Abraham. Now also is the axe laid vnto þe trees rote: euery tree therfore which bringeth not forth good fruite is hewen downe, and cast into the fire. And the people asked him, saying: what shall we do then? He answered and sayeth vnto them: He that hath two coats: let him part with him that hath none, and he that hath meat, let him do like wise. Then came þe publicans also to be baptised,

1. Reg. 2

Exo. 12
23. b. 34
Leu. 23

Mat. 7. b
and. 13. b
Mat. 1. c
Luk. 4. c

Luke. 9. c
and. 18. c

and sayd vnto him: What shal we do? And he said vnto them: require no more, then that which is appointed vnto you. The souldiers likewise demanded of him, saying: & what shal we do? And he sayd vnto the: hurt no man: neither trouble any man wrongfully: and be content with your wages. As the people were in a doubt, and all men mused in their heartes at John, whether he were very Christ. John answered and said vnto them al: • I baptise you with water, but one stronger then I shal come after me, whose shoe latchet I am not worthy to vnloose: he shall baptise you with the holpe ghost and with fire: • which hath his fanne in his hande, and wil purge his flour and gather & cozne into his barn: but the chaffe will he burne with fire that neuer shalbe quenched. And many other things in his exhortatiō preached he vnto the people. • The Herode & tetrarch (when he was rebuked of him for Herodias his brother Philips wife, and for the euilles whiche Herode had added this aboue all, and layed John in prison. And it fortuned that when all the people receaued baptisme (and when Iesus was baptised and did pray) the heauen was opened, and the holy ghost came down in a bodely shape like a doue vpon him, and a voice came from heauen, whiche sayde: • Thou art my beloued sonne, in thee do I delite. And Iesus himselfe beganne to be about thirtie yere of age, so that he was supposed to be the son of Joseph, whiche was the sonne of Heli, which was the son of Mathat, which was the sonne of Leui, which was the sonne of Melchi, which was the sonne of Ianna, whiche was the sonne of Joseph, which was the son of Matathias, which was the sonne of Amos, which was & sonne of Naum, whiche was the sonne of Heli: whiche was the sonne of Ragge, which was the son of Maath, whiche was the sonne of Matathias, whiche was the sonne of Hemei: which was the sonne of Joseph, which was the sonne of Iuda, which was the son of

Ioanna: which was the son of Reba: which was the sonne of Jojobabell, which was the sonne of Salathiel, which was the sonne of Neri, which was the sonne of Melchi, which was the sonne of Addi, which was the sonne of Cosam, which was the son of Helmadan, which was the sonne of Hir, whiche was the sonne of Ieso, whiche was the sonne of Helizer, which was the son of Iozam, which was the son of Martha, which was the sonne of Leui, which was the son of Simcon, whiche was the sonne of Iuda, which was the son of Ioseph, which was the sonne of Iona, which was the sonne of Melachim, whiche was the son of Melcha, which was the sonne of Menan, which was the sonne of Mathatha, whiche was the son of Nathan, which was the sonne of Dauid, which was the son of Jesse which was the sonne of Dbed, which was the sonne of Boos, which was the sonne of Salmon, which was the son of Maallan, which was the sonne of Aminadab, which was the sonne of Aron, which was the sonne of Eron, which was the son of Phares, which was the sonne of Iuda, which was the sonne of Iacob, which was the sonne of Isaac, which was the sonne of Abraham, which was the sonne of Charra, whiche was the sonne of Nachor, which was the son of Saruch, which was the sonne of Ragan, which was the son of Phalec, which was & son of Heber, which was the son of Sala, which was & son of Canan, which was the son of Erpharar, which was the sonne of Sem, which was the sonne of Noe: whiche was the sonne of Lamech, whiche was the sonne of Methusala, which was the sonne of Enoch, which was the sonne of Iareth, whiche was the sonne of Malaleel, whiche was the sonne of Eaynan, which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

The Gospell of

Mat. 4. a
Mar. 1. b

Dan. 8. a

Mat. 4. a

Deu. 6. c

and. 10. d

Mat. 4. b

Isal. 2. 1

Mat. 4. a

Deu. 6. c

Mat. 4. b

mat. 13. g

Mat. 6. a

Ed. 8. b

Jesus being full of the holie
ghost, returned from Iordan
and was led by the spirite
into wilderness, and was .xl.
dayes tempted of the deuill. And in
those dayes did he eate nothinge. And
when they were ended, he afterwarde
hungred. And the deuill sayde vnto
him: if thou be the sonne of God com=
maund this stone that it be bread. And
Jesus answered him sayinge: It is
written, a man shall not liue by breade
only, but by euery word of God. And
the deuill tooke him into an hie moun=
taine, and shewed him all the king=
doms of the world, euen in the twink=
ling of an eye. And the deuill said vnto
him, all this power will I geue thee
euery whit, and the glory of them: for
they are deliuered vnto me, and to
whosoener I will, I geue it. If thou
therfore wilt fall downe before me and
worshippe me, they shalbe all thine.
Jesus answered and sayde vnto him
hence from me Satan. For it is writ=
ten. Thou shalt worship the Lord thy
God, and him onely shalt thou serue.
And he carped him to Ierusalem, and
set him on a pinnacle of the temple, and
sayde vnto him: If thou be the sonne
of God, cast thy selfe down fro hence.
For it is written: he shall geue his
Angels charge ouer thee, to kepe thee,
and in their handes they shall beare
thee vp, that thou dash not thy foote
against a stone: and Jesus answered
and sayde vnto him, it is sayde: thou
shalt not tempte the Lord thy God.
And as sone as at the temptation was
ended, the deuill departed from him
for a season. And Jesus returned by
the power of the spirite, into Galile,
and there went a fame of him throug=
hout all the region. And he taught in
their sinagoges and was commended
of all men. And he came to Nazareth
where he was nourished, and (as his
custome was) he went into the sin=
agoge on the Saboth day, and stode by
fast to rede. And there was deliuered
vnto him the booke of the Prophete
Esaias. And whē he had opened the
booke, he founde the place where it

was written. The spirite of the Lord
was vpon me, because he hath anointed
me, to preache the Gospell to the poore:
he hath sent me: to heale the broken heart=
ed, to preache deliuerance to the cap=
tiue, and sight to the blinde: freely to
set at libertie them that are bound, and
to preache the acceptable yeare of the
Lord. And he closed the booke, and
gaue it agayne to the minister, and sat
downe. And the eyes of all them that
were in the sinagoge were fastened on
him. And he began to saye vnto them:
this daye is this scripture fulfilled in
your eares. And all bare him witnes,
and wondred at the gracious wordes
which proceeded out of his mouth. And
they sayde: Is not this Iosephs sonne?
And he sayd vnto them: Ye wil
utterly saye vnto me this Proverbe:
Whisition, heale thy selfe. Wharfor
er we haue heard done in Capernaum,
do thou same likewise here in thine owne
countrey. And he sayd: Verily I saye
vnto you: No prophete is accepted
in his owne countrey. But I tell you
of a trueth: manye widowes were
in Israel in the dayes of Helias
when heauen was shutte thre yeres
and sixe monethes, whē great fami=
ment was throughout all the land,
and into none of them was Helias
sent, saue into Sarepta besides And
vnto a woman that was a widow.
And many lepers were in Israel in
the tyme of Helieus the prophet: and
none of them was cleansed, sauinge
Naaman the Syrian. And all they in
the sinagoge (when they herd these
thinges) were filled with wrath and
rose vp, and thurst him out of the si=
tye, and led him euen vnto the edge of
the hill (wherein their citie was build):
that they mighte cāke him downe
headlinge. But he departed, and went
his way euen throughe the middes of
them. And came downe to Capernaum,
(a Citie of Galile) and there
taught they on the Saboth day. And
they were astonied at his doctrine: for
his preaching was w power. And in
the sinagoge ther was a man which had
an vnclane spirit of a deuill, and cried

With a loud voice, saying: let me alone, what haste thou to do with vs, thou Jesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euen the holy of God. And Jesus rebuked him, saying: hold thy peace, & come out of him. And when the deuill had throwen him in the middes, he came out of him, and hurte him not. And feare came on them all, and they spake among themselves saying: what manner of thing is this? For with authority and power he commaundeth the foule spiritues, and they come out. And the fame of him was spred abroad thorowout every place of the countrey rounde aboute. ¶ And when he was risen by and come out of the synagoge he entred into Simons house. And Simons mother in lawe was taken with a great feuer, and they made intercession to him for her. And he stood ouer her, and rebuked the feuer, and the feuer left her. And immediatly she arose, and ministred vnto them. When the sunne was downe, all they that had sicke, taken with diuers diseases, brought them vnto him: and he layde his handes on euery of them, and healed them. ¶ And deuilles also came oute of manye, crying and saying: thou arte Christus the sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Christ. As sone as it was daye, he departed, and went into a deserte place, and the people sought him and came to him, and kept him that he shoulde not departe from them. And he sayd vnto them: I must preache the kingdome of God to other cities also. ¶ For therfore am I sente. And he preached in the synagoges of Galile.

¶ The .v. Chapter.

¶ It came to passe that (when the people pleased vppon him to heare the worde of God) he shode by the lake of Genesareth; and sawe two shippes stand

by the lake syde, but the fischermen were gone out of them, and were washing their nettes. And he entred into one of the shippes, (whiche pertayned to Simon,) and prayed him that he would thrust out a little from the lande. And he sat downe, & taught the people out of the shippe. When he hadde lest speaking, he sayde vnto Simon: Launche out into the depe, and let flippe your nettes to make a draught. And Simon answered and sayde vnto him: Master, we haue laboured all night, and haue taken nothing. Neuertheles, at thy commaundement I will loose forth the nette. And when they hadde this done, they inclosed a great multitude of fshes. But their nette brake, and they beckened to their felowes (whiche were in the other shippe) that they shoulde come, and helpe them. And they came, and fylled bothe the shippes that they soncke agayne. When Simon Peter sawe this, he fell downe at Jesus knees, saying: Lord go from me, for I am a sinfull man. For he was alyned, and all that were with him, at the draughte of fshes, whiche they had taken: and so was also James and John & sonnes of Zebede, which were parteners with Symon. And Jesus sayde vnto Symon: feare not, from henceforth thou shalt catch men. And they brought the shippes to land, and forsoke all, and folowed him. ¶ Mat. 4. d. ¶ And it fortuneth that when he was in a certayne citie: Behold, there was a man ful of leprosie, and when he had spped Jesus, he fell flatte on his face, and besought him, saying: Lord if thou wilt thou canst make me cleane. And he stretched forth his hande, and touched him, saying: I will, be thou cleane. And immediatly the leprosie departed from him. And he charged him that he should tell no man: but go (sayth he) and shewe thy selfe to the priest, and offer for thy cleansing according as Moyses commaunded for a witness vnto them. But so much the more went there a fame abrode of him, & much people.

Leuit. 14. d.

The Gospell of

people come together to heare, and to be healed of him fro their infirmities. And he kept him out of the way in the wilderness, and gaue him selfe to prayer. **Mat. 9. a** And it happened on a certayne daye that he taught, and there sate the Phariseis and doctours of the lawe, which were come out of al the townes of Galile and Iewry, and Ierusalem. And the power of the Lord was present, to heale the. And behold, me brought in a bed, a man which was take with a palsey, & they sought meanes to bring him in, and to lay him befoze him. And when they couide not fynde on what syde they might bring him in (because of the ptease) they went vpon the top of the house and let him downe thro the tilinge, bed and all, euen in the myddes befoze Iesus. When he sawe their faith he said vnto him: man thy synnes are forgiven thee. And the Scribes & the Phariseis began to thinke, saying: what felowse is this, which speaketh blasphemie? who can forgive synnes but God only? But when Iesus perceived their thoughtes, he answered, and saide vnto them: what thinke ye in your hertes: whether is it easer to saye, thy synnes be forgiven thee, or to say, rise vp, and walke? But that ye may know that the sonne of man hath power to forgive synnes on earth, he saide vnto the sicke of the palsey: I say vnto thee: arise, take vp thy bed, and go vnto thy house. And immediatly he rose vp befoze them, and toke vp his bed (whereon he laye) and departed to his owne house praysing God. And they were all amazed, and they gaue the glory vnto god. And were filled with feare, saying: we haue seene straunge thinges to daye. **Mat. 9. a** And after this, he went forth, and saue a Publican named Leuy, sitting at the receipt of custom, and he said vnto him: folow me. And he left all, and rose vp, and folowed him: And Leuy made him a great feaste in his owne house. And there was a great compaignie of Publicans and of other that sate at meate with them. And the scribes and Pharisees murmured agaynst his disciples, say-

inge: why do ye eate and drinke with Publicans and sinners? And Iesus answered and sayd vnto them: They that are whole nede not the Physicion: but they that are sicke. I came not to cal the righteous, but sinners to repentance. And they said vnto him: why do the disciples of Iohn fast often, and pray, and the disciples of the Pharisees also: but thine eate and drinke? He sayde vnto them: Can ye make the children of the wedding faste while the bridegrome is with them? The dayes will come, when the bridegrome also shall be taken awaye from them: then shall they faste in those dayes. He spake also vnto them a similitude. No man putteth a peece of a new garment, into an olde besture, for yf he do, then breaketh he the newe, and the peece that was taken out of the newe agreeth not with the olde. And no man putteth newe wine into olde bottels. For yf he do, the newe wine will burst the bottels and runne out it selfe, and the bottels shall perishe. But newe wine must be put into newe bottels, & both are preserued. No man also that bindeth olde wine, straight waye can a waye with newe: for he sayth the olde is better.

The vi. Chapter.

It happened anone after printippall Sabbath, that he went thowse the corne fielde: and his Disciples plucked the eares of corne, and did eate, and rubbed them in their handes. And certayne of the Pharisees said vnto them: why do ye that which is not lawfull to do on the Sabbath daies? And Iesus answered them, and sayd: Have ye not red what Dauid did, when he him selfe was an hongred, and they which were with him: howe he went into the house of God, and didde take and eat the shew-bread, and gaue also to them that were with him: which are not lawfull to eate, but for the priestes onely? And he said vnto them: The sonne of man is Lord also of the Sabbath daye. And it fortuned in another

another Sabbath day, that he entred into the Synagoge, and taught. And there was a man, whose right hand was dried vp. And the Scribes and Phariseis watched him, whether he would heale on þe Sabbath day, that they might finde howe to accule him. But he knew their thoughtes, & saide to þe man that had the withered hand: Rise vp, and stande forth in the midst. And he arose & stode forth. Then sayde Iesus vnto them: I will aske you a question: whether is it lawfull on the Sabbath daies to do good, or to do euil: to saue ones life, or to destroye it? And he beheld them all in compasse and said vnto the man: stretch forth thy hande. And he didde so: and his hande was restoyed againe as hole as the other. And they were filled with madnesse, and communed together amonge them selues what they might do to Iesu. And it fortuned in those daies, that he went out into a mountaine for to praye, and continued all night in prayer to God. And alsoone it was day, he called his disciples, and of them he chose. xij. whom also he called Apostles. Simon whom he named also Peter, and Andrew his brother, James and John, Philip, and Bartholomeu, Mathew, and Thomas, James the son of Alphaeus, and Simon which is called Zelotes, and Judas James sonne, and Judas Icarior, the same that was the traitour. And he cam downe with the, and stode in the plaine felde, and the company of his disciples. and a great multitude of people (out of al Iewry and Ierusalem, and from the sea coast of Tyre and Sidon) whiche came to heare him, and to be healed of their diseases, & they that were vexed with unclean spirittes, and they were healed. And all the people pleased to touche him, for there went vertue out of him and healed them all. And he lifte vp his eyes vpon the disciples, and saide: Blessed be ye poore, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be satisfied. Blessed are ye that wepe now, for

ye shall laughe. Blessed shall ye be when men hate you, and shunne you out of their company, and talke on you, and abhorre youre names as an euill thinge, for the son of mans sake. Reioyce ye in that day, & be glad: for behold, your reward is great in heauen. For thus did their fathers vnto the prophets. But wo vnto you that are riche: for ye haue your consolatio. wo vnto you that are full, for ye shal hunger. wo vnto you that now laughe: for ye shal waile and wepe. wo vnto you when all men praise you: for so didde their fathers to þe false prophets. But I saye vnto you which heare: loue your enemies. Do good to the which hate you. Blesse them that curse you. And pray for them which wrongfully trouble you. And vnto him that smiteth thee on the one cheeke, offer also the other. And him that taketh away thy gowne, forbide not to take thy cote also. Geue to euery man that asketh of thee. And of him that taketh away thy goods, aske them not again. And as ye would þe men shoulde do to you, do ye also to the likewise. And ye loue them whiche loue you, what thank haue ye? For sinners also loue their louers. And if ye doo good for them which doo good for you, what thanke haue ye? For sinners also doo euen the same. And if ye lend to them of who ye hope to receiue, what thank haue ye? for sinners also lende to sinners, to receiue such like againe. But loue ye your enemies, and do good, and lend, loking for nothing again: & your reward shalbe great, and ye shalbe the children of the heist: for he is kind vnto the vnkinde and to the euill. Be ye therfore mercifull, as youre father also is mercifull. Judge not, and ye shall not be iudged. Condemne not, & ye shall not be condemed. For geue, & ye shalbe forgiven: Geue, & it shall be geuen vnto you, good measure & pressed down, & shaken together, and running ouer shal me geue into your bowles. For with the same measure that ye mete wal, shall other men mete to you againe. And he put forth a si-

Amo. 6. a

Mat. 5. f

Mat. 7. b

Ecc. 3. 1 b

Ecc. 4. c

Mar. 5. g

Mat. 7. a

P 20. 12 d

Mat. 7. a

Mar. 5. c

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mat. 15 b willsude vnto them: • Can the blinde
mat. 10 c heade the blinde? Do they not both fall
Job. 23 g into the ditch? • The Disciple is not
f above his master. Every man shall be

Mat. 7. a perfect, euen as his master is. • Why
seest thou a moate in thy brothers eye,
but considerest not the beame? is in
thine owne eye? Either howe canst
thou say to thy brother: Brother, let
me put out the moate that is in thyne
eye, whyle thou seest not the beame that
is in thine owne eye. Thou hypocrite,
cast out the beame out of thine owne
eye first, and then shalt thou see perspi-
cily, to pull out the moate that is in thy
mat. 12. c brothers eye. • For it is not a good

tree, that bringeth forth euill fruite:
neither is that an euill tree, that bring-
eth forth good fruite. For euery tree
is knowen by his fruite. For of thez-
nes do not men gather figges, noz of
bulbes gather they grapes. A good
man out of a good treasure of his
heart, bringeth forth that which is
good. And an euill man, out of the euill
treasure of his heart, bringeth forth that
which is euill. • For of the abundance
of the heart his mouth speaketh. Whye

mat. 12. e
Mat. 4. d I bid you: whosoeuer commeth to me
Mat. 7. b and heareth my sayings, and doth the
and. 15. b same, I will shewe vnto whom he
is like. He is like a man, which builde
an house, and digged deepe, & laide the
foundation on a rocke: when the wa-
ters arose, the flood bet vpon that house
& could not moue it. For it was groun-
ded vpon a rock. But he that heareth
and doth not, is like a man that with-
out foundation, built an house vpon
the earth against which the flood did
beate, and it fell immediately. And the
fall of that house was great.

The viij. Chapter.

Mat. 8. a
John. 4. f **V**hen he had ended all his
sayings in the audiance of the
people, • he entred into Ca-
pernaum. And a certaine Cen-
turions seruant, which was dere vn-
to him lay sicke, and was in perill of
death. And when he heard of Iesu, he
sent vnto him the elders of the syna-

deseeching him that he should come,
heale his seruant. And whyle they came
to Iesus, they besought him instantly
saying: He is worthy? thou shouldst
do this for him. For he loueth our na-
tion, & hath built vs a sinagoge. And
Iesus went with them. And when
he was nowe, not far from that house
the Centurion sent frendes to him, say-
ing vnto him: • Lord, trouble not thy
selfe: for I am not worthy? thou shal-
dest enter vnder my roofo. Wherefore
I thought not my self worthy to com-
e vnto thee: but say thou the worde, and
my seruant shall be whole. For I also
am a māset vnder powre, & haue vnder
me souldiers, & I say vnto one, go, and
he goeth, and to another, come, and he
commeth: and to my seruant, do this, &
he doth it. When Iesus heard this, he
marueled at him, & turned him about,
and said to the people? folowed him:
I say vnto you, I haue not found so
great faith, no not in Israel. And they
that were sente, turned backe home a-
gain, and found the seruant whole that
had ben sick. • And it continued after
this, that he went into a cite which is
called Nain, & many of his disciples
went with him, & much people. When
he came nle to the gate of the cite: be-
holde, ther was a dead man caried out
which was the only sonne of his mo-
ther, & she was a widow, & much peo-
ple of the cite was with her. And
when the Lord sawe her, he had compas-
sion on her, & said vnto her, wepe not.
And he came nye, & touched the coffin:
and they that bare him stode still. And
he said: Young man, I say vnto thee, a-
rise. And he that was dead sat vp, and
began to speake. • And he deliuered
him to his mother. And there came a
great feare on them all. And they gave the
glosse vnto God, saying: • A great and
prophete is risen vp amonge vs, and Iohn
baptist hath visited his people. And
this rumoz of him went forth through-
out al Iewry, & throughout al the re-
gions which lie round about. And the
disciples of Iohn shewed him of all
these things. • And Iohn called vnto
him two of his disciples, & sent to Ie-

Jesus saying: Art thou he that should come, or shall we looke for another? When the men were come vnto him, they said: John Baptiste sent vs vnto thee, saying: Art thou he that should come, or shall we waite for another? And in that same houre he cured many of their infirmities and plagues, & of euill spirits, & vnto many that were blind he gaue sight. And he answered and said vnto them: Go your way and bring word again to John what thin- ges ye haue seene & herd, how that the blind see, the halt go, the lepers are clea- sed, the deafe heare, the dead rise again, to the poore is the glad tidings prea- ched, & happy is he that is not offended at me. And when his messengers of John were departed, he began to speake vnto the people concerning John. What went ye out into the wilderness for to see: a reede shaken by the winde? But what went ye out for to see: a man clothed in soft raiment? Behold, they which are gorgeously appareiled, & liue delicately in kinges courtes. But what went ye forth to see: A prophet. Yea, I say to you, & more then a Prophet. This is he, of whom it is written: Beholde, I sende mine aungell before thy face, whiche shall prepare the way before thee. For I saye vnto you, among womens children, is there not a greater Prophet then John Baptiste. Neuertheles, he is lesse, in the kingdome of God is greater then he. And all the people, & the Publi- cans that heard him, iustified God, & were baptised with the baptism of John. But the pharisees & lawyers de- filed the counsel of God against them selues, and were not baptised of him. And the Lord said: Wherevnto shall I liken the men of this generation, and what thing are they lyke? They are like vnto children sitting in the mar- ket place, and crying one to an other, saying, we haue piped vnto you, and ye haue not daunced: we haue mourned to you, & ye haue not wept. For John Baptiste came, neither eating nor drinking wine, & ye say, he is the deuill. The sonne of man is

come, and eateth & drinketh, and ye say: Behold a gluttonous man, and an vn- measurable drinker of wine, a friend of Publicans & sinners. And what can be iustified of all her children. And one of the Pharisees desired him that he wolde eate with him. And he went in to the Pharisees house, and sat downe to meat. And behold, a woman in that citie (whiche was a sinner) as soone as she knewe that Jesus sat at meat in the Pharisees house, she brought an alaba- ster boxe of ointment, & stode at his fete behind him weeping, and began to wash his fete with teares, & did wipe them with the heares of her head, and kissed his fete, & anointed them with the ointment. When the pharisee (whiche had bidden him) sawe, he saide with his hym self, saying: If this man were a Prophet, he wold surely knowe who, & what maner of woman this is that touched him, for she is a sinner. And Jesus answered and sayd vnto him: Simon I haue somwhat to say vnto thee. And he sayde: Master, saye on. There was a cerrye lender, whiche had two detters, & one ought five hundred pence, and the other fiftie. When they had nothing to paye, he forgave them both. Tell me therefore, whiche of them will loue hym moste? Simon answered & saide: I suppose that he to whom he forgave moste. And he sayde vnto him: Thou haste truely iudged. And he tourned to the woman, and sayde vnto Simon: Seest thou this woman? I entred into thine house, & gauest me no water for my fete, but she hath washed my fete with teares, and wiped them with the heares of her head. Thou gauest me no kisse, but she, since the time I came in, hath not ceassed to kisse my fete. Myne heade with oyle thou diddest not an- roynte: but she hath annoynted my fete with ointment. Wherefore I say vnto thee: Many sinnes are forgiven her, for she sowed muche. To whom lesse is forgiven, the same doeth lesse loue. And he sayde vnto her: Thy sinnes are forgiven thee. And they that sate at meate with him, beganne

The Gospell of

to say within the felmes: who is this, which forgiveth sinnes also? And he said to the woman: • Thy sayth hath saved thee. Go in peace. &

The viij. Chapter.

AND it sojourned afterwarde that he himself also went throughout cities and townes preaching and shewing the kingdome of god, and the welure with him. And also certaine women, whiche were healed of euill sprytes and infirmities. Mary whiche is called Magdalene, (out of whom went seven devils,) and Ioanna the wife of Chusa, Herodes steward, & Susanna: and many other whiche ministered vnto him of their substance. • When muche people were gathered together, and were come to him out of all cities, he spake by a similitude. • The sower wente out to sowe his seede: and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the ayre deuoured it by. And some fell on stones, and alsone as it was sprung by it withered awaye, because it lacked moistnes. And some fel among thornes, and the thornes sprang by with it, and choked it. And some fel on good ground and sprang by, and bare fruite an hundred folde. And as he saide these things, he cried: He that hath eares to heare, let him heare. • And his disciples asked him, saying: what maner of similitude is this? And he saide: Vnto you is it geuen to knowe the secrets of the kingdome of God: but to other by parables: that when they see, they should not see: and when they heare, they should not vnderstand. The parable is this. • He seide is the worde of god. Those that are beside the way, are they that heare, then cometh the deuill, and taketh awaye the word out of their heartes, least they should be true, and be saved. They on the stones are they whiche when they heare, receive the worde with ioye, and these haue no rootes: which for a while be- leue, & in tyme of temptation go away. And that whiche fell among thornes,

are they whiche when they haue heard, go forth, & are choked with cares and riches, and voluptuous lining, and bringeth forth no fruit. That whiche fell in the good ground, are they whiche with a pure and good heart heare the word, and kepe it, and bring forth fruite thowse patience. • A man when he lighteth a candle, couereth it with a vessel, or putteth it vnder a table, but setteth it on a candlestick, that they whiche enter in, may see the light. • Nothing is in secrete, that shall not come abrode. Neether any thing hid, that shall not be knowne and come to light. Take hede therefore, howe ye hear. For whosoener hath, to him shall he geuen: • And whosoener hath not, from him shall be taken: euen that same whiche he supposeth that he hath. • Then came to him his mother, and his brethren, and could not com to him for prease. And it was told him, & saide: Thy mother and thy brethren stande without, and would see thee. He answered and saide vnto them: My mother and my brethren are these, whiche heare the word of God, & do it. • And it chaunced on a certaine day, & he went into a ship, and his disciples also, and he sayd vnto them: Let vs go ouer vnto the other side of the lake: and they lanchted forth. But as they sayled, he fell a slepe: and there arose a storme of winde in the lake, and they were filled with water, and wer in leoparde. And they came to him, and awoke him, saying: Master, Master, we are lost. Then he arose, and rebuked & wind and the tempest of water, and they ceased, and it waxed calme. And he saide vnto the: where is your faith? They feared and wadded among the felues, saying: what thinke ye in this? for he commandeth both the windes and water, and they obey him? • And they sayled vnto the region of the Gadarenites, which is ouer agaynst Gaile. And when he went out to lande, there met him one out of the citie a certayne man, which had a deuill long time, & wore no clothes, neether shode in any house: but ingagred. When he saw Iesus, he

mat. 13. b
mark. 4. a
E say. 2. c
mat. 13. d
Mar. 4. d
Joh. 12. f
Act. 28. f
Ro. 12. b
mat. 13. c
Mar. 4. b

cried, he fell downe before him, & with a loud voyce said: • What haue I to do with thee Iesus, thou sonne of the God most highest? I beseeche thee to ment me not: for he commaunded the foule spirite to come out of the man. For oftentimes he had caught him, & he was bound with chapnes, and kept with fetters, and he brake the bandes and was caried of the fiend into wilderness. And Iesus asked him, saying: What is thy name? And he said: Legion, because many deuils were entered into him. And they besought him, that he would not commaund them, to go out into the depe. And there was there an heard of many swine, feeding on an hill: and they besought him, that he would suffer them to enter into the, and he suffered them. Then went the deuils out of the man, and entered into the swine. And the heard ran headlong with violence into the lake, and were choked. When the hearde men saw what had chanced, they fled, & tolde it in the citie, and in the villages. And they came out to see what was done, and came to Iesus, and found the man (out of whom the deuilles were departed) sitting at the feete of Iesus: clothed, and in his right minde, & they were asrayde. They also which sawe it, tolde them by what means he (that was possessed of a diuill) was healed. And all the multitude of the Gadrenites, besought him, that he would depart from them; for they were taken with great feare. • And he gate him vp into the shippe, and returned backe againe. Then the man (out of whom the deuils were departed) besought him that he might be with him. But Iesus sente him a waye, saying: Go home againe to thine owne house, and shew what thinges soeuer God hath done for thee. And he went his waye and preached throughout all the citie, what thinges soeuer Iesus had doone vnto him. And it fortuned that when Iesus was com againe, & people receiued him. For they all waited for him. And behold, there came a man named Jairus (he was a ruler of the sinas

goge) and he fell downe at Iesus feete praying him, & he would come into his house, for he had but one daughter onely, vpon a. xii. yere of age, and she lay a dying. But as he went, the people thronged him. • And a woman hauing an issue of blood. xii. yeres, which had spent all her substance vpon phisitions, neyther could bee holpen of any, came behynde him, and touched the hemme of his raiment: & immediatly her issue of blood stancheth. And Iesus sayde: Who is it that touched me? When euery man denied, Peter (and they that were with him) said: Master, the people thrust thee, and were there, and sailest thou, who touched me? And Iesus sayde: Some body hath touched me. For I perceiue, that vertue is gone out of me. When the woman saw that she was not hid, she came trembling, and fell at his feete, and tolde him before all the people, for what cause she had touched him, & howe she was healed immediatly. And he saide vnto her: Daughter, be of good comfort: thy faith hath saued thee, go in peace. While he yet spake, there came one from the rulers of the Synagogues house, which said to him. Thy daughter is dead, disceale not the Master. When Iesus heard that worde, he answered the father of the damosell. • Feare not, beleeue onely, & she shalbe made whole. And when he came to the house, he suffered no man to go in with him, save Peter, James, and John, and the father and mother of the mayden. Euery body wept, and sorowed for her. And he saide: Wepe not. The damsell is not dead, but sleepeth. And they laughed him to scozne, knowing that she was dead. And he thrust them all out, and caught her by the hande, and cryed, saying: Maide arise. And her spirite came againe, and she rose straight way. And he commaunded to geue her meate. And the father & the mother of her were astonied. But he warned them that they should tell no man what was done.

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Iesus called the xii. together, and gave them power and auctoritie over all devils, and that they might heal diseases. And he sent the to preach the kingdom of god, and to heale the sicke, and he said vnto them: Take nothing to your iourney, neither staffe, nor scrip, neither byed, neither money, neither haue two coates: & whatsoeuer ye house ye enter into, ther abide, & thens depart. And whosoever wil not receiue you, when ye go out of the citie, shake of y^e hery dust frō your fete, for a testimony against the. And they departed & went throu the townes preaching the gospel, & healing euery wher. And Herode the Tetrarch heard of all that was done by him, & doubted, because that it was said of some, y^e John was risen again frō death: & of some, y^e Helias had appeared, & of some, that one of the old prophets was risen againe. And Herod said: John haue I beheaded: but who is this of whō I heare such things? and he desired to see him.

And the apostles returned, & told him all y^e they had done, and he toke the, & went aside into a solitary place by vnto y^e citie y^e is called Bethsaida. Whiche when the people knewe, they folowed him: & he receiued them, & spake vnto the of the kingdom of god, and healed them that had neede to be healed. And when y^e day began to wear away, then came y^e xii. & said vnto him: send y^e people away, y^e they may go into the townes & next villages, & lodge, & get meat: for we are here in a place of wilderness. But he said vnto them: Gene ye the to eate. And they said: We haue no mo but v. loaves, and iiij. fishes, except we should go and bye meat for all this people. And they were about v. men. And he said to his disciples: Cause the to sit downe by fifties in a compayn: and they did so, & made them all to sit downe. And he toke the five loaves & the fishes, & looked vp to heauen: & blessed the, & brake, & gaue to the disciples, to set before the people. And they all did eate, & were satisfied: & there was taken vp of that remained to the, xii. baskets full of broken meat. And

it fortuned, as he was alone praying, his disciples were wth him, & he asked the, saying: Who say the people y^e I am? They answered & said: John say the people y^e Helias, & some say that one of the old prophets is riss. He said vnto the: But who say ye that I am? Simon Peter answered & said: thou art y^e Christus of God. And he warned & commanded them, y^e they should tell no man y^e thing, saying: The son of man must suffer many things: & be reprobated of the elders, & of the hie priests & scribes, & be slaine, & rise again y^e third day. And he said to the all, if any man will come after me, let him denye him self, & take vp his crosse dayly, & follow me. For whosoever will saue his life shal lose it. But whosoever doth lose his life for my sake, the same shall saue it. For what auantageth it a man if he win y^e whole world, and lose him self, or run in damage of himself: for whoso is ashamed of me, and of my words, of him shall y^e son of man be ashamed, whē he cometh in his maiestie, & in the maiestie of his father, & of the holy angels. I tell you of a truth: there be some standing here, which shal not tast of death, til they be y^e kingdome of God. And it fortuned, y^e about an. viij. dayes after these sayings, he toke Peter & John & James, & went vp into a mountain to pray. And as he prayed, the fashion of his countenance was chaged, & his garment was white & shone. And behold, there talked with him two men, which were Moyses and Helias, y^e appered in the maiestie, and spake of his departinge, whiche he should end at Ierusalem. But Peter and they that were with him, were heavy with sleepe. And when they awoke, they sawe his maiestie, & the men standing with him. And it chaunced, as they departed from him, Peter said vnto Iesus: Master, it is good being here for vs. Let vs make oltens here tabernacles, one for thee, and one for Moyses, & one for Helias (and wilt thou not what he sayde.) While he thus spake, there came a cloude, & ouershadowed them, & they feared wth a

mat. 16. c
Mar. 8. c

were come into the cloude. And there
 came a voice out of the cloude, saying:
 • This is my deare sonne. • heare him.
 And as soone as the voice was past,
 Jesus was founde alone. And they
 kept it close, and tolde no man in those
 daies any of these thinges which they
 had seene. • And it chanced, that on the
 next day (as they came down from the
 hill) muche people met him. And be-
 hold, a man of the company cried out,
 saying: Master, I beseech thee beholde
 my son, for he is al that I haue, & see, a
 spirite taketh him, & sodenly he crieth,
 (& he knocketh) and teareth him, that
 he someth agayn, & with muche payne
 departeth from him, whē he hath rent
 him, and I besought thy disciples to
 cast him out, and they coulde not. Je-
 sus answered & said: • O faithlesse and
 crooked nation, howe long shall I be
 with you, and shall suffer you? Bring
 thy sonne hither. And as he was yet
 comming, the fiend rent him, and tare
 him. And Jesus rebuked the vnclean
 spirite, & healed the childe, & deliuered
 him to his father. • And they were
 all amazed at the myghty power of
 God. But while they wondered euery
 one at all thinges which he did, he
 said vnto his disciples. Let these say-
 ings sink down into your eares. For
 it will come to passe: that • the sonne
 of man shalbe deliuered into the han-
 des of mē. • But they wist not what
 that word ment, & it was hid frō them
 that they vnderstode it not. And they
 feared to aske him of that saying: And
 there entred a thought amonge them,
 which of them should be the greatest.
 When Jesus perceived the thoughte
 of their heartes, • he tooke a child, and
 set him hard by him, & said vnto them:
 Whosoever receueth this childe in my
 name, receaueth me: And whosoever
 receueth me, receueth him that sent
 me. For he that is least among you al,
 the same shalbe great. And John aun-
 swered, & saide: Master, we sawe one
 casting out devils in thy name, & we
 folowed him, because he foloweth not
 with vs. And Jesus saide vnto him:
 who sayd he him not. For he that is not
 against vs, is with vs. And it fortu-

ned when the tyme was come, that hee
 should be receiued by, he set his face to
 go to Ierusalem, & sent messengers be-
 fore him. And they went into a citie of
 the Samaritans, to make redy for him
 And they would not receiue him, be-
 cause his face was, as though he wold
 go to Ierusalem. When his disciples Ja-
 mes & John saw this, they said: Lord
 wilt thou that we commaunde fire to
 come down from heauen, and consume
 them, euen as Elias did? Jesus tur-
 ned about, & rebuked them, saying: Ye
 wote not what maner spirit ye are of.
 For the son of man is not come to destroy
 mens liues, but to saue them. And they
 went to an other to town. And it chan-
 ced, as they were walking in a way
 a certain man sayd vnto him: • I will
 folow thee, whither so euer thou go:
 Jesus sayd vnto him foxes haue ho-
 les, & birds of the ayer haue nestes: but
 the sonne of man hath not wher to lay
 his head. And he sayd vnto an other:
 folow me: & the same sayd: Lord, suffer
 me first to go & bury my father. Jesus
 said vnto him: • Let the dead bury their
 dead: but go thou & preach the kingdom
 of god. And another said: lord. I wil
 folow thee: but let me first go bid them
 farewell, which are at my house. Jesus
 sayd vnto him: No man that putterh
 his hands to the plough, & looketh back
 is apt & mete for the kingdom of god. &

Chapter.

After these thinges, the lord ap-
 pointed other .lxx. (& two) al-
 so, & sent the two & two before
 him into euery citie and place whither
 he him selfe wold come. Therefore said
 he vnto them: • The harvest is great,
 but the labozers are few. Pray ye ther-
 fore the Lord of the harvest, to sende forth
 labozers into his harvest. Go youre
 wayes: Beholde, I send you forth as
 labrs among wolues. Wcare no wallet
 neyther scrip, nor shoes, & • salute no
 man by the way. • Into what soeuer
 house ye enter first, say: Peace be to
 this house. And if the sonne of peace be
 there, your peace shall rest vpon him:
 if not it shall turne to you again. And
 in the same house tarpe still, eating
 &

4. Re. 1 c

Mat. 8. c

Leu. 2. 1 b

3 Re. 19.

Mat. 6. b

mat. 10. b

4. Re. 4 c

mat. 10. b

Luk. 9. a

Act. 1. 3 g

E. iij.

and

The Gospell of

and drinking such as they gave. For
 y^e laborer is worthy of his reward. **E**
 Go not from house to house, and into
 whatsoeuer citie ye enter, and they re-
 ceive you, eate such thinges as are set
 before you, and heale the sicke that are
 therein, & say vnto them, the kingdome
 of God is come nigh vpon you. **M**at. 10. a
 into what soeuer citie ye enter, and
 they receive you not. Go your wayes
 out into the stretes of the same, & say:
 even the very dust of your citie (which
 cleueth on vs) do we wipe off against
 you: notwithstanding, be ye sure of
 this, y^e the kingdome of god was come
 nigh vpon you. I say vnto you, y^e it shall
 be easier in that day for Sodom, then
 for that citie. **M**at. 11. c
 Wo vnto thee Chorazin:
 wo vnto thee Bethsaida. For yf the
 miracles had ben done in Tye & Si-
 don, which hate bene don in you, they
 had (a great while ago) repented of
 their sinnes, sitting in heare cloth and
 ashes. Neuertheles, it shall be easier
 for Tye & Sidon, at the iudgement
 then for you. And thou Capernaum
 (which art exalted to heauen) shalbe
 thrust downe to hell. **M**at. 10. b
Job. 13. c He that hea-
 reth you, heareth me: & he y^e despiseth
 you, despiseth me: and he that despi-
 seth me, despiseth him that sent me.
 And the .xx. turned againe with ioy,
 saying: Lo, ye, euen the verie devils
 are subdued to vs through thy name.
Esa. 14. c And he said vnto them: I sawe Sa-
 tan (as it had bene lightning) falling
 downe from heauen. **Act. 28. b** Beholde, I
 geue vnto you power, to tread on ser-
 pentes, and scorpions, and ouer all ma-
 ner power of the enemy, and nothing
 shall hurt you. Neuerthelesse, in this
 reioyce not, that the spirits are subdu-
 ed vnto you: but reioyce, that y^e poure
 names are written in heauen. **Phil. 4. a**
1. po. 17. d What
 same hour reioyced Iesus in (the holy
 ghost) & said: I thanke thee, O father
 & lo, ye of heauen and earth, that thou
 hast hid these thinges from the wise &
 prudent, & hast opened them vnto ba-
 bes. Euen so father, for so it pleased
 thee. **M**at. 16. d All thinges are geuen me of my
 father. **1. s. d** father. **1. s. d** father. **1. s. d** father. **1. s. d** father.
 and. 1. s. d father. **1. s. d** father. **1. s. d** father. **1. s. d** father.
 mat. 22. d sonne is, but the father: and who the
 father is, but the sonne, & he to whom
 the sonne will shew him. And he turn-
 ed to his disciples, and said seuerally:
 Happy are the eyes, which see the
 things that ye see. For I tel you, that
 many prophetes and kinges haue de-
 sired to see those thinges which ye see,
 & haue not seene them: & to heare those
 thinges which ye heare, and haue not
 hearde them. And beholde, a certayne
 lawyer stood by, & tempted him, say-
 ing: Master, what shall I doo, to in-
 herite eternal life? He saide vnto him:
 What is written in the law? How re-
 dest thou? And he answered and saide:
 Thou shalt loue the Lord thy God, with all thy
 hert, and with all thy soule, and with
 all thy strength, & with all thy minde:
 and thy neighbour as thy self. And he
 said vnto him: Thou haste answered
 right: This doo, and thou shalt liue.
 But he willing to iustifie him self,
 said vnto Iesus: And who is thy nei-
 ghbour? Iesus answered & said: A certain
 man descended from Hierusalem to Hierico,
 & fel among theues, which robbed
 him of his raimet, & wounded him, and
 departed leauing him half dead. And it
 chanced, y^e there came downe a certayne
 priest that same way, & when he sawe
 him, he passed by. And likewise a Le-
 uite, wher he went nigh to the place, cam
 & looked on him, & passed by. But a cer-
 taine Samaritan, as he iourned, cam
 vnto him: & when he sawe him, he had
 compassion on him, and went to, and
 bounde by his woundes, & poured in
 oyle and wine, and sette him on his
 owne beast, and brought him to a ci-
 ty. And made provision for him.
 And on the morowe, when he depar-
 ted, he toke out two pence, and gaue
 them to the host, and sayde vnto him:
 Take cure of him, and whatsoeuer
 thou spendest more; when I come a-
 gayne, I will recompence thee.
 Whiche now of these three, thinkest
 thou, was neighbour vnto him that
 fell among the theues? And he said: he
 that shewed mercy on him. Then said
 Iesus vnto him: Go, & do thou like-
 wise. **1. s. d** I fortunat, for they went,
 he entered into a certayne house. And

a certayne woman, named Martha, receaued him into her house. And this woman had a sister called Mary, which also sat at Iesus seete, and hearde his woꝛde. But Martha was troubled about much seruing, & stood and said: Lord dost thou not care, that my sister hath left me to serue alone? Bid her therfore, that she helpe me. And Iesus answered, and sayd vnto her: Martha, Martha, that art carefull, & troubled about many thinges, bereyfe one is nedefull. Mary hath chosē the good parte, which shall not be taken awaye from her. Mat. 9. d
Mar. 7. d
Mat. 9. d
Mar. 3. d

The. xi. Chapter. Mat. 12. d

AND it fortuned as he was prayinge in a certaine place: when he ceased, one of his disciples sayd vnto him: A lorde teache vs to praye, as Iohn also taught his disciples. And he said vnto the: when ye pray, saye: • Our father which art in heauen, halowed be thy name. Thy kingdom come. Thy wil be fulfilled, euen in erth also as it is in heauen. Our daiely bread geue vs this daye. And forgiue vs our sinnes. For euen we forgette every man that trespasseth vs. And lead vs not into temptation. But deliuer vs from euill. And he sayd vnto them: • If anye of you shall haue a frende, and shall go to him at midnight, and say vnto him: friend, lend me thre loaves, for a frend of mine is come out of the waye to me, and I haue nothing to set before him, and he within answered, and say: trouble me not, the doxe is nowē shut, and my children are with me in the chamber. I can not rise and geue thee. I say vnto you, though he will not arise, & geue him, because he is his frend: yet because of his oportunitie he will rise, & geue him as many as he needeth. And I say vnto you: aske, and it shall be geuen you: Seke, & you shall finde: knock, & it shall be opened vnto you. For euery one that asketh, receiveth: he that seeketh, findeth: & vnto him that knocketh, shall it be opened. If ye shall aske of he bread of any of you, he shall geue it you: If ye shall aske of a father, will he geue him a

stone? Or if he aske a fish, will he geue him a serpent? Or if he aske an egge, will he offer him a scorpion? If ye then being euill, can geue good giftes vnto your children, how muche more shall your father of heauen geue the holy spirite to them that desire it of him. Mat. 9. d
Mar. 7. d And he was casting out a deuill, and the same was domme. And when he had cast out the deuill the dom spake, & the people wondered. But some of them sayde: he casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted, and required of him a signe from heauen. But he knowinge they thought, sayd vnto the: Euery kingdome deuided against it selfe, is desolate: and one house doth fall vpon another. If Satan also, bee deuyned against him self, how shall his kingdom endure? Because ye say, that I caste out deuils through Beelzebub. If I by the helpe of Beelzebub caste out deuils, by whose helpe do youre children cast the out? & herfore shall they be your iudges. But if I, with the finger of God cast out deuils, no dout the kingdome of God is come vpon you. • Whē a strong man armed, watcheth his house, the thinges that he possesseth, are in peace. But when a stronger then he commeth vpon him, and ouercometh him, he taketh from him all his harnais: (wherein he trusted) and deuileth his goodes. He that is not with me, is against me. And he that gathered not with me, scattereth abroad. • When the vnclane spirite is gon out of a man, he walketh thorough dyce places, seeking rest. And when he findeth none, he saith: I will return again vnto my house whence I came out. And whē he commeth, he findeth it swept and garnished. Then goeth he, & taketh to him seven other spirites worse then him selfe, and they enter in, and dwell there. And the end of that man is worse then the beginning. And it fortuned, that as he spake these thinges, a certaine woman of the company lift vp her voice, and said vnto him: Happy is the wombe that bare

The Gospell of

ther, and the pappes which gave thee
sucke. But he said: Yea, happy are they
that heare the word of God and keepe
it. ¶ When the people were gathered
thicke together, he began to say: This
is an euill nation, • they seeke a signe,
and there shalbe no signe geuen them,
but the signe of Jonas the Prophet.
For as • Jonas was a signe to the
Assyrians, so shall also the sonne of
man be to this nation. • The Queene
of the South shall rise at • iudgement,
with the men of this nation, and con-
demne them: for she came from the vt-
most partes of the erth, to heare • wis-
dom of Salomon. And behold, a gre-
ter then Salomon is here. The man
of Nine shall ryle at the iudgement
with this nation, • shal condemne the;
for they were brought to repentance,

by • preaching of Jonas. And behold
a greater then Jonas is here. • ¶ A
man lighteth a candel and putteth it in
a priuite place, neither vnder a bushell,
but on a candlestick, that they whiche
come in may see • light. The light of
the body is • eye. Therefore whē thine
eye is single, all the bodye also shalbe
full of light. But if thine eye be euill,
thy bodye also shalbe full of darkenes.

Take heede therfore that • light whi-
che is in thee, be not darkened. If all
thy bodye therefore be clere, hauing no
part dark, the shal it all be full of light,
euen as when a candel doth light thee
with brightnes. ¶ And as he spake, a
certain Pharise besought him to dine
with him, • Iesus went in, and satte
downe to meate. When the Pharise
saw it, he murmured, that he had not
first washed before dinner. And the

Lord sayde vnto him: • Nowe do ye
Pharises make cleane the outspide of
the cuppe, and the platter, but your in-
ward part is full of rauening & wit-
kednes: Ye foolcs, did not he (• made
that whiche is withoute) make that
whiche is within also? Neuertheless,

• geue almes of that ye haue; & behold,
all thinges are cleane vnto you. • But
wo vnto you Phariseis, for ye tythe
mint and reue, & all maner herbes, and
passe ouer iudgement & • loue of God,

These ought ye to haue done, and yet
not to leaue the other undone. • Wo
vnto you Phariseis, for ye loue the hy-
percriticall seats in the Synagoges,
and greetings in the market. Wo vnto
you Scribes & Phariseis: ye hypo-
crites, for ye are as graues which ap-
pere not, and the men that walke ouer
them, are not ware of them. Then an-
swered one of • lawpers, & saide vnto
him: Master, thus saying, thou put-
test vs to rebuke also. And he sayde:
• Wo vnto you also ye lawpers: for ye
lade men with burthens, which they
be not able to beare, & yet your sciens
touch not the packes with one of your
fingers: Wo vnto you, • ye build the
sepulchres of the Prophets, and your
fathers killed them; truely ye beare
witnes, that ye also • dedes of your
fathers, for they killed them, & ye build
their sepulchres. Therefore saide the
wisdom of God: • I will send the Pro-
phets & Apostles, and some of the they
shall slay and persecute, that the blood
of all Prophets (which is shed from
the beginning of the worlde) may be
required of this generation, from the
blood of • Iehoua, vnto the blood of Je-
chary which perished betwene the al-
tar and the temple. Verely I say vnto
you, it shalbe required of this nation,
Wo vnto you lawpers: for ye haue ta-
ken away the keye of knowledge, ye
entred not in your sciens, and the that
came in, ye forbad. When he thus spake
vnto the, the lawpers & the Phariseis
beganne to waxe busie about him, and
captionously to aske him many thinges,
loping waite for him, and seeking to
catche some thinge out of his mouth,
whereby they might accuse him.

The .xxij. Chapter.
A there gathered together an
innumerable multitude of peo-
ple (in so much that they trode
one another) he beganne to say vnto
his Disciples: firste of all • beware
of the leuit of the Phariseis, whiche is
hypocritie. For there is nothing co-
uered, that shal not be vncouered: ney-
ther hid, that shal not be knownen. • For
what

1.10.1 What things ye haue spoken in dark-
 1.10.2 nes that be heard in the light. And that
 1.10.3 which ye haue spoken into the eare, e-
 1.10.4 men in secret places, shalbe preached
 1.10.5 on the top of the houses. • I say vnto
 1.10.6 you my frendes, be not afraid of them
 1.10.7 that kill the body, and after that, haue
 1.10.8 no more, that they can do. But I wil
 1.10.9 reioyce you, whom ye shall feare. Feare
 1.10.10 him, which after he hath killed, hath
 1.10.11 power to cast into hell. Yea, I say vnto
 1.10.12 you, feare not. Are not fowle sparo-
 1.10.13 wes bought for two farthinges. And
 1.10.14 not one of them is forgotten of God.
 1.10.15 Also of the very hairs of your heade
 1.10.16 are all numbred. Feare not therefore: ye
 1.10.17 are moze of value then manye sparo-
 1.10.18 wes. I saye vnto you • currys one;
 1.10.19 whosoener confelleth me before men,
 1.10.20 him that the sonne of man knowledgeth
 1.10.21 also before the aungels of God. And
 1.10.22 he that denieth me before men, shalbe
 1.10.23 denied before angels of God. • And
 1.10.24 whosoener speaketh a woide against
 1.10.25 the sonne of man, it shalbe forgiven
 1.10.26 him. But vnto him that blasphemeth
 1.10.27 the holy ghost, it shal not be forgiven.
 1.10.28 When they bring you vnto the Si-
 1.10.29 nagoges, and vnto the rulers and of-
 1.10.30 ficers, take ye no thoughte, howe, or
 1.10.31 what thing ye shall answer, or what
 1.10.32 ye shal speake. For the holy ghost shal
 1.10.33 teache you in the same houre, what ye
 1.10.34 ought to saye. • One of the company
 1.10.35 said vnto him: Master, speake to my
 1.10.36 brother, that he deuide the inheritaunce
 1.10.37 with me. And he said vnto him: Man
 1.10.38 who made me a iudge, or a decyder
 1.10.39 ouer you? And he saide vnto the: take
 1.10.40 heede, & beware of couetousnesse. For
 1.10.41 no man life standeth in the abundance
 1.10.42 of the thinges whiche he posselleth.
 1.10.43 And he put forth a similitude vnto
 1.10.44 them, saying: The ground of a certain
 1.10.45 riche man brought forth plentifull
 1.10.46 fruits, & he thought within himselfe,
 1.10.47 saying: What shall I doo? because I
 1.10.48 haue no roome where to bestowe my
 1.10.49 fruites. And he said: & his wit I do,
 1.10.50 I will destroy my barnes, and build
 1.10.51 greater, & therin will I gather all my
 1.10.52 goodes that are growen vnto me, & I
 1.10.53 will saye to my soule: Hoyle, • thou
 1.10.54 hast much goodes layd by in store for
 1.10.55 many yeares. Take thyne ease, cate,
 1.10.56 drinke, & be merry. But God sayd vn-
 1.10.57 to him: Thou fool, this nyght will
 1.10.58 they fetch away thy soule again from
 1.10.59 thee. • Then whose shal those thinges
 1.10.60 be, which thou hast prouided. So is
 1.10.61 it with him that gathereth ryches to
 1.10.62 him selfe, and is not rich toward God.
 1.10.63 And he spake vnto his Disciples.
 1.10.64 Therefore I saye vnto you. • Take
 1.10.65 no thought for your lyfe, what ye shal
 1.10.66 eate: neyther for the bodye, what ye
 1.10.67 shall putte on. The life is moze then
 1.10.68 meate, and the body is moze then rai-
 1.10.69 ment. Consider the rauens, for they
 1.10.70 neither sow nor reape, which neyther
 1.10.71 haue storehouse nor barn, and God
 1.10.72 feedeth them. & How much are ye bet-
 1.10.73 ter then feathered foules? • Whiche of
 1.10.74 you (with his taking thought) can
 1.10.75 adde to his stature one cubite? If ye
 1.10.76 then be not able to do y thing which
 1.10.77 is least, why take ye thought for the
 1.10.78 remnant? Consider the Lilies howe
 1.10.79 they growe. They labour not, they
 1.10.80 spin not: and yet I say vnto you, that
 1.10.81 Salomon in all his royaltye was not
 1.10.82 cloathed like one of these. If God so
 1.10.83 clothe y grasse (which is to day in the
 1.10.84 fild, and to morowe is caste into the
 1.10.85 foynace) howe muche moze will he
 1.10.86 clothe you, O ye of little faythe? And
 1.10.87 aske not ye what ye shall eate, or what
 1.10.88 ye shall drinke, neither clime ye by an
 1.10.89 hie: for all such thinges do the heathen
 1.10.90 people of the world seeke, for your fa-
 1.10.91 ther knoweth, y ye haue nede of suche
 1.10.92 thinges. Wherefore, seke ye after y king-
 1.10.93 dom of God, & all these thinges shall be
 1.10.94 ministered vnto you. • Feare not little
 1.10.95 focke, for it is your fathers pleasure
 1.10.96 to geue you y kingdom. • Sell that ye
 1.10.97 haue, & geue almes. And prepare you
 1.10.98 bags which were not old, euen a trea-
 1.10.99 sure y saileth not in heauen, where no
 1.10.100 moth corrupteth. For wher your trea-
 1.10.101 sure is, ther wil al-
 1.10.102 so your heart be. • Let your loynes be
 1.10.103 girded about, & your lightes burning in
 1.10.104 you. • Ye knowe not the daye nor the
 1.10.105 houre, when the sonne of man shal
 1.10.106 come.

Jer. 17 b

Pla. 39 b

Mat. 6. d

1. Pet. 5.

D

Mat. 6. d

Mat. 6. e

1. Et. 6 b

Ec. 29. b

Prou 23

mat. 19. e

mar. 10. c

Eph. 6 e

1. Pet. 1 c

The Gospel of

commeth and knocketh they may open
vnto him immediatlye. Happye are
those seruantes, whom the Lord
(when he cometh) shall find watching.
Wetlyp I say vnto you, that he shall
giue him selfe about, & make them sit
downe to meate, & walke by, & minister
vnto them. And if he come in the se=
conde watche; yea, yf he come in the
thirde watche; and finde them so, hap=
pye are those seruantes. This vnder=
stande, that if the good manne of the
house knewe what houre the thiefe
would come, he would surely watche,
and not suffer his house to be broken

mat. 24 d
and. 25. a
mar. 13. b
mat. 24. d
mat. 15. c

the Lorde saye: who is a faithfull and
wise steward, whom his Lorde shall
make ruler over his household, to geue
them their due portion of meate in due sea-
son: Happy is that seruant, whom
his Lord when he commeth, shall find
so doing. Of a trueth I say vnto you,
that he will make him ruler over all

that he hath. But and if the seruante
say in his hert: My Lord will deferre
his coming (and shal begin to smite
the seruantes and mapdens, and to
eate and drinke, and to bee drunken)
the Lorde of that seruante will come
in a day when he thinketh not, and at
an houre, when he is not ware, and
will hewe him in pieces, and geue him
his rewarde, with the vnbelcuers,

Mat. 23. c
The seruauit that knewe his ma-
sters will, and prepared not him selfe,
neither did according to his will, shall
be beaten with manye stripes. But
he that knewe not, & did commit thin-
ges worthy of stripes, shall be beaten
with fewe stryppes. For vnto whom
soeuer muche is geuen, of him shall be
muche required, and to whom menne
haue committed much, of him will they
ake the more. I am come to send fire
on earth, & what is my desire, but that
it were already kindled? For I
standinge I must be baptised. A bap-
tisme of water am I pained till it be en-

ded & Suppose ye, that I am come to
sende peace on earth & I tell you nay,
but rather diuision. For from hence
forth ther shalbe tyme in one house deu-
ided, thre against two, & two against
thre. The father shall be deuided a-
gainst the sonne, and the sonne against
the father. The mother agaynst the
daughter, & the daughter agaynst the
mother. The mother in lawe against
her daughter in law, and the daughter
in law, against her mother in law. He
saide also to the people: When ye see a
cloud rise out of the west, straight way
ye say: ther cometh a shower, & so it is.
And whē ye see a south wind blow, ye
say, it will be hot, & it cometh to passe.
Ye hypocrites, can ye discerne the out-
ward apurance of a skie & of the earth,
but howe hapneth it, & ye can not skill
of this tyme: Yea, & why iudge ye not
of your selues what is right? When
thou goest with thine aduersary to the
ruler, as thou art in the way, geue di-
ligence, that thou mayest be deliuered
from him, leaſt he bringe thee to the
iudge, & the iudge deliuer thee to the
ailer, & the ailer call thee in question.
I tel thee, thou shalt not depart thence,
till thou haue made good & vermost mite.

The xix. Chapter.

There were present at the same season, certaine men of the towne of Samaria, whose blind Pilat had mingled with their owne sacrifice. And Iesus answered, and said vnto them: Suppose ye that these Galileans were greater sinners then all the other Galileans, because they suffered such punishment? I tel you nay: but except ye repent, ye shall all likewise perish. Of those, wherupon which the towne in Siloe fell, & slew them, thinke ye that they were sinners aboue all men that dwelt in Ierusalem? I tel you nay: But except ye repent, ye shall all likewise perish. & He tolde also this similitude: A certaine man had a figge tree planted in his vinegarde, and he came and sought fruite thereon, and found none. Then saide he to his seruants of his vinegarde: Beholde, this tree

years hence I come and sought fruite
of this figge tree, and find none, cut it
downe, why combyeth it the ground:
and he answered and sayde vnto him:
Lorde, let it alone this yere also, till I
digger rounde about it, and doing it, to
see whether it will beare fruite: and if
it beare not then, after that shalt thou
cut it downe. And he taught in one
of their synagoges on the Sabbath
daye. And beholde ther was a woman,
which had a spirite of infirmitie. xliij
yeres, and was bowed together, and
coude in no wise lyste vp her heade.
When Iesus saw her, he called her to
him, and sayde vnto her: woman thou
art deliuered from thy disease. And he
layd his handes on her, and immedi-
ately she was made straight, and glo-
rified God. And the ruler of the Si-
nagoge answered with indignation
(because that Iesus had healed on the
Sabbath daye) and sayd vnto the peo-
ple: There are sixe dayes, in which
men ought to worke, in them come
that ye may be healed, and not on the
Sabbath daye. But the Lorde aun-
swered him, and said: Thou hypocrite,
both not eche one of you on the Sab-
bath daye lose his oxe or his asse from
the stall, & leade him to the water? And
ought not this daughter of Abraham
whom Satan hath bound (10. xliij.
yeres) be loosed from this bond on the
Sabbath daye? And when he thus said:
all his aduersaries were ashamed, and
all the people reioyced on all the excel-
lent dedes that were doone by him. &
Then said he: what is the kingdome
of God like? or wherto shall I com-
pare it? It is like a grapne of mu-
stardse, which a man tooke & sowed
in his garden: and it growe & waxed a
great tree, and the fowles of the ayre
made nestes in the brannches of it. And
again he said: wherunto shall I liken
the kingdome of God? It is like le-
uen which a woman tooke, and hid
in three peckes of meale, till all
was leuened. And he went through
all cities and townes, teaching & re-
prouing synners. Jerusalem: When
shalt thou heare the voice of the Lord,

that he saied? And he saide vnto him:
Scribe to enter in at the strait gate:
for many (I saye vnto you) will seeke
to enter in, & shal not be able. When
the good man of the house is risen vp, and
hath shut to the dooze, and ye begin to
stand without, & to knock at the doze,
saying: Lord, Lord, open vnto vs, and
he shall answer, and say vnto you (I
know you not whens ye are.) Then
shall ye begin to say: We haue eaten &
dronken in thy presence, and thou hast
taught in our streetes. And he shall
say: I tell you, I knowe not whence
ye are: Departe from me all ye that
wooke iniquitie: there shall be wee-
pinge and gnashing of teethe, when
ye shall see Abraham, and Isaac, and
Jacob, and all the Prophetes in the
kingdome of God, and ye your selues
thrust out. And they shall come from
the East, and from the West, and from
the North, and from the South, and
shall sit downe in the kingdome of
God. And beholde, there are laste,
which shalbe first: and there are first,
which shalbe last. The same day came
there certaine of the Phariseis, & said
vnto him: Get thee out of the waye, &
depart hence, for Herode wil kill thee.
And he saide vnto theym: Go ye, and
tell that foxe: Beholde, I cast out de-
uils, and heale the people to daye and
to morrow, and the thirde day I make
an end. Neuerthelesse, I must walke
to daye and to morrow, and the daye fo-
lowing: for it can not be, that a Pro-
phete perishe anye other where, save
at Jerusalem. O Jerusalem, Je-
rusalem, which killest Prophets, and
stonest them that are sent vnto thee:
howe oft would I haue gathered thy
childzen together, as a bird doeth ga-
ther her yong vnder her winges, and
ye woulde not? Beholde, youre ha-
bitation is left vnto you desolate.
I tell you, ye shall not see me, vntill
the time comme that ye shall saye:
Blessed is he that commeth in the
name of the Lorde.

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And it chaunced, that he went into the house of one of the chiefe Pharisees, to eate breade on the Sabbath daye, and they watched him. And beholde there was a certaine man beside him, whiche had the droppe. And Iesus answered and spake vnto the scribes and Pharisees sayinge: Is it lawfull to heale on the Sabbath daye? And they helde their peace. And he toke him and healed him, and let him go, and answered them sayinge: Whiche of you shal haue an asse or an oxe fallen into a pit, and woul not straight waye pull him oute mat. 12. a on the Sabbath daye. And they coude not aunswere him agayne to these things. He put forth also a similitude to the gesses, when he marked, howe they pleased to the hieft rowme, and sayd vnto them: When thou art bidden of any man to a wedding, sit not downe in the hieft rowme, lest a more honozable man then thou be hidden of him, and he (that had him & thee) reuere and say to thee: geue this man rowme, and thou then beginne with shame to take the lowest rowme. But rather when thou art bidden, go and sit in the lowest rowme: that when hee that had thee cometh, he may say vnto thee: friend sit vp hier. Then shalt thou haue wooship in the presence of mat. 23. b them that sit at meat with thee. For whosoever exalteth him selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted: & Then saide he also vnto him, that had desired him to dinner: & When thou makest a dinner or a supper, call not thy frendes, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee agayne, and a recompence be made thee. But when thou makest a feast, call & poore, the feble, the lame, and the blind, and thou shalt be happy, for they can not recompence thee: But thou shalt be recompenced at the resurrection of the iust menne. When one of them (that satte at meate also) hearde these thinges, he sayde vnto him: happy is he that eateth breade in the kingedome of G D W. &

Then said he vnto him: I receiue many, and sent his seruants at supper time, to say to them that were bidden: Come, for all thinges are now ready. And they all at once beganne to make excuse. The firste sayde vnto him: I haue bought a farme, & I must needs go and see it, I praye thee haue me excused. And an other sayde: I haue bought yee yoke of oxen, and I go to plowe them, I praye thee, haue me excused. And an other sayde: I haue married a wife, and therefore I can not come. And the seruant returned and brought his master word again thereof. Then was the good ma of the house displeased, and sayde to his seruants: Go out quickly into the streets and quarters of the citie, and bring in whether the poore & the feble, and the halt and the blind. And the seruant sayde: Lord, it is don as thou hast commanded, and yet there is room. And the Lord said to the seruant: Go out vnto the hie wayes and hedges, and compeyll them to come, that my house may be filled: For I saie vnto you, none of those men which were bidden, shall tast of my Supper. & There wente a greates compaigne with him, and he returned and sayde vnto them: If a man come to me, and hate not his father and mother, and wife and children and brethren and sisters, yea, and his owne life also, he cannot be my discipule. And whosoever doth not bere his crosse & come after me, cannot be my discipule. Whiche of you disposed to builde a towre, sitteth not downe before, & counteth the coste, whether he haue sufficient to performe it: least after he hath layd the foundation, & is not able to performe it, all that beholden, begin to mock him, sayinge: This man began to builde, and was not able to make an ende. Or what king going to make battail against an other king, sitteth not downe first, and callith in his mynde, whether he be able to withten thousand, to meete him, that cometh against him with xx. thousand. Or els while the other is yet a great

way of he sendeth great ambassadoys
and bestoweth praye. So likewise, who
saith he be of you, that forsaketh not
all that he hath, he can not be my dis-
ciple. ¶ Salt is good, but if salt hath
lost the saltnes, what shalbe seasoned
therewith? It is neyther good for the
lande, nor yet for the donge hill, but
men caste it out at the doores. He that
hath eares to heare, let him heare.

¶ The xv. Chapter.

¶ Then resorted vnto him, al the
publicans and sinners, for to
heare him. And the scribes
and pharises murmured, say-
ing: He receaueth sinners, and eateth
with them. But he put forth this pa-
rabole vnto them, saying: What man
of you hauing an hundred shepe (if he
lose one of them, doth not leaue ninety
e nine in the wilderness, & go after that
which is lost, buttill he fynd it? And
when he hath found it, he layeth it on
his shoulders with ioye. And as sone
as he cometh home, he calleth toge-
ther his louers and neighbours, saying:
Reioyce with me, for I haue found
my shepe, which was lost. I say vnto
you, that likewise ioy shalbe in heauen
ouer one sinner that repenteth, more
then ouer nintie and nine iust persons
which neede no repentance. Eytter
what woman (hauing ten grotes, yf
she lose one) doth not light a candle, &
sweepe the house, and seeke diligently
till she fynde it? And when she hath
founde it, she calleth her loner, and her
neighbours together, saying: Reioyce
with me, for I haue found the grote
whiche I had loste. Likewise I say
vnto you, shall there be ioy in the pre-
sence of the angelles of God ouer one
sinner, that repenteth. ¶ And he
saide: A certaine man had two sonnes, &
the yonger of them sayd vnto the fa-
ther: Father, geue me the portion of
the goods, that come belongeth. And
he diuided vnto them his substance.
And not longe after, when the yon-
ger sonne hadde gathered all that he
had together, he toke his journey in-
to a farr countrey, and there he wa-
ndred. And when he had spent all, there

arose a great dearth in all that lande,
and he began to lacke, and went and
came to a citezen of the same countrey
and he lent him to his ferme, to keepe
swyne. And he would sayne haue fil-
led his belly with the coddens that the
swyne did eate, and no manne gaue
vnto him. Then he came to him selfe,
and sayd: How many hyred seruants
at my fathers haue bread ynough:
and I perishe with hunger: I will
arise, and go to my father, and will say
vnto him: father, I haue sinned a-
gainst heauen and befoze thee, and am
no more woorthy to be called thy son,
make me as one of thy hyred seruants.
And he arose, and came to his fa-
ther. ¶ But when he was yet a great
way of, his father sawe him, and had
compassion, and ranne, and fell on his
necke and kyssed him. And the sonne
sayde vnto him: Father, I haue syn-
ned agaynst heauen, and in thy sight,
and am no more woorthy to be called
thy sonne. But the father sayd to his
seruantes: Bring forth the beste
garment, and put it on him, and put a
ring on his hands, and shoes on his
feete: and bring hither that fat calfe,
and kill it, and let vs eate and be me-
re: for this my sonne was dead, and
is aloue agayne, he was loste, and
is founde. And they began to be me-
re. ¶ The elder brother was in the
field, and when he came and drefwe
nye to the house, he heard minstrells
and dauncing, and called one of his
seruantes, and asked what those thin-
ges ment. And he saide vnto him: thy
brother is come, and thy father hath
killed the fat calfe, because he hath re-
ceined him safe and founde. And he
was angrie, and woulde not goe in.
Then cam his father out, and entrea-
ted him. He answered and sayd to his
father: Lo, these many yeres haue I
done thee seruice, neither brake at an-
time thy commaundement, & yet ganest
thou me neuer a kyd to make merry
with my frends: but as soone as this thy
sonne was come (whiche hath de-
bauched thy goodes with harlots)
thou

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thou halt for his pleasure killed the
sacrist. And he saide vnto him: sonne,
thou art euer with me, and all that
I haue, is thine: it was mete that we
shoulde make merke and be glad, for
this thy brother was deade, and is a-
lyue agayne: and was lost, & is found.

The .xvi. Chapter.

And he sayde vnto his disci-
ples. & There was a certayne
riche man, which had a stew-
arde, and the same was accus-
ed vnto him that he had waisted his
goodes. And he called him, and sayde
vnto him: howe is it, that I heare
this of thee? geue accomptes of thy
stewardship. For thou mayest be no
longer steward. The steward sayde
withyn him selfe: what shall I doo
for my master taketh awaye from me
the stewardship. I can not digge, and
to begge I am ashamed. I wot what
to do, that when I am put out of the
stewardshippe, they may receaue me
into their houses. So when he hadde
called al his masters debtors together,
he sayde vnto þ first: howe muche ow-
est thou vnto my master? And he said:
an hundred tuns of oyle. And he sayd
vnto him: take thy bill, and sit downe
quickly, and wyte fiftene. Then said
he to another: how muche owest thou?
And he saide, an hundred quarters of
wheate. He sayd vnto him: Take thy
bill, and wyte foure scoze. And the
Lord commended the vnjust steward,
because he had done wiselye. For the
chil dren of this world are in their na-
tion wiser then the chil dren of light.
And I say vnto you: make you fren-
des of þ vnrighteous Mammon, that
when ye shal haue neede, they may re-
ceaeue you into euerlasting habitati-
ons. & He that is faithfull in that
whiche is leaste, is faithfull also in
much. And he that is vnrighteous
in the leaste, is vnrighteous also in
much. So then, if ye haue not bene
faithfull in the vnrighteous Mam-
mon, who will beleue you in that
which is true? And yf ye haue not
ben faithfull in an other mans busi-
ness,

who shall geue you that which
is yours owne. No seruante can
serue two masters: for either he shall
hate the one, and loue the other, or els
he shall leane to the one, and dispi-
se the other. Ye can not serue God and
Mammon. All these thinges hearde
the Phariseis also, which were rous-
tous, and they mocked him. And he
saide vnto them. Ye are they which
iustifie your selues before men: but
God knoweth your heartes. For that
which is highly esteemed among men
is abhominable in the sight of God.
The law and the prophetes reigne
vntill John, and since that tyme, the
kingdome of God is preached, & eu-
ery man striveth to go in. Easter is
for heauen and earth to perishe, then
one tittle of the law to faile. Who
euer forsakerh his wife, and maryeth
an other, committeth adoutrie. And
he which maryeth her that is de-
uised fro her hus band, committeth adou-
try also. & There was a certayne riche
man, which was clothed in purple
and fine white, and fared deliciouly
euery day. And there was a certayne
begger, named Lazarus, which laye at
his gate full of sores, desiring to be re-
freshed with the crummes, which fell
from the rich mans boord (and no man
gaue vnto him.) The dogs came al-
so, and licked his sores. And it come
ned, that the begger died, and was ca-
ried by the angels into Abrahams
bosome. The riche man also dyed, and
was buried. And being in hell in tor-
mentes, he lift vp his eyes, and saide
Abraham a farre of, and Lazarus in
his bosome, and he cried and said: fa-
ther Abraham, haue mercye on me, and
send Lazarus, that he maye dippe the
tippe of his finger in water, and coole
my tong: for I am tormented in this
flame. But Abraham sayde: Sonne,
remember þ thou in thy lyfe tyme, re-
ceauedst thy pleasure, & contrarywyse
Lazarus receiued paine. But now is
he comforted, and thou art punished.
Beyond all this, betwene vs and you
there is a great space set, so that they
which wold go from hence to you can

not, neyther may come from thence to vs. Then he sayd: I pray thee therfore father, sende him to my fathers house. (For I haue fine brethren) for to warne them, least they also come into this place of torments. Abraham sayde vnto him, they haue Moyses and the Prophetes, let them heare them. And he sayd: nay father Abraham, but if one come vnto the from the dead, they will repente. He sayde vnto him: If they heare not Moyses and the Prophetes, neyther will they beleue though one rose from death agayne. **R.**

The .xxij. Chapter.

He sayde vnto the disciples: it can not be, but offences will come. Nevertheless, • wo be to him, through whom they come. It were better for him, that a millstone wer hanged about his necke, and he caste into the sea, then that he shoulde offende one of these litle ones. **R.** Take heede to your selues. • If thy brother trespass agaynst thee, rebuke him: and if he repent, forgive him. And though he sinne agaynst thee seuen times in a day, and seuen times in a day turne agayne to thee, saying: it repenteth me, thou shalt forgive him. And the Apostles sayde vnto the Lorde: increase our sayth. And the Lorde sayde: **R.** If ye had faith like a grainne of mustardseede, and shuld say vnto this Sy-
camine tree, plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it shoulde obey you. Who is it of you, if he had a seruante plowing or sowing cattell, that will saye vnto him when he cometh from the field: Go quickely, and sit downe to meate, and sayeth not rather vnto him, dysse, wherewith I may suppe, and girde by thy selfe, and serue me, till I haue eaten and dronken, and afterwarde eate thou & drinke thou? Woth he thanke that seruante because he did the thinges that were commaunded vnto him? I trowe not. So likewise ye when ye haue done all those thinges which are commaunded you say: we are vnprofitable seruants. **R.** We haue done, that whiche was oure dutie to do. • And it chaunced as he

went to Ierusalem, he passed through Samaria and Galile. And as he entered into a certayne towne, there mette him ten men that were lepers, whiche stode a farre of, and put forth their bayces, and sayd: Iesu master haue mercye on vs. When he saw them, he sayd vnto them: • Go shew your selues vnto the Priestes. And it came to passe that as they went they were censed. And one of them, when he sawe that he was censed, turned backe againe, and with a loude voyce prayled God, and fell downe on his face at his fete, and gaue him thanks. And the same was a Samaritane. And Iesus answered, and sayde: are there not ten censed? But where are those nine? There are not found that returned againe, to geue God praise save onely this straunger. And he sayde vnto him: arise go thy way, thy faith hath made thee whole. **R.** When he was demaunded of the Pharises, when the kingdome of God shoulde come, he answered them, and sayde: The kingdome of God shall not come with wytyng for, neyther shall they saye: Lo here: Or lo there. For beholde, the kingdome of God is within you. And he sayde vnto the disciples: the dayes will come, when ye shall desire to see one daye of the sonne of man, and ye shall not see it. • And they shall saye vnto you: See mat. 24. d here, See there. Go not after them, nor folowe them: for as the lyghtninge that appeareth out of the one part that is vnder heauen, and shyneth vnto the other parte whiche is vnder heauen: so shall the sonne of manne be in his dayes. But first must he suffer many thinges and be refused of this nation. And as it happened in the • dayes of Noe: so shall it be also in the dayes of the sonne of man. They did eate and drinke, they marped wines, and were marped, euen vnto that same daye that Noe wente into the Arche, and the flood came, and destroyed them all. Likewise also as it chaunced in the dayes of Lot. They did eate, they dranke, they bought, they solde, they planted, they builded, But euen

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the same daye that Lot wente oute of
Sodom, it rained with fyre and brim-
stone from heauen, and destroyed them
all. Euen thus shall it be in the daye,
when the sonne of man shall appeare.

Mat. 24. At that daye he that is on the house
top, and his stuffe in the house: let him
not come downe to take it oute. And
let not him that is in the fildes turne
backe againe to the thinges that he left
behinde. Remember Lottes wife.

Gen. 19. f. Who soeuer will go about to saue his
life, shall loose it, and whosoever shall
lose his life shall saue it. I tell you in
that night, there shalbe two in one
bed: the one shalbe receaued, the other
forsaken. Two shalbe a grinding to-
gether, the one shalbe receaued, and the
other forsaken. (Two in the fildes, the
one shalbe receaued, and the other for-
saken.) And they answered, and sayde
to him: where Lord? he sayde vnto
them, wher soeuer the body shalbe,
thither will also the Egles be gather-
ed together.

mat. 24. c
Job. 36 D

The .xviii. Chapter.

2. Cel. 5. **A**nd he putte forth a Parable
vnto them, signifyinge that
men ought alwayes to praye,
and not to be slothy, sayinge:

There was in a certayne cite a iudge
whiche feared not God, neyther regar-
ded mā. And there was a certayne wy-
dowe in the same cite, and she came
vnto him, sayinge: auenge me of mine
aduersarye. And he woulde not for a
while. But after ward he sayd within
him selfe, though I feare not God, nor
care for man, yet because this wydowe
is importune vpon me, I will auenge
her, lest she com at the last and raple on
me. And the Lord said: heare what the
vnrightheous iudge sayeth. And shall
not God auenge his elect, which cried
daye and night vnto him: yea, though
he deferre them. I tell you, that he wil
auenge them, and that quickly. & Ne-
uerthelesse, when the sonne of man co-
meth, shall he finde faith on the earth?

And he tolde this parable vnto cer-
taine which trusted in the selues, that

they were perfect, and despised othe-
re. Two men went vp into the temple to
praye: the one a Pharise, and the other a
Publican. The Pharise stood & prayd
thus with him selfe: God, I thank thee
that I am not as other men are, sym-
oniers, vniuers, aduocaters or as this
Publican. I fast twice a weeke. I
geue tithe of all that I possesse. And
Publican standing a farr off, woulde
not lifte vp his eyes to heauen, but
smote vpon his brest, sayinge: God be
mercifull to me a sinner. I tell you,
this man departed home to his house
iustified, more then the other. For
euery one that exalteth him selfe,
shall be brought lowe. And he that hum-
bleth himselfe, shall be exalted. & He
brought vnto him also yonge chyldren,
that he shoulde touche them. When
his Disciples sawe it, they rebuked
them. But Iesus (when he had called
them vnto him, sayde: Suffer chy-
ldren to come vnto me, and forbid them
not. For of suche is the kingdome of
God. Verily I saye vnto you, who-
soeuer receaueth not the kingdome
of God as a childe, shall not enter
therein. And a certayne ruler asked
him sayinge: good master, what ought
I to doo to obteyne eternall lyfe? Je-
sus sayde vnto him: why callest thou
me good? None is good, save God
onelye. Thou knowest the comman-
dementes: Thou shalt not commit
adulterye, thou shalt not kill, thou
shalt not steale, thou shalt not beare
false witnes: honoure thy father and
thy mother. And he sayde: all these
haue I kepte from my youthe vp.
When Iesus heard that, he sayde vnto
him: Yet lackest thou one thinge.
Sell all that thou hast, and distri-
bute vnto the poore, and thou shalt
haue treasure in heauen, and come, fo-
lowe me. When he heard this, he was
sorye, for he was verie riche. When
Iesus sawe that he was sorye, he
sayde: With what difficultie shall
they that haue money, enter into the
kingdome of God? It is easer for a
camel to go throughe a needles eye, then
for a riche man to enter into the king-
dome

come of God. And they that hearde it
sayde: And who can then be saved?
And he sayde: • The thinges whiche
are impossible with men, are possible
with God. Then Peter sayde: • Lo,
we have forsaken al, and folowed thee.
He sayd vnto them: Verely I say vn-
to you: there is no man that hath for-
saken house, either father or mother
either brethren, or wife, or children
(for the kingdome of Goddes sake)
which shall not receaue muche more
in this worlde, and in the worlde to
come, life euertlasting. & Jesus tooke
vnto him the twelue, and sayde vnto
them: Beholde, we go vp to Ierusa-
lem, and all shalbe fulfilled, that are
written by the Prophetes, of the son
of man. For he shalbe deliuered vnto
the Gentiles, and shalbe mocked, and
dispitefully intreated, and spitted
on: and when they haue scourged him,
they will put him to death. • And the
thirde daye he shall arise agayne.

• And they vnderstoode none of these
thinges. And this sayinge was hidde
from them, so that they perceiued not
the thinges whiche were spoken.

• And it came to passe, that as he was
come nye vnto Hierico, a certayne
blinde man sat by the waye side, beg-
ginge. And when he hearde the peo-
ple passe by, he asked what it meant.
And they sayde vnto him, that Jesus
of Nazareth passed by. And he cryed
sayinge: Jesu thou sonne of Dauid,
haue mercy on me. And they whiche
wente before, rebuked him, that he
should holde his peace. But he cryed
to much the more, • thou sonne of Da-
uid, haue mercye on me. And Jesus
stoode still, and commaunded him to
be brought vnto him. And when hee
was come neare, he asked him, say-
inge: what wilt thou that I doo vn-
to thee? And he sayd: Lord, that I
maye receaue my sighte. And Jesus
sayde vnto him: receaue thy sighte, thy
faith hath saued thee.

And immediatly he receaued his
sighte, and folowed him, praylinge
God. And all the people, when they
sawe it, gaue prayse vnto God. &

¶ The xix. Chapter.

And he entred in, and wente
through Hierico. And behold,
there was a man named Ja-
chus, which was a ruler amonge the
Publicans, and was riche also. And
he sought meanes to see Jesus, what
he shoulde be: and coulde not for the
pzease, because he was litle of stature.
And he ran before, and climed vp in-
to a wilde figge tree, to see him, for he
was to come that waye. And when
Jesus came to the place, he looked vp,
and saue him, and sayde vnto him:
Jache, come downe at once, for to daye
I must abide at thy house. And he
came downe hastily, and • receaued
him ioyfully. And when they saue
it, they all grudged, sayinge: He is
gone in to tary with a man that is a
sinner. And Jache stoode sooth, and
sayde vnto the Lord: beholde Lord,
the halfe of my goodes I geue to the
pooze: and if I haue done anye man
wronge, I restore him foure fold. Je-
sus sayd vnto him: this day is health
happened vnto this house, because that
he also is become the childe of Abia-
ham. • For the sonne of man is come
to seke, and to saue that which was
lost. • And as they heard these thin-
ges, he added thereto a parable, be-
cause he was nye to Ierusalem, and
because they thought, that the king-
dome of God should shortly appeare.
He sayde therfore: • a certaine noble
man went into a farre countrey, to re-
ceauie him a kingdome, and to come
agayne. And he called his ten seruants
tes, & deliuered them ten pounde, say-
ing vnto them: Occupy, till I come.
But his citizens hated him, and sent a
message after him, sayinge: we will
not haue this man to reygne ouer vs.
And it came to passe, that when he had
receaued his kingdome, he returned,
and commaunded these seruantes to
be called vnto him (to whō he had ge-
uen the mony) to wete how much eu-
ery mā had done. & he came & first say-
ing: Lord, thy pound hath gained ten
pound. And he saide vnto him: • Well
thou good seruant, because thou hast
bene faithfull in a verie litle thinge,
haue thou authoritie ouer ten Citie.

mat. 15. c

mat. 20. b
mat. 14. b

mat. 15. b

The Gospell of

And another came, saying: Lord, thy pounce hath made fyue pound. And to the same he sayd: be thou also ruler ouer fyue cities. And another came, saying: Lord beholde here is thy pound, which I haue kepte in a napkin: for I feared thee because thou art a strait man: takest vppre that thou saydest not dooone, and rappest that thou dydest not sooe. He sayth vnto him: . Of thyn owne mouth, wil I iudge thee, thou euill seruauant. Knowest thou y I am a straght man, taking by that I layde not dooone, and reapinge that I dyd not sooe? And wherefore gauest not thou my money into a banck, and at my comming I might haue required myne owne with vauntage? And he said vnto them that stood by: take from him that pounce, and geue it him that hath ten pounce. And they sayde vnto him, Lord, he hath tenne pounce. For I say vnto you, that vnto euery one which hath shalbe geuen (& he shall haue aboundance) and from him that hath not shalbe taken away, euen that which he hath. Moreover, those mine enemies, (which wold not that I should raighe ouer them) bring hither, and slea them before me. And when he had thus spoken, he proceeded forth, taking his iourney, to go by to Jerusalem. . And it fortuned, when he was come nye to Bethphage and Bethany, besydes the mounte which is called Olyuete, he sent two of his dysciples, saying: go ye into the towne, which is ouer against you: In to the which assone as ye are come, ye shall finde an asse colte tyed, wheron get neuer man satte. Loose him, and brynge him hither. And if any manne aske you, why doe ye loose him: thus shall ye saye vnto him: the Lord hath neede therof. They that wer sent, went their waye, and found, euen as he had sayde vnto them. And as they were a losing the colte the owners therof said vnto them: why loose ye the colte? And they sayde: for the Lord hath neede of hym. And they brought him so Iesus and cast their rayment on the colte, and sat Iesus thereon. And as he sware,

they spread their clothes in the waye. And when he was nowe come nye to the going dooone of the mount Olyuete, the whole multitude of the Disciples began to reioyce, and to playe God with a loude voyce, for al the miracles that they had sene, saying: blessed be the kinge that commeth in the name of the Lord: peace in heauen and glozpe in the highest. And some of the Pharisees of the company sayde vnto him: Master, rebuke thy disciples. He sayde vnto them: I tell you, that if these holde their peace, . then shall the stones crye. And when he was come nere, he behelde the Citie, and . wepte on it, sayinge: If thou haddest knowne these thinges, which belonge vnto thy peace, euen at this daye, thou woldest take hede. But nowe are they hidde from thine eyes. For the dayes shall com vpon thee, . that thy enemies shall com vpon thee, and compass thee rounde, and kepe thee in with on every side, and make thee euen with the grounde: and thy children which are in thee. And they shall not leaue in thee one stone vpon another, because thou knowest not the tyme of thy visitation. And he went into the temple, and beganne to caste out them that solde therein, and them that bought, saying vnto them: It is written, . my house is the house of prayer: but ye haue made it a denne of theues: And he taught them dayly in the temple. . But the hie Priestes and the scribes and the chiefe of the people went aboute to destroye him: and coulde not finde what to doo. For all the people clacke by him, when they heard him.

The .xx. Chapter.

And it fortuned in one of those dayes (as he taught the people in the temple, and preached the Gospell) the hie Priestes and the scribes came together with the elders, and spake vnto him sayinge: . Tell vns what authority doest thou these thinges? Either who is he, that gawe thee this

2. Re. 2. c
mat. 12. d

mat. 13. b
and. 25. c
Mar. 4. e
Luce. 8. c

mat. 21. c
mar. 11. a
mat. 21. a
mar. 11. a

mat. 21. b
Luce. 13. b
and. 19. b
mar. 11. b
Joh. 1. 13
Joh. 1. 13
Joh. 1. 13

Joh. 1. 13

Jer. 52. 1
mat. 14. d

mar. 13. a

Luce. 11. b

mar. 11. c

Joh. 1. 13

4. Re. 1. 13

Elc. 16. b

Jer. 7. 13

mar. 11. d

Luce. 10. c

and. 12. c

Joh. 7. 13

mar. 11. e

Luce. 10. c

and. 12. c

Joh. 1. 13

mar. 11. e

Joh. 1. 13

mar. 11. e

Joh. 1. 13

mar. 11. e

autozitie: Iesus answered and sayd vnto them: I also will aske you one thing, and answere me. The baptisme of Iohn: was it from heauen, or of men. And they thought within them selues saying: if we say from heauen, he will say: why the beleued ye him not? But and if we say: of men, al the people will stone vs. For they be perswaded, that Iohn is a prophet. And they aunswere: that they coulde not tell whence it was. And Iesus sayd vnto them: neither tell I you, by what auctoritie I do these thinges. ¶ Then began he to put forth to the people this parable.

¶ A certaine man planted a vineyarde, and let it forth to husbandmen, & went him selfe into a stratinge country for a great season. And when the time was come, he sent a seruant to the husbandmen, that they shoulde geue him of the fruite of the vineyarde. And they beat him, and sent him away empty. And agayne, he sent yet another seruant. And him they did beat, and entreated him shamefully, & sent him away empty. Agayne he sent the thirde also, and him they wounded, and cast him oute.

¶ Then sayd the Lord of the vineyard: what shall I doo? I will sende my deare sonne: peradventure they will stand in awe of him, whē they see him.

¶ But when the husbandmen sawe him, they thought within them selues, saying: this is the heyre, come, let vs kill him: that the inheritaunce maye be oures. And they caste him oute of the vineyarde, and killed him. What shall the Lord of the vineyarde therfore do vnto them? He shall come, and destroy these husbandmen, and shal let out his vineyarde to other. When they hearde this, they said: God forbid. And he beleued them, and said: what is this then that is written: the stone that the builders refused, the same is become the head of the corner: whosoever doeth stumble vpon that stone, shalbe broke: but whosoever it falleth, it will grinde him to powder. And the heyres of the Scribes the same Iohannes wente about to laye handes on him, and they feared the people. For

they perceaued that he had spoken this similitude agaynst them. And they watched him, & sent forth spies, which shoulde sayne themselves righteous men, to take him in his wordes, and to deliuer him vnto power & auctoritie of some debittie. And they asked him, saying: Master, we knowe that thou sayest and teachest right, neither considerest thou the outward appearance of anye man, but teachest the waye of God truelye. Is it lawefull for vs to geue tribute vnto Cesar, or no? He perceaued their craftynesse, and sayde vnto them: why tempt ye me? Shewe me a peny, whose ymage and superscription hath it? They answered and said: Cessars. And he sayde vnto them: geue thou vnto Cesar, the thinges whiche belonge vnto Cesar: and to God, the thinges that pertaine vnto God.

¶ And they coulde not reprove his sayinge, before the people: and they marvelled at his aunswere, and held their peace. ¶ Then came to him certayne of the Saduces, which denye that there is anye resurrection. And they asked him, sayinge: Master, Moses wrote vnto vs, yf anye mannes brother dye hauinge a wife, and he dye withoute childzen, that then his brother should take his wyfe, and rayse vypp seede vnto his brother.

¶ Here were there: seuen brethren, and the firste tooke a wyfe, and dyed without childzen. And the seconde tooke her, and he dyed childlesse. And the thirde tooke her: and in like wyse the residue of the seuen, and lesse no childzen behinde them, and dyed. Laste of all the woman dyed also. Nowe in the resurrection, whose wife of them shall she be? For seuen had her to wife. Iesus answered and sayde vnto them: The childzen of this worlde marry wiues and are married: but they which shalbe counted worthy of that worlde and the resurrection from the deade, do not marry wyues, neyther are married, nor yet canne dye anye more, for they are equall vnto the Angelles, and are the sonnes of God, in as muche as they are childzen of the

mat. 21. b
mar. 23. a

mat. 22. e
mar. 12. b

mat. 22. e
mar. 12. b
Act. 23. b
Deut. 25

The Gospell of

Exod. 3. c. resurrection. And that the deade shall
rise agayne. Moses also sheweth be-
sides the bushe, when he calleth: • the
mar. 22. c. Lorde, the God of Abraham, and the
mar. 12. c. God of Isaac, and the God of Jacob.

For he is not a God of dead, but of li-
vinge: For all live vnto him. Then
certaine of the Pharises answered,
and said: Master, thou hast well sayde.
And after that durste they not aske
him any question at all. And he sayde
vnto them. • How say they that Christ
is Dauides sonne? And Dauid him-
mar. 12. d. selfe sayeth in the booke of Psalmes:

• The Lorde sayde vnto my Lorde: sit
thou on my right hande, till I make
thyne enemies thy foote stoke. Dauid
therfore calleth him Lorde: and howe
is he then his sonne? Then in the au-
dience of all the people, he sayde vnto

his disciples: • beware of the scribes
mar. 12. d. whiche will go in longe clothinge:
and loue gretinges in the markettes,
and the hiest seates in the Synagogs,
and the chiefe rowmes at feastes,
whiche deuoure widowes houses,
sapping longe prayers: the same shal
receaue greater damnation.

¶ The .xxi. Chapter. ¶

3 A he behelde, • he sawe the
mar. 12. d. riche maner, whiche caste in
their offeringes into the
treasure. He sawe also a
certayne poore widowe, whiche caste
in thither twoo mites. And he sayde:
of a truth I say vnto you: that this
poore widowe hath put in moze then
they all. For they all haue of their
superfluitie added vnto the offeringes
of God: but she of her penny hath cast
in all the substance that she had. And
vnto some that spake of the Temple,
howe it was garnished with goodlye
stones and Jewels, he sayde: • The

dayes will come, in the whiche (of
mat. 14. c. these things which ye see, there shall
mur. 22. a. not be left one stone hypon another,
that shall not be thynnen downe. And
they asked him saying: Master, when
shall these thinges be, and what signe
will there be when such thinges shall
come to passe? And he sayde: • take
heede, that ye be not deceived. For

Coll. 2. d. manye shall come in my name, and
say that they are Christ: and the time
draweth nere. Followe ye not them
therfore. But when ye heare of wars
and seditions, be not affrayde. For
these thinges must first come to passe:
but the ende followeth not by and by.
Then sayde he vnto them: Nation
shall rise agaynst nation; and kinge
dome agaynst kingdome, and great
earthquakes shall be in all places, and
hunger, and pestilence, and fearefull
thinges. And great signes shall there
be from heauen. But before all these
• they shall laye handes on you, and
persecute you, deliueringe you by to
the Synagogs and into prisons, and
shall bring you vnto kinges and ru-
lers (as my names sake. And thus shall
chaunce you for a testimoniall. Be as
a sure paine therfore in your heartes,
not to study before what ye shall an-
swere: for I will geue you a mouth
and wisdom wherewith to answer all
your aduersaries: shall not be able to speak
nor resiste. Whosoener ye shall be
trayed of your fathers and mothers,
and brethren, and kinselke, and frends,
and some of you shall they put to death.
And hated shall ye be of all men for
my names sake, and there shall not one
hearte of your heade perishe. Possesse
ye your soules by patience. • And whi-
pe see Jerusalem besieged with an
holle, then be sure that the desolation
of the same is nye. Then see theym
whiche are in Iarie flee to the moun-
taines. And let them whiche are in
the middelt of it, depart out. And let
them that are in the other countreys,
enter therein. For these be the dayes
of vengeance, that all thinges which
are written maye be fulfilled. And
two vnto them: that be with child,
and to them that geue sucke in those
dayes: for there shall be great tribul-
tion in the lande, and wrath ouer all
people. And they shall fall through
the edge of the swordes, and shall
be leide as aye captiue into all nati-
ons. And Ierusalem shall be trodden
downe of the Gentiles, vntill the
time of the Gentiles be fulfilled.

¶ The

And there shalbe signes in the
 sunne and in the moone, and in the
 starres, and in the earth, • the people
 shalbe at their wittes ende, throught
 dispaire. The sea and the water shall
 roere, and mens heartes shall fayle the
 for feare, and for lookinge after those
 things which shall come on the earth.
 For the powers of heauen shal moue.
 And then shall they see the sonne of
 man come in a cloude with power
 and great glory. When these thinges
 begin so come to passe: then looke vp
 and lifte vp your heades, for your re-
 demption draweth nie. • And he shew-
 ed them a similitude: beholde the fig
 tree, and all the trees, when they shote
 forth their buddes ye see and knowe
 of your owne selues that Summer is
 then nye at hande. So likewise ye
 also (when ye see these thinges come
 to passe, be sure that the kingdom of
 God is nye. Verely I say vnto you:
 this generation shall not passe, till all
 be fulfilled. Heauen and earth shall
 passe: but my wordes shall not passe. I
 • Take heede to your selues, least at
 anye time your heartes be ouercome
 with surfering and dronkenness, and
 cares of this life, and so the dape come
 vpon you vnwares. For as a snare
 shall it come on all them that dwell
 on the face of the whole earth, • watch
 ye therefore continuallye, and praye,
 that ye maye escape all these thinges
 that shall come, and that ye maye stande
 before the soone of manne. I In the
 daye time, he taught in the temple: and
 at night he wente oute, and abode in
 the mounte that is called Olivete.
 • And all the people came in the
 morning to him in the temple, for to
 heare him.

The .xij. Chapter.

He least of swete bread dyne
 nye whiche is called Easter,
 and the hye Priestes, and
 Scribes • sought howe they
 might kill him, for they feared the
 people. • Then entred Satan into
 Iudas, whose surnome was Iscari-
 ot (which was of the number of the
 thirtie) and he went his waye, and

communed with the hye priestes and
 officers, howe he might betray him to
 them. And they were glad and pro-
 mised to geue him money. And hee
 consented, and sought oportunitie to
 betray him vnto them, when the peo-
 ple were away. • Then came the dape
 of swete bread whiche of necessitie Pas-
 over muste be offered. And he sente
 Peter and John, saying: go and pre-
 pare vs the pascouer, that we maye
 eate. They sayde vnto him: where
 wylte thou, that we prepare? And he
 sayde vnto them: Beholde, when ye
 enter into the Citie, there shall a man
 meete you, bearing a pitcher of water,
 him folowe into the same house that
 he enureth in, and ye shal say vnto the
 good man of the house: The master
 saith vnto thee: where is the guest cham-
 ber, where I shall eate pascouer
 with my disciples? And he shall shew
 you a great parlour paved. There
 make ready. And they went and found
 as he had sayde vnto them, and they
 made readye the pascouer. • And
 when the houre was come, he satte
 down, & the .xii. Apostles with him.
 And he said vnto the: I haue inward-
 ly desired to eate this pascouer with
 you, before that I suffer. For I saye
 vnto you: henceforth I wil not eate of
 it anye more, vntill it be fulfilled in the
 kingdom of god. And he tooke the cup,
 and gaue thanks and said, Take this,
 and deuide it amonge you. For I saye
 vnto you: I wil not drinke of the fruit
 of the vine, vntill the kingdom of God
 come. • And he toke bread, & when he
 had geuen thanks, he brake it, & gaue
 vnto them saying: This is my bodie
 which is geuen for you. This do, in
 remembraunce of me. Likewise also
 when he had supped, he tooke the cup,
 saying: This cup is the newe testa-
 ment in my bloude, whiche is shed for
 you. Yet beholde, the hand of him that
 betrayeth me, is with me on the table.
 And truly the sonne of man goeth, as
 it is appointed. But wee vnto that man
 by whom he is betrayed. And they be-
 ganne to enquire amonge them selues,
 which of them it was, & should do it.

The Gospell of

And there was a strife among them, which of them should seeme to be the greatest. And he sayde vnto them, the kinges of nations reygne ouer them: and they that haue anothoritie vpon them, are called gracious Lordes. But ye shall not be so. • But he y is greatest among you, shalbe as the yonger: & he that is chiefe, shalbe as he y doeth minister. For whether is greater he y sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministrerth. Ye are they, which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to me: that ye maye eate & drinke at my table in the kingdome, and sit on seates, iudging the twelue tribes of Israell. • And the Lord sayde: Simon, Simon, beholde Satan hath desired to siffe you, as it were wheate: but I haue prayed for thee, y thy sayth fayle not. And when thou art conuerted, strength thy brethren. And he said vnto him: • Lord, I am ready to go with thee into prison, & to death. And he laide: I tell thee Peter, the rocke shall not crosse this daye, till thou haue thise denied that thou knewest me. And he sayde vnto them: when I sent you without wallet and scrip, and shoes, lacked ye any thinge? And they sayd: no. Then he sayde vnto them: but nowe he that hath a wallet, let him take it by, and lykewise his scrip. And he that hath no swearde, let him sell his coate, and bye one. For I say vnto you, that yet the same whiche is wrytten, must be perfolmed in me: • euen among the wicked was he reputed. For those thinges whiche are wrytten of me haue an ende. And they said: • Lord, behold, here are two swordes. And he sayde vnto them: it is ynough. • And he came out, & went (as he was wont) to mount Oluet. And the disciples folowed him. And when he came to the place, he sayde vnto the: praye, least ye fall into temptation. • Luk. 11 • And he gate him selfe from them, about a stoness cast, and kneeled downe & prayed sayng: Father, if thou wilt remoue this cup from me, yettherlesse, • not my will, but thine be fulfilled. And there appeared an anngell vnto him fro heauen, confortng him. And he was in an agony, and prayed the longer. And his sweate was like droppes of bloud trickling downe to the ground. And when he rose by fro prayer, and was come to his disciples, he found them sleeping for heuyness, and sayde vnto them: why slepe ye? Is yte and pray, lest ye fall into temptation. • While he yet spake, behold, there came a compagne, and he that was called Judas, one of the twelue, went before them, and pleased nye vnto Iesus, to kille him. But Iesus saide vnto him: Judas, betrayest thou the sonne of man with a kisse? When they whiche were about him saw what would followe, they sayd vnto him: • Lord, shall we smite with sword? • And one of them smote a seruant of the hye Priest and stroke off his right eare. Iesus answered and sayde: suffer ye thus farreforth. And when he touched his eare, he healed him. Then Iesus sayde vnto the hye Priestes and rulers of the temple, and the elders which were come to him. Ye be come out, as vnto a thiefe, with swordes & staves. When I was dayly with you in the temple, ye stretched forth no handes agaynste me. But this is eue your very houre, and the power of darkenes. Then toke they him, and ledde him, and brought him to the hye Priestes house. But Peter folowed a farre off. And when they had kindled a fire in the middell of the palace, and wer set downe together. • Peter also satte downe among them. But when one of the wenches beheld him, as he satte by the fier (and looked vpon him) she said: this same fellowe was also with him. • And he denied him, saying: woman, I knowe him not. And after a litle while, another saw him and said: thou art also of them. And Peter said: man, I am not. And about the space of an houre after, another affirmed, sayinge: verily this fellowe was with him also, for he is of Galilee. And Peter sayde: man, I wote not what thou sayest.

And immediately while he yet speake
the cocke crowes. And the Lord tur-
ned his backe, and looked vpon Peter.

And Peter remembred the worde of
the Lord, how he had sayd vnto him:

before the cocke crowe, thou shalt de-
nye me thrise. And Peter went oute

and wept bitterly. And the men that
toke Iesus, mocked him, and smote

hym: and when they had blindfolded
him, they strooke him on the face, and

asked him saying: arede, who is it
that smote thee. And many other thin-
ges dyspreefully saide they agaynste

him. And allone as it was dape, the
elders of the people and the hye Prie-
stes and Scribes, came together, and

led him into their counsell, sayinge:
arte thou very Christ? tel vs. And he

sayde vnto them: if I tell you, ye wil
not beleue. And if I aske you, ye wil
not aunswere me, nor let me go.

Hereafter shall the sonne of man sit
on the righte hande of the power of
God. Then sayde they all: arte thou

then the sonne of God? He sayde, ye
saye that I am. And they said: what

neede we any further wittnes? For
we our selues haue heard of his owne

mouth.

The xxiij. Chapter.

And the whole multitude of
them arose, and led him vnto

Pilate. And they beganne to
accuse him, saying: we founde this fe-
lowe peruertering the people, & forbid-

dinge to pay tribute to Cesar: saying,
that he is Christe a King. And Pi-
late apposed him saying: art thou the

King of the Jewes? He aunswere
d hym and sayde: thou sayest it. Then

sayde Pilate to the hye Prieistes, and
to the people: I finde no fault in this

man. And they were the more ferre,
sayinge: he moueth the people, cha-
ginge throughout all Iewry, and be-

ganne at Galile. Then to this place.
When Pilate heard mention of Ga-

lile, he asked whether the man were
of Galile. And as soon as he knewe

that he belongeth vnto Iherosolym,
he sente him to Herode, which was also

at Iherosolym at that

tyne. And when Herode sawe Iesus,
he was exceeding glad. For he was

desirous to see him of a longe season,
because he had hearde many thinges

of him, and he trusted to haue seene
some miracle done by him. Then hee

questioned with him many wordes.
But he answered hym nothing. The

hye Prieistes & Scribes stood forth
and accused him straghtlye. And He-

rode with his men of warre, despy-
sed him: and when he hadde mocked

him, he arayed him in white clothing,
and sente him agayne to Pilate. And

the same day Pilate and Herode were
made frendes together. For before,

they were at variatunce. And Pilate
called together the hye Prieistes and

the rulers, and the people, and sayde
vnto them: ye haue brought this man

vnto me as one that peruertereth the
people. And beholde, I examine him

before you, and finde no faulte in this
man, of those thinges whereof ye ac-

cuse him: No nor yet Herode. For I
sente you to him: and lo, nothinge

worthy of death is done to hym. I
will therefore chasten him and let him

lose. For of necessitie, he must haue
let one loose vnto them at the feaste.

And all the people cried at once, say-
inge: awaye with him, and deliuer

to vs Barrabas: (whiche for a cer-
tayne insurrection made in the Citie,

and for murder, was cast in prison)
Pilate spake againe to them, willing

to let Iesus loose: But they cryed,
sayinge: Crucifie him. Crucifie him.

He sayde vnto them the thirde tyme:
what enill hath he done? I finde no

cause of death in him: I will therefore
chasten him, and let him goo. And

they cryed with loude voyces, requi-
ring that he might be crucified. And

the voyces of theym and of the hye
Prieistes preuayled. And Pilate gaue

sentence, that it should be as they re-
quired, and he let loose vnto theym

that (for insurrection and mur-
ther) was cast into prison, whom they

had desired, & he deliuered vnto them
Iesus, to doo with him what they

would.

And as they led him awaye,

mat. 27. d.

mar. 15. a

John. 18.

mat. 27. c.

mar. 15. a.

John. 19.

mat. 27. e.

mar. 15. a.

mat. 27. e.

they mar. 15. b.

The Gospell of

And there was a strife among them, which of them should seeme to be the greatest. And he sayde vnto them, the kinges of nations reygne ouer them: and they that haue antheozitie vppon them, are called gracious Lordes. But ye shall not be so. • But he y is greatest amonge you, shalbe as the yonger: & he that is chiefe, shalbe as he y doeth minister. For whether is greater he y sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you, as he that ministrereth. Ye are they, which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to me: that ye maye eate & drinke at my table in the kingdome, and sit on seates, iudging the twelue tribes of Israell. • And the Lord sayde: Simon, Simon, beholde Satan hath desired to sifre you, as it were wheate: but I haue prayed for thee, y thy sayth fayle not. And when thou art conuerted, strength thy brethren. And he said vnto him: • Lord, I am ready to go with thee into prison, & to death. And he saide: I tell thee Peter, the rocke shall not crou this daye, till thou haue thise denied that thou knewest me. And he sayde vnto them: when I sent you without wallet and scrip, and shoes, lacked ye any thinge? And they sayd: no. Then he sayde vnto them: but nowe he that hath a wallet, let him take it vp, and lykewise his scrip. And he that hath no swearde, let him sell his coate, and bye one. For I say vnto you, that yet the same whiche is witten, must be performed in me: • even among the wicked was he reputed. For those thinges whiche are witten of me haue an ende. And they said: • Lord, behold, here are two swordes. And he sayde vnto them: it is ynough. • And he came out, & went (as he was wont) to mount Oluet. And the disciples folowed him. And when he came to the place, he sayde vnto the: praye, leaue ye fall into temptation. • Luk. 11 • And he gate him selfe from them, about a stoness cast, and kneeled downe & prayed saying: Father, if thou wilt remove this cup from me, I neuerthelesse, • not my will, but thine be fulfilled. And there appeared an anngell vnto him fro heauen, confortyng him. And he was in an agony, and prayed the longer. And his sweate was like droppes of bloud trickling downe to the ground. And when he rose vp fro prayer, and was come to his disciples, he found them sleeping for heynenes, and sayde vnto them: why slepe ye? Rise and pray, lest ye fall into temptation. • While he yet spake, behold, there came a compagne, and he that was called Judas, one of the twelue, went before them, and pleased nye vnto Iesus, to kisse him. But Iesus saide vnto him: Judas, betrayest thou the sonne of man with a kisse? when they whiche were about him saw what would followe, they sayd vnto him: • Lord, shall we smite with sword? • And one of them smote a seruant of the hye Priest and stroke off his right eare. Iesus answered and sayde: suffer ye thus farreforth. And when he touched his eare, he healed him. Then Iesus sayde vnto the hye Priestes and rulers of the temple, and the elders which were come to him. Ye be come out, as vnto a thiefe, with swordes & staves. When I was dayly with you in the temple, ye stretched forth no handes agaynst me. But this is euē your very hour, and the power of darkenes. Then toke they him, and ledde him, and brought him to the hye Priestes house. But Peter folowed a farre off. And when they had kindled a fire in the middell of the palace, and wer set downe together. • Peter also satte downe amonge them. But when one of the wenches beheld him, as he satte by the fier (and looked vpon him) she said: this same fellowe was also with him. • And he denied him, saying: woman, I knowe him not. And after a litle while, another saw him and said: thou art also of them. And Peter said: man, I am not. And about the space of an houre after, another affirmed, sayinge: verely this fellowe was with him also, for he is of Galilee. And Peter sayde: man, I wote not what thou sayest. And

And immediately while he yet speake
the cocke crowes. And the Lord tur-
ned backe, and looked vpon Peter. •
And Peter remembred the worde of
the Lord, how he had sayd vnto him:
before the cocke crowe, thou shalt de-
nye me thrise. And Peter went oute
and wept bitterly. And the men that
toke Iesus, mocked him, and smote
him: and when they had blindfolded
him, they strooke him on the face, and
asked him, saying: arede, who is it
that smote thee. And many other thin-
ges dyspreefully saide they agaynste
him. And allone as it was dape, the
elders of the people and the hie Prie-
stes and Scribes, came together, and
led him into their counsell, sayinge:
arte thou very Christ? tel vs. And he
sayde vnto them: if I tell you, ye wil
not beleue. And if I aske you, ye wil
not aunswere me, noz let me go.
• Hereafter shall the sonne of man sit
on the righte hande of the power of
God. Then sayde they all: arte thou
then the sonne of God? He sayde, ye
saye that I am. And they said: • what
neede we any further witness? For
we our selues haue heard of his owne
mouth.

The xxiij. Chapter.

And the whole multitude of
them arose, and led him vnto
Pilate. And they beganne to
accuse him, saying: we founde this fe-
lowe peruertering the people, & forbid-
dinge to pay tribute to Cesar: saying,
that he is Christe a King. And Pilate
said apposed him sayinge: arte thou the
king of the Jewes? He aunswere
him and sayde: thou sayest it. Then
sayde Pilate to the hie Priestes, and
to the people: I finde no fault in this
man. And they were the more ferre,
sayinge: his mouth he peruerth, cha-
ginge throughout all Iewry, and be-
ganne at Galile, euen to this place.
When Pilate heard mention of Ga-
lile, he asked, whether the man were
of Galile. And as soon as he knewe
that he belonged vnto Herodes iu-
isdiction, he sente him to Herode,
which was also at Ierusalem at that

tyme. And when Herode sawe Iesus,
he was exceeding glad. For he was
desirous to see him of a longe season,
because he had hearde many thinges
of him, and he trusted to haue seene
some miracle done by him. Then hee
questioned with him many wordes.
But he answered him nothing. The
hie Priestes & Scribes stood forth
and accused him straghtly. And He-
rode with his men of warre, despy-
sed him: and when he hadde mocked
him, he araped him in white clothing,
and sente him agayne to Pilate. • And Actes. 4.8
the same day Pilate and Herode were
made frendes together. For before,
they were at variaunce. And Pilate
called together the hie Priestes and
the rulers, and the people, and sayde
vnto them: ye haue brought this man
vnto me as one that peruertheth the
people. And beholde, I examine him
before you, and finde no faulte in this
man, of those thinges whereof ye ac-
cuse him: No noz yet Herode. For I
sente you to him: and lo, nothinge
worthy of death is done to him. I
will therefore chasten him and let him
lose. • For of necessitie, he must haue
let one loose vnto them at the feaste.
And all the people cried at once, say-
inge: awaye with him, and deliuer
to vs Barrabas: (whiche for a cer-
tayne insurrection made in the Citie,
and for murder, was cast in prison)
Pilate spake agayne to them, willing
to let Iesus loose: But they cryed,
sayinge: Crucifie him. Crucifie him.
He sayde vnto them the thirde tyme:
what enill hath he done? I finde no
cause of death in him: I will therefore
chasten him, and let him goo. • And
they cryed with loude voyces, requi-
ring that he might be crucified. And
the voyces of theym and of the hie
Priestles preuailed. And Pilate gaue
sentence, that it should be as they re-
quyred, and he let loose vnto theym
him that (for insurrection and mur-
ther) was cast into prison, whom they
had desired, & he deliuered vnto them
Iesus, to doo with him what they
would. • And as they led him awaye,
I. h. they

mat. 27. d
mar. 15. a
John. 18.

mat. 27. c
mar. 15. a
John. 19.

mat. 27. e
mar. 15. a

mat. 27. e
mar. 15. a

The Gospell of

they caught one Simon of Strone,
 coming out of the field, and on him
 layd they the crosse, & he might beare
 it after Jesus. And there folowed him
 a great company of people, and of we-

Luke. 8 a woman: whiche beweped and lamen-
 ted him. But Jesus turned backe vn-
 to them, and saide: Ye daughters of Je-
 rusalem, wepe not for me: but weepe
 for your selues and for your children.
 For beholde, the dayes will come, in
 the which they shall saye: • happy are
 the baren and the wombes that neuer
 bare, and the paps which neuer gave
 sucke. Then shall they beginne to saye
 to them mountaynes, fall on vs, and to
 the hilles, rount vs. For if they doo
 this in a grene tree, what shall be done
 in the drye. And there were two mill-
 mat. 27. d doers led with him to be slaine. • And
 mar. 15. c after that they were come to the place
 John. 19 (which is called Caluary) there they
 Mar. 17 crucified him, and the euill doers, one
 Mar. 15 on the right hande, and the other on
 psal. 22. d the left. Then sayd Jesus: father for-
 geue them, for they wote not what
 they doo. • And they parted his rai-
 ment, and cast lottes. And the people
 D rode, and behelde. And the rulers
 mocked him with them, sayinge: he sa-
 ued other men, let him saue him selfe,
 if he be very Christ the chosen of God.
 The souldiers also mocked him, and
 came, and offered him vinegar, and said:
 if thou be the king of the Iewes, saue
 thy selfe. • And a superscription was
 John. 19 written ouer him, with letters of
 Greke, and Latin, and Hebrew. This
 is the kinge of the Iewes. And one
 of the euill doers whiche were hang-
 ed, rayled on him, sayinge. If thou
 be Christ, saue thy selfe and vs. But
 the other answered, and • rebuked
 mat. 27. c him, saying: fearest thou not God.
 mar. 15. c seeing thou art in the same damnation.
 we are righteously punished, for we
 receaue according to our deedes. But
 thou hast done nothinge amisse.
 And he said vnto Jesus: Lord, re-
 member me, when thou comest in-
 to thy kingdome. And Jesus sayde
 vnto him: Verely I saye vnto thee:
 to day shalt thou be with me in Pa-

radise. • And it was aboute the sixth
 houre. And there was darkenes ouer
 all the earth, vntill the ninth houre,
 and the Sunne was darkened. • And
 the bayle of the temple did rent, euen
 through the middes. And when Je-
 sus had cried with a loude voyce, he
 sayde: father, into thy handes I com-
 mende my spirite. And when he thus
 had sayde, he gaue by the Ghost.
 When the Centurion sawe what had
 happened, he glorified God, sayinge:
 Verely, this was a righteous man.
 And all the people that came together
 to that sighte, and sawe the thinges
 whiche hadde happened, smote they
 byestes, and returned. And all his ac-
 quaintaunce • and the women that fol-
 lowed from Galile, stood a farr
 off, beholding these thinges. And be-
 holde there was a man (named Jo-
 seph) a counselloure, and he was a
 good man and a iust: the same had not
 consented to the counsell and deedes of
 them, which was of Stramathia, a ci-
 tie of that house, whiche same also
 swayed for the kingdome of God: he
 went vnto Pilate, and begged the
 body of Jesus, and toke it downe, and
 wrapped it in a linnen cloth, and layd
 it in a Sepulchre that was hewn in
 stone, wherin neuer man before was
 layed. • And that day was the prepe-
 ring of the Sabbath, and the Sab-
 both dyue on. The women that folow-
 ed after, whiche had come with him
 from Galile, behelde the Sepulchre,
 and howe his bodye was layed. And
 they returned and prepared sweete o-
 bours and oymntentes: but rested the
 Sabbath daye, according to the com-
 mandement.

The xxiij. Chapter.

Besidde vpon the first daye of the
 Sabbathes, berre earlye in
 the morninge, they came vnto
 the sepulchre, and brought the
 sweete obours which they had prepe-
 red, and other women with them. And
 they founde the stone, rolled awaye
 from the sepulchre, and they went in:
 but found not the bodye of the Lord
 Jesu. And it happened, as they were
 amased

amased thereat: Behold, two menne
 rode by them in shining garmentes
 . And as they were asyde, & bow-
 ed downe their faces to the earth they
 sayde vnto them: Why seeke ye the ly-
 vyng amonge the deade: He is not
 here, but is risenne. Remember
 howe he spake vnto you, when he
 was yet in Galilee, saying: that the
 the son of man must be deliuered into
 the hands of sinners, and be cru-
 cified, and the third day rise again. And
 they remembered hys wordes and re-
 turned from the sepulchre, and tolde all
 these thynges vnto those eleuen,
 and to all the remnantes. . It was
 Mary Magdalene, and Iohna, and
 Mary Jacobs, and other that were
 with them, which tolde these thynges
 vnto the Apostles. And their wordes
 seemed vnto them sayned thynges, ne-
 ther beleued they them. Then arose Pe-
 ter & ran vnto the sepulchre, and looked
 in, and sawe the linnen clothes layde by
 them selfe, and departed, wondring in
 himselfe, of that which had happened.
 . . . And beholde, two of them went
 that same day to a towne (called E-
 mous) which was from Ierusalem a-
 bout thre shope furlonges, and they
 talked together of all these thynges, that
 had happened. And it chaunced, that
 while they communed together and rea-
 soned, Iesus him selfe dyne neare, . . .
 . . . And with them. But their eyes were
 holden, that they should not knowe him.
 And he said vnto them: What maner of
 communications are these y^e haue one
 to another, as ye wolde, and are sad:
 And y^e one of them (whose name was
 Cleophas) answered, & saide to him:
 art thou onely a stranger in Ierusa-
 lem, & hast not knowen the thynges
 which haue chaunced the, in these dai-
 es? He said vnto them: what thynges?
 And they saide vnto him, of Iesus of
 Nazareth, whiche was a Prophet,
 myghty in dede, & wonder befoye God
 and all the people: & howe the hys pri-
 ces, & our rulers deliuered him to be
 condemned to death: and haue cruci-
 fied him. But we trusted that it had
 bene he which shoulde haue redeemed
 Israel, And as touching all these thin-

ges, to day is euen the thirde day, that
 they were done. . Yes, & certayne we-
 men also of our company made vs as-
 nied, which came early vnto the sepul-
 chre, and found not his body: and came
 saying: that they had scene a vision of
 angels, which said that he was alieue.
 And certain of them which were with
 vs, went to the sepulchre, and found it
 euen so as the women had sayde: but
 him they sawe not. And he saide vnto
 them: O fooles and slowes of heart, to
 beleue al y^e the Prophets haue spoken.
 . . . Dought not I haue to haue suffered
 these thynges, & to enter into his glo-
 ry? And he began at Moyses and all the
 Prophets, & interpreted vnto them in
 all scriptures whiche were writen of
 him. And they dyne vnto y^e towne
 which they went vnto. And he made
 as though he wold haue gone further.
 And they constrained him, sayinge:
 abide with vs, for it draweth towarde
 night, and the day is far passed. . . . And
 he wente in to tarye with them: And
 it came to passe, as he sat at meat with
 them, he tooke bread, & blessed it, & brake,
 and gaue to them. And their eyes were
 opened, and they knewe him: & he was
 nished out of their sight. And they
 sayde betwene them selues: did not
 our heart burne within vs, while
 he talked with vs by the way, and o-
 pened to vs the scriptures? And they
 rose by the same houre, & returned a-
 gayne to Ierusalem, & found the cle-
 uen gathered together, and them that
 were with them, saying: the Lorde is
 risen in dede, & hath appeared to Shi-
 mon. And they tolde, what thynges
 were done in the way, and howe they
 knewe him in breaking of bread. . . .
 . . . As they thus spake, Iesus him selfe
 stood in the middes of them, & saith
 vnto them peace be vnto you: (It is I
 feare not.) But they wer abashed and
 asyde, & supposed that they had serne
 a spirit. And he said vnto them: Why are
 ye troubled, and why do thoughtes a-
 rise in your hearts? Behold my hands
 and my fete, that it is I even I my selfe.
 Handle me, & see: for a spirit hath not
 fleshe and bones, as ye see me haue.
 And when he hadde thus spoken, he

Luke. 24
 Job. 208

Mat. 19. 8
 Eia. 53. 6

Gen. 19.
 Luke. 24
 mar. 15. 6

Job. 208

The Gospell of

John. 21
 And he showed them his hands and his feete.
 And while they yet beleued not for
 top, and wondered, he sayde vnto them:

John. 21
 I haue ye here any meate? And they
 offered him a peece of broyled fishe, and
 of an hony combe. And he tooke it, and
 did eate before them: And he sayde vn-
 to them: These are the wordes which
 I spake vnto you: while I was
 yet with you: that all mannes heedes
 be filled, which were written of
 me in the lawe of Moyses, and in the
 Prophetes, and in the Psalmes.

Actes. 27
 Then opened he their written, that
 they might vnderstande the scriptures
 and sayd vnto them: Christ is writ-
 ten; and thus it becometh Christ to suf-
 fer, and to rise againe from death the
 thirde day; and that repentance and
 remission of sinnes shoulde be pre-
 ched in his name amonge all nations.
 and must beginne at Ierusalem.

Actes. 13
 And he are witness of these thinges.
 And beholde, I will sende the pro-
 mise of my father vpon you: But
 tarrye in the citie of Ierusalem, un-
 till ye be endued with power from
 an hie: And he led them out into Be-
 thany, and liſte by his handes and
 blessed them. And it came to passe,
 as he blessed the, he departed from the,

mar. 16. d
 and was caried vp into heauen:
 And they worshipped him, and
 returned to Ierusalem with
 great ioy, & were conti-
 nually in the temple,
 praying and lau-
 ding God. Amen.

Here endeth the Gospell
 of Saint Luke.

The Gospell of
 S. John.

The first Chapter.

In the beginninge was the
 word, and the word was
 with God, and God was the
 word. The same was in the
 beginning with God. All things
 were made by it; and without it was
 made nothing that was made. It
 was life, and the life was the light
 of men, and the light shineth in dar-
 kes, and the darkenes comprehend-
 it not. There was sent from God a
 man, whose name was John. He
 came as a witness, to beare wit-
 nes of the light, that all men through
 him might beleue. He was not the
 light; but was sent to beare witness
 of the light.

That lighte was the true lighte
 which lighteth every man that com-
 meth into the worlde. He was in the
 worlde, and the worlde was made by
 him; and the worlde knewe him not.
 He came among his owne, & his owne
 receaued him not. But as many as
 receaued him, to them gave he pow-
 er to be the sonnes of God: euen them
 that beleued on his name. Which
 were borne, not of bloude, nor of the
 will of the fleshe, nor yet of the will
 of man: but of God. And the same
 word became fleshe, and dwelt among
 vs, and we sawe the glorie of it, as
 the glorie of the onely begotten sonne
 of the father, full of grace & truth.
 John beareth witness of him, and
 cryeth, saying: This was he of whom
 I spake, which though he came after
 me, wente before me, for he was be-
 fore me. And of his fulnes haue all
 men receaued, euen grace for grace.
 For the lawe was geuen by Moyses,
 but grace and trueth came by Iesus
 Christ. No man hath seene God at
 any time. The onely begotten sonne
 which is in the bosome of the father,
 he hath declared him. And this
 is the recorde of John: when the
 Jewes sente Phelless and Amites
 from Ierusalem, to aske him, what
 arte thou? And he confessed and deny-
 ed not, & said plainly I am not Christ.

And they asked him: what then? art thou Elias? And he saith: I am not. Art thou that Prophet? And he answered no. Then said they vnto him: what arte thou, that we may geue an answer to them? he sent vs. What sayest thou of thy selfe? He sayd: I am the voice of a cryer in the wilderness, make straight the way of the Lord, as sayde the prophet Esayas. And they which were sent, were of the pharisees. And they asked him, and sayde vnto him: why baptisest thou then, if thou be not Chrysostome, nor Elias, nether that Prophet? John answered them, saying: I baptise with water, but there standeth one among you, who ye know not, he it is which though he came after me, was before me whose shoe I latchet. I am not worthy to vnloose. These thinges were done in Bethabara beyond the Iordane. where John did baptise. And the next day, John seeth Iesus commyng vnto him, and sayth: behold the lamb of God, which taketh away the sinnes of the worlde. Chrysostome is he of whom I sayde: After me cometh a man: which went before me, for he was before me, and I knew him not: but that he should be declared to Israel, therefore am I come baptizing with water. And John bare witnes, saying: I sawe the spirite descend from heauen, lyke vnto a dove, and abode vpon him, and I knewe hym not. But he that sent me to baptise in water, the same sayde vnto me: vpon whom ye shall see the spirite descend, and tary still on him; the same is he which baptiseth with the holy ghost. And I sawe, and bare recorde, that he is the sonne of God. And the next day after, John stode agayne, and two of his disciples, and he beheld Iesus as he walked by, and sayeth: behold the lambe of God. And the two disciples heard him speake, and they folowed Iesus. And Iesus turned aboute, and saw them folowe him, and saith vnto them: what seek ye? They said vnto him: Rabbi, (which is to saye if one inter-pret it, Master) what dwellest thou? He saith vnto them come and see. They

came & sawe wher he dwelt: and abode with him that daye. For it was aboute the tenth houre. One of the two which heard John speake, and folowed him, was Andrew Symon Peters brother. He same found his brother Simon first, and saith vnto him: we haue found Messias (which is by interpretation, annoynted) and brought him to Iesus. And Iesus beheld him, & said: thou arte Simon the sonne of Jonas, thou shalt be called Cephas: which is by interpretation a stone. The day folowing, Iesus wolde go into Galilee, and found Philip, & sayeth vnto him: folowe me. Philip was of Bethsaida the citie of Andrew & Peter, Philip found Nathanaell and saith vnto him: we haue found him, of whom Moses in the lawe and the Prophetes did saye Iesus the sonne of Ioseph of Nazareth. And Nathanaell said vnto him: can there anye good thinge come out of Nazareth? Philip saith vnto him: come & see. Iesus sawe Nathanaell comminge to him, and saith of him. Behold a right Israelite, in whom is no guile. Nathanaell saith vnto him: whence knowest thou me? Iesus answered and said vnto him. Before that Philip called thee, whē thou wast vnder the figge tree. I sawe thee. Nathanaell answered & said vnto him: Rabbi, thou art euen & very son of God, thou art the king of Israel. Iesus answered, and said vnto him: Because I said vnto thee, I sawe thee vnder the fig tree, thou beleuest. Thou shalt see greater thinges then these. And he saith vnto him: Verely, verely, I say vnto you: hereafter shal ye see & heare open, & the angels of God ascending and descending ouer the sonne of man.

¶ The ii. Chapter.

And the thirde day was there a marriage in Cana a citie of Galilee, and the mother of Iesus was ther. And Iesus was called (and his disciples) vnto the marriage. And when the wine failed, the mother of Iesus saith vnto him: they

Gen. 3. c
and. 22. c
Deut. 18
Esay. 17
and. 9. b.
Ihd. 7. e

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Luke. 2. g they haue no wine. Iesus saith vnto her: woman. what haue I to do with thee, mine houre is not yet come. His mother saith vnto the ministers: what soeuer he saith vnto you doo it. And there were standinge there, sixe water pottes of stone after the maner of the purifyinge of the Iewes, containinge two or thre firkins a peece. Iesus saith vnto them: fill the water pottes with water. And they filled them vp to the brim. And he sayeth vnto them: drawe out nowe, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted, the water that was turned into wine, and knewe not whence it was: (but the ministers which drawe the water knewe.) he calleth the bydegrome, and sayeth vnto him. Euerie man at the beginning doo set forth the good wine, and when men be dronke, then that which is worse. But thou hast kepte the good wine vntill nowe. This beginninge of miracles did Iesus in Cana of Galilee, and the woorth his glorie, and his disciples beliened on him. **Mat. 4. b** After this he went downe to **Mar. 1. d** Capernaum, he and his mother, and **Luk. 19.** his brethren, and his Disciples, and there continued not manye dayes.

mat. 22. b And the Iewes Easter was euen **mar. 11. e** at hand, and Iesus went vp to **Luke. 19.** Ierusalem, and found sittinge in the temple, those that sold oxen and sheepe, & doves, and chaungers of money. And when he had made (as it were) a scourge of small cordes, he drove them all out of the temple, with the sheepe & oxen, and powzed out the chaungers of money, & ouerthrewe the tables, and sayde vnto them that solde doves: haue these thinges hence, and make not my fathers house an house of merchandise. And his Disciples remembred it that **Isa. 79. b** is written: the Zele of thine house hath euen eaten me. Then answered the Iewes and sayde vnto him: what taken thewell thou vnto vs, seing that thou doest these things? Iesus answered and sayd vnto them: **mar. 16. f** destroye this **mar. 14. f** temple, and in thre daies I will reare it: vp. The said the Iewes. xlii. peres

was this temple a building, and wille thou reare it vp in thre daies. But he spake of the temple of his body. None therfore as he was risen from death againe, his disciples remembred that he thus had sayde. And they beliened the scripture and the words which Iesus had said. When he was in Ierusalem at Easter in the feast day, many beliened on his name, when they sawe his miracles which he did. But Iesus would not comit him self vnto the, because he knewe all men, and needed not, that any man shoulde testifie of him. For he knewe what was in man. **John. 7. 26.**

The. iij. Chapter.

There was a man of the Pharises named Nicodemus, a ruler of the Iewes. The same came to Iesus by night and sayd vnto him: Rabbi, we knowe that thou art a teacher com from God: for no man coulde do such miracles as thou doest, except God were with him. Iesus answered and sayde vnto him: Verely, verely I say vnto thee, except a man be borne from above, he can not see the kingdome of God. Nicodemus sayeth vnto him: howe can a man be borne when he is olde: can he enter into his mothers wombe and be borne agayne? Iesus answered: verely, verely I say vnto thee, except a man be borne of water and of the spirit, he can not enter into the kingdome of God. That which is borne of the flesh, is flesh, and that which is borne of the spirit is spirit. Whereill not thou that I sayde to thee, ye must be borne from above. The winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tel whence it cometh, and whither it goeth. So is every one that is borne of the spirit. Nicodemus answered and sayde vnto him: howe can these things be? Iesus answered and said vnto him: art thou a master in Israel, and knowest not these things? Verely, verely I saye vnto thee: we speake that we do knowe, & testifie that we haue seene: and ye receaue not our saye. **John. 1. 19.**

witness. If I have tolde you earthly
 things and ye beleue not: how shal ye
 beleue, if I tel you of heuently things:
 And no man ascendeth vp to heauen,
 but he that came downe from heauen,
 euen the sonne of man which is in hea-
 uen. And as Moyses lift vp the serpet
 in the wilderness, euen so must the son
 of man be lift vp, that whosoever bele-
 ueth in him, perishe not, but haue eter-
 nall lyfe. For God so loued the
 world, that he gaue his onely begotten
 son, that whosoever beleueth in him
 shoulde not perishe, but haue enerla-
 sting lyfe. For God sent not his son
 into the world, to condemne & woulde,
 but that the world through him might
 be saued. He that beleueth on him, is
 not condemned. But he that beleueth
 not, is condemned alreadye, because he
 hath not beleued in the name of the
 only begotten sonne of God. And this
 is the condemnation: that lighte is
 come into the world, and men loued
 darke more then light, because their
 dedes were euill. For euery one that
 euill doeth, hateth the lighte: neyther
 cometh to the lighte, least his dedes
 shoulde be repproued. But he that doeth
 truely: cometh to the lighte, that his
 dedes maye be knowen, how that they
 were wrought in God. After these
 things came Iesus and his disciples
 into the land of Iury, & there he taried
 with them, and baptised. And John
 also baptised in Enon besides Salim
 because there was mache water there,
 and they came & were baptised. For
 John was not yett caste into prison.
 And there arose a question betweene
 Johns Disciples and the Jewes, a-
 bout purifying. And they came vnto
 John, and sayde vnto him: Rabbi, he
 that was with thee beyond Iordane (to
 whom thou barest witness) beholde
 the same baptiseth, and all men come
 to him. John answered, and sayde: a
 man can receaue nothinge, except it be
 gauen him from heaue. Ye your selues
 are witnesses: how that I sayd: I am
 not Christ, but am sent before him. He
 that hath the bride, is the bridegrome.
 But the friends of the bridegrome,

which standeth and heareth him, reioy-
 ceth greatly because of the bydegro-
 mes boyce. This my ioye therefore is
 fulfilled. He must increase, but I must
 decrease. He that cometh from an hye,
 is aboue all: he that is of the earth, is
 earthy, & speaketh of the earth. He that
 cometh from heauen, is aboue al, and
 what he hath seene & heard: that he te-
 stifieth: and no man receaueth his testi-
 mony. He that hath receaued his testi-
 mony, hath set to his seale, that God
 is true. For he whom God hath sent,
 speaketh the wordes of God. For
 God giveth not the spirite by measure
 vnto him. The father loueth the sonne
 and hath geuen all thinges into his
 hande. He that beleeueth on the sonne
 hath enerlasting life: he that beleeueth
 not the sonne, shall not see life, but the
 wrath of God abideth on him.

The .iiij. Chapter.

As soone as the Lord knewe,
 howe the Pharisees had hearde,
 that Iesus made and baptised
 moo disciples then John (though that
 Iesus him selfe baptised not: but his
 disciples) he telle Iewes, and depar-
 ted agayne into Galile. For it was so
 that hee must needs go through Sa-
 maria. Then came he to a Citie of
 Samaria (which is called Sichar.)
 Welydes the possession: that Iacob
 gaue to his sonne Ioseph. And there
 was Jacobs well. Iesus then beinge
 weyre of his iourney, sate thus on the
 wel. And it was about the sixt houre
 and there came a woman of Samaria
 to draw water. Iesus sayeth vnto her
 geue me drinke. For his Disciples
 were gone away vnto the town, to bie
 meate. Then saith the woman of Sa-
 maria vnto him: howe is it, that thou
 beinge a Iewe, askest drinke of me,
 whiche am a Samaritane. For the
 Jewes medle not w the Samaritans
 Iesus answerd & said vnto her: if thou
 knewest the gift of God, and who it is
 that saith to thee geue me drinke, thou
 wouldest haue asked of him, and hee
 would haue geuen thee water of life.

Rom. 3 a

Esay. 6 r

mar. 11. d

Luk. 1. od

Joh. 6. f.

Joh. 5

Mat. 4. b

Gene. 48

4 Re. 17.

Joh. 7. d

Jere. 2. d

Joh. 7. e.

The

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The woman sayeth vnto him: Sir, thou hast nothing to drinke with, & the well is deperfed whence then hast thou that water of life? Hee thou greater then our father Jacob which gaue vs the well, and he him selfe drinke thereof, and his children, and his cattel? Iesus answered and sayde vnto her: Whosoener drinketh of this water, shall thirst agayne. But whosoener drinketh of the water that I shall geue him, shall neuer be moze a thirke: but the water that I shall geue him, shalbe in him a well of water, springing vp into enerlasting life.

The woman sayeth vnto him: Sye geue me of that water, that I thirke not, neither come hither to drinke. Iesus sayeth vnto her: So, call thy husbände, and come hither. The woman answered and sayde vnto him: I haue no husbād. Iesus said vnto her: Thou hast well sayde: I haue no husbände.

Luk. 7. b. For thou hast had fīue husbādes, and he whōm thou nowe haste, is not thy husbāde. In that saydest thou truely:

3 Be. 9. a The woman sayeth vnto him: • Sye,
2. Par. 7. I perceaue that thou art a Prophete.

Our fathers worshipped in this mountayne, • and ye say that in Ierusalem is the place, where men oughte to worship. Iesus sayeth vnto her: Woman beleue me, the houre commeth when ye shall (neither in this mountayne, nor yet at Ierusalem) worshipping the father. Ye worshippinge ye wote not what: we knowe what we worship.

Exo. 2. 1c

Rom. 1. a • For saluation commeth of the Jewes.
1. Cor. 3c But the houre commeth and nowe is, when the true worshippers shall worshippinge the father • in spirite, and in the truth. For such the father also requireth to worship him. • God is a spirit: and they that worship him must worship him in spirite and in truth.

The woman sayeth vnto him: I wote that Messias shall come, whiche is called Christ: when he is come, he will mar. 26. tell vs all thinges. Iesus sayeth vnto Luk. 22. d her: • I that speake vnto thee am he. Joh. 9. d. And immediatly came his Disciples and. 10. c and marueyled that he talked with the woman. Yet no man sayde, what mea-

nest thou, or whye talkest thou with her? The woman then left her water-pot, and went her way into the Citie, and sayeth to the men: Come see a man, which tolde me all thinges that euer I did: Is not he Christ? Then they went out of the Citie, and came vnto him. In the meane while his disciples prayed him, sayinge: Master, eate. He sayde vnto them: I haue meate to eate, that ye knowe not of. Then-fore sayde the disciples amonge themselves: hath anye man brought him ought to eate? Iesus saith vnto them: my meate is to do the will of him that sent me, and to finish his worke. Saye not ye: there are yet foure monethes, and then commeth harvest: Beholde, I say vnto you: Lyste by your eyes, and loke on the regions: for they are white already vnto the harvest. • And he that reapeth, receaueth reward, and gathereth the fruite vnto life eternal: that both he that soweth, and he that reapeth, might reioyce together. And here in is the saying true, that one soweth and another reapeth. I sent you to reape that, whereon ye bestowd no labour. Other men laboured, and ye are entered into their labours. Whanpe of the Samaritans of that Citie beleeued on him, for the saying of the womā, whiche testified that he tolde her all that euer she did. So, when the Samaritans were come vnto him: they besought him, that he would tary with thē. And he abode there two dayes. And many mo beleeued because of his owne wordes, and sayde vnto the woman. Nowe we beleue, not because of thy sayinge: • for we haue heard him oure selues, & knowe that this is enē Christ the Saviour of the worlde. I After two dayes he departed thence, & went a waye into Galile. • For Iesus him self testified, that a Prophet hath none honoure in his owne countrey.

Then, as soone as he was come into Galile, the Galileans receaued him: when they hadde seene all the thinges that he did at Ierusalem at the dayes of the feast. For they wente also vnto the feast day, So Iesus came agayne into

in the Canna of Galilee, where he turned the water into wine. And there was a certaine ruler, whose son was sicke at Capernaum. As soone as the same heard that Iesus was come out of Ierows into Galilee, he went unto him, & besought him, & he would come down, & heale his son, for he was nigh at the point of death. Then said Iesus unto him: except ye see signes & wonders, ye will not beleue. The ruler sayth vnto him: Sye, come downe or euer that my son dye. Iesus saith vnto him: Go thy way, thy sonne liueth. The man beleued & woith that Iesus had spoken vnto him. And he wente his way. And as he was now going down, & seruants met him, & told him, saying: Thy son liueth. Then enquired he of them the houre when he began to amede. And they sayd vnto him: Yesterday at the tenth houre, & feuer left him. So the father knewe, that it was the same houre, in the which Iesus said vnto him: Thy sonne liueth. And he beleued, and all his household. & This is agayne the seconde miracle, that Iesus dydde, when he was come out of Ierows into Galilee.

The .v. Chapter.

After this was ther a feast day of the Iewes, & Iesus went vp to Ierusalem. And there is at Ierusalem by a slaughter house, a poole (which is called in the Hebrue tongue, Bethesda) hauing fye poyntes, in whiche lay a great multitude of sicke folke, of blind, halt, and withered, writing for the morning of water. For an angell went downe at a certayne season into the poole, and stered the water. Whosoever then sitte (after the stering of the water) kept in, was made whole of whatsoeuer afflicke he had. And a certayne man was there, whiche had bene diseased xxxij. yeres. When Iesus sawe him, he, and wherof that he now longe time had bene diseased, he sayth vnto him: Wilt thou be made whole? The sicke man answered him: Sye, I haue no man when the water is trou-

bled, to put me into the poole: But in the meane time, while I am about to come, an other steppeth downe befoze me. Iesus sayeth vnto him: rise, take vp thy bed, and walke. And immediatly the man was made whole, & toke vp his bed, and walked. And the same day was the Sabbath. The Iewes therfore said vnto him that was made whole: It is the Sabbath daye, it is not lawfull for thee to carpe thy bed. He answered them: He that made me whole, said vnto me: Take vp thy bed, and walke. Then they asked him: What mā is that which said vnto thee take vp thy bed & walke? And he that was healed, wiste not whoe it was. For Iesus had gotten him selfe away, because that there was pcase of people in that place. Afterward Iesus found him in the temple, and sayde vnto him: beholde, thou art made whole, sinne no moze, lest a worse thing happen vnto thee. The man departed, and tolde the Iewes, that it was Iesus which had made him whole. And therfore the Iewes did persecute Iesus, and sought the meanes to slea him because he had done these thinges on a Sabbath daye. And Iesus answered them. My father worketh hither to, and I worke. Therfore & Iewes sought the moze to kill him, not onely because he had broken the Sabbath: but saide also that. God was his father, & made him selfe equal with god. He answered Iesus, & said vnto the: Verely, verely, I saye vnto you: the sonne can do nothing of him selfe, but that he seeth the father do. For what soeuer he doth, that doth the son also. For the father loueth the son, & sheweth him all thinges that he himselfe doeth. For he will shew him greater woorkes then these, because ye should meruaile. For likewise as the father raiseth vp the dead, and quickeneth them, euen so the sonne quickeneth whom he will. Neither iudgeth the father any man: but hath committed all iudgement vnto the sonne, because that all men should honour the sonne, euen as they honour the father. He that

G. 1.

honou-

Mat. 9. a
Mar. 2. b
Luke. 5. c
Acta. 3. d
and. 9. f

Joh. 8. a.
25

1 Cor. 12. a

mat. 16. f
mar. 14 g
Lu. 21. a
Joh. 9. a

mat. 11. f
Luk. 10. c

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honoureth not the sonne; the same ho-
nourerh not the father; whiche hath
sent him. Verely, verely I saie vnto
Joh. 6. c. you. • He that heareth my woꝝde, and
beleueth in him that sente me, hath e-
Luk. 2. 3. uerlasting life, and shall not • come
into dampnation: but is escaped from
death vnto life. Verily, verily, I saie
Mat. 5. a vnto you: • the houre shall come, and
John. 1. c now: it is, when the deade shall heare
the voyce of the son of God. And they
John. 1. a that heare shall liue. • For as the sa-
and. 14. a: ther hath life in him selfe, so likewise
hath he geuen to the sonne to haue life
in him selfe: and hath geuen him power
also to iudge; because he is the sonne
of man. Wherevnto not at this: for the
mat. 25. d
• houre shall come, in the whiche all
that are in the graues, shall heare his
voice, & that come forth: they that haue
doone good, vnto the resurrection of
life: & they that haue done euill, vnto
the resurrection of damnation. For I
can of myne owne selfe do nothing. As
I heare, I iudge, and my iudgement
is iust: because I seeke not mine owne
will, but the will of the father which
hath sent me. • If I should bear wit-
ness of my selfe, my witness were not
true. There is another that beareth
witness of me: and I am sure, that the
witness whiche he beareth of me, is
Joh. 8. d true. • Ye sent vnto John, and he bare
witness vnto the truth. But I receiue
not the recorde of man. Where thelesse
these thinges I saie, that ye might be
safe. He was a burning and a shining
light, and ye woulde for a season haue
Joh. 5. a. reioyced in his light. • But I haue
greater witness, then the witness of
Joh. 20. c. John. • For the woꝝkes whiche the
father hath geuen me to finishe, the
same woꝝkes that I doo, beare wit-
nesse of me, that the father hath sente
me. And the father him selfe whiche
Mat. 3. d hath sent me, • hath borne witness of
and. 17. b me. Ye haue not heard his voyce at a-
Mar. 1. b ny time, nor scene his shap, his woꝝde
Luk. 3. d. haue ye not abiding in you. For whō
2. Pe. 1. d he hath sē, him ye beleue not. Serch
Act. 17. b. scriptures, for in the ye thinke ye haue
Deu. 18. eternall life, • and they are they which
testifie of me, And yet will ye not come

to me, that ye might haue life. I re-
ceiue not people of men. But I know
you, that ye haue not the loue of God
in you. I am come in my fathers name
and ye receaue me not. • If an other
come in his owne name, him will ye
receiue. How can ye beleue, which re-
ceiue honour one of another, and lea-
not the honour that cometh of God
onely? Do not thinke that I will ac-
cuse you to my father. There is one
that accuseth you: euen Moyses, in
whom ye trust. For had ye beleued
Moyse, ye woulde haue beleued me.
• For he wrote of me. But if ye beleue
not his writings: howe shall ye be-
lieue my woꝝdes? B

The. xl. Chapter.

After these thinges, • Iesus
went his way ouer the sea of Galilee,
Galilee, whiche is the sea of Tiberias, • and a great multitude
followed him, because they saw his mi-
racles, whiche he did on the sea there
diseased. And Iesus went by into a
mountaine, and there he sat with his
disciples. And Easter, the feast of the
Jewes was nye. • When Iesus
saw then liſte by his eyes, and saw a
great company come vnto him, he
saith vnto Philip: Whence shall we
bye bꝛeade, that these maye eate?
His he saide to pꝛoue him, for he him
selfe knew what he woulde do. Philip
answered him: • Two hundred penny
worth of bꝛeade are not sufficient for
the people, for every man may take a little. One
of his Disciples (Andreas, Symon
Peters brother) saith vnto him:
There is a lad here, which hath fve
barly loaves & two fishes: but what
are they amonge so many? And Je-
sus said: Make the people sit downe.
There was muche grasse in the place.
So the men sat downe, in number
about fve thousand. And Iesus took
the bꝛeade: And when he had gꝛa-
thanked, he gaue to the disciples, & the
disciples to them that were sit downe.
And likewise of the fishes as muche
as they woulde. When they had eaten
enough, he saith vnto his Disciples:

gather by the broken meate whiche riseth, but for that whiche endureth
 remaineth, that nothing be lost. And vnto euertastinge life, whiche meate
 they gathered it together, and fylled the sonne of man shall geue vnto you.
 Twelve baskets with the broken meate. For him hath God the father sealed.
 of the true bary loones, whiche baken: Then sayd they vnto him: what shall
 meate remaine vnto them that had eaten. Then those men, (when they
 sawe the miracle that Iesus did) said vnto them: this is the woorde of
 God: that ye beleue on him, whom he hath sent. They sayde therfore vnto
 him: what signe shewest thou then that we might see & beleue thee? What
 dost thou woorde? Our fathers did
 eate Manna in the desert as it is writ-
 ten: he gaue them. breade from hea-
 uen to eate. Then Iesus sayde vnto
 them: Verily, verily I say vnto you:
 Moyses gaue you not that breade from
 heauen: but my father geneth you the
 true breade from heauen. For the bread
 of God is he, which cometh downe
 from heauen, and geneth life vnto the
 worlde. Then sayde they vnto him:
 Howe, euermore geue vs this breade.
 And Iesus sayde vnto them: I am the
 breade of life. He that cometh to me
 shall not hunger: and he that belueth
 on me, shall neuer thirste. But I
 saye vnto you: that ye also haue serue
 me, and yet ye beleue not. All that the
 father geneth me, shall come to me: and
 him that cometh to me, I caste
 not awaye. For I came downe from
 heauen: not to doo that I will, but
 that he will, which hath sent me. And
 this is the fathers will whiche hath
 sent me, that of all which he hath ge-
 uen me, I shall loose nothinge: but
 rapse them vp againe at the laste daye.
 And this is the will of him that sent
 me: that euery one whiche seeth the
 son, and beleue on him, haue euertas-
 tinge life. And I will rapse him vp
 at the laste daye. The Iewes then
 murmured at him, because he sayde: I
 am that breade (of life) whiche came
 downe from heauen. And they sayde:
 Is not this Iesus the sonne of Joseph,
 whose father and mother wee knowe?
 Howe is it then that he saith: I
 came downe from heauen? Iesus
 answereth and said vnto them: Mur-
 mure not amonge youre selues. For

mat. 12. c

and. 16. a

Mar. 8. b

Luk. 11. b

Ex. 16. b

mat. 16. a

Lu. 22. c.

Joh. 5. c.

mat. 13. b

Mar. 6. a

The Gospell of

Joh. 7. g. No man can come to me, except he
that which hath sent me, beare him:
And I will raise him up at the laste
daye. It is written in the prophetes:

Esa. 54. d & they shalbe all taught of God. En-
Joh. 20 ry man therfore that hath heard, & hath
learned of the father, cometh vnto me.

Ex. 33. d Not that any man hath seene the fa-
Deu. 4. b ther, saue he which is of God, & same
hath seene the father. Verily, verily, I

Jud. 6. e. say vnto you: he that putteth his trust
and. 13. d in me, hath everlasting life. I am that
Joh. 1. c. bread of life. Your fathers did eate
Joh. 4 b Manna in the wilderness & are deade.

This is that bread, which cometh
downe from heauen, that a man maye
eate thereof, and not dye: I am that li-
ving bread, which came downe from
heauen. If any man eate of this bread:
he shall liue forever. And the bread

Lu. 22. e. that I will geue, is my flesh, which I
will geue for the life of the world. The
Jewes therfore stroue among them
selues, sayinge: How can this, seelowe
geue vs that flesh of his to eate? Then
Jesus said vnto the: Verily, verily,
I say vnto you: except ye eate the flesh
of the sonne of man & drinke his blode:

ye haue no life in you. Who so eateth
my flesh and drinketh my bloud, hath
eternall life; & I will raise him vp at
the last day. For my flesh is meat in
deede, & my bloud is drinke in deede. He
that eateth my flesh and drinketh my
bloud, dwelleth in me and I in him.

As the living father hath sent me, and
I liue for the father. Even so he that
eateth me shall liue by the meanes of
me. This is that bread, which came
downe from heauen: not as your fa-
thers did eate Manna, and are deade.

He that eateth of this bread, shall liue
ever. These thinges sayde he in the
Sinogage, as he taught in Caperna-
um. Many therfore of his disciples
(when they had heard this) said: this

is an harde saying: whoo canne abyde
the hearinge of it? Jesus knewe in
himselfe that his disciples murmured
at it: and he sayde vnto them: Doeth
this offend you: what and if ye shall
see the sonne of manne ascende vp
thither where he was before? It is

the spirit which quickeneth, the flesh profiteth nothing. The wordes which I speake
vnto you are spirit and life. But there
are some of you that beleeue not. For
Jesus knewe from the beginninge
which they were that beleeued not, and
who should betraye him. And he sayde
therfore sayde I vnto you, that no man
can come vnto me, except it were ge-
uen vnto him of my father. From that
time many of his disciples went backe
and forsoke him, and walked no more
with him. Then sayde Jesus to the
twelve: will ye also go awaye? Then
Simon Peter answered him: Lord,
to whom shall we go? Thou haue the
wordes of eternall life, and we be-
lieue and are sure, that thou art the
sonne of the living God. Jesus an-
swered them: Have not I chosen you
twelve, and one of you is a deuile?
He spake of Judas Iscariote the
sonne of Simon. For he it was, that
should betraye him, being one of the
twelve.

The vij. Chapter.

After these thinges, Jesus went
about in Galilee: for he would
not go about in Ierusalem because
that the Jewes soughte to kill him.
The Jewes feast of Tabernacles
was at hande. His brethren ther-
fore sayde vnto him: gette thee hence,
and go into Ierusalem, that the disciples
also maye see thy woordes that thou
doest. For there is now made that
doeth anpe thinge in secret; and he
him selfe seeketh to be knowne open-
lye. If thou dost such thinges, shew
thy selfe to the world. For his bre-
thren beleeued not in him. Then Je-
sus sayde vnto them: Why thinke ye not
yet come: but your time is alwaye
readye. The world cannot haue you.
But me it hateth: because I testifie
of it, that the world is therof out.
Go ye vnto this feast, I will
not go vp yet vnto this feast, for my
time is not yet come: when he had
sayde these woordes vnto them, he
hade still in Galilee. But as soon

as his brethren were come, then went he also by vnto the feast, not openly: but as it were priuily. Then sought him the Iewes at the feast, and sayde:

11. f. Where is he? And much murmuring was there of him among the people.

12. d. For some said: He is good, other said nay, but he deceiveth the people. How

4. c. be it, no man spake openly of him, 6. f.

12. f. for feare of the Iewes. ¶ How when halfe of the feast was done, Je-

sus went by into the temple, & taught. And the Iewes marueiled, saying:

How knoweth he the scriptures, se- 1. g.

ying that he neuer learned? Jesus an- 2. a.

swered them, and sayde: My doctrine 3. b.

is not mine, but his that sent me. If 4. c.

any man will be obedient vnto his 5. d.

will, he shall knowe of the doctrine, 6. e.

whether it be of God, or whether I 7. f.

speake of my selfe. He that speaketh 8. g.

of him selfe, seeketh his owne praise. But 9. h.

he that seeketh his praise that sent him, 10. i.

the same is true, and no vnrighteous- 11. j.

ness is in him. Did not Moses geue 12. k.

you a law, and yet none of you keepeth 13. l.

the law? why go ye about to kill me? 14. m.

The people answered: Thou haste a 15. n.

deuill: who goeth about to kill thee? 16. o.

Jesus answered, and said vnto them: 17. p.

¶ I haue done one worke, and ye all 18. q.

mernaile. Moses therfore gaue vnto 19. r.

you the circumcision: not because it is 20. s.

of Moyses, but of the fathers. And 21. t.

yet ye on the Sabbath day circuncise 22. u.

a man. If a man on the Sabbath day

I am, ye knowe. And I am not

come of my selfe: but he that sent me,

is true, whom ye knowe not. But I

know him. (And if I say þ I knowe

him not, I shall be a lyer lyke vnto

you: but I knowe him) for I am of

him, and he hath sent me. ¶ Then they

sought to take him, but no man layde

handes on him, because his howre

was not yet come. ¶ Many of the peo-

ple beleued on him, and sayde: When

Christ cometh, wil he do mo miracles

then these, that this man hath doone?

The Phariseis hearde that the people

murmured suche thinges concerning

him. ¶ And the Phariseis & hye prie-

stes sent messengers to take him. The

said Jesus vnto them: Yet am I a li-

tle while with you: & then go I vnto

him that sent me. Ye shal see me, and

shall not finde me: and where I am,

thither can ye not come. ¶ Then sayde

and, 13. d

the Iewes among them selues: whi-

ther will he go, that we shall not finde

him? Will he go amonge the Gentiles

(which are scattered abroade) & teache

the Gentiles? What maner of saying

is this, that he saide, ye shall seeke me,

and shall not finde me: and where I

mar. 11. c

lu. 19. g

and. 20. c.

22. a

luke. 8. d

John. 8. d.

mat. 22. d

mar. 12. a

luk. 20. d

isa. 55. a

John. 3. c.

and. 6. b

luke. 7. c

mat. 21. b

which. 5. a

mat. 2. a

The Gospell of

Joh. 7. g. No man can come to me, except he see
 them which hath sent me, & draw him:
 And I will raise him up at the laste
 daye. It is written in the Prophetes:
Esa. 54. d. & they shalbe all taught of God: Ever
1 Joh. 2. d. ry man therfore that hath heard, & hath
 learned of the father, cometh vnto me.
Ex. 33. d. Not that any man hath seene the fa-
Deu. 4. b. ther, saue he which is of God; & same
Jud. 6. e. hath seene the father. Merely, verely I
and. 13. d. say vnto you: he that putteth his trust
Joh. 1. c. in me, hath everlasting life. I am that
1 Joh. 4. b. breade of life. Your fathers did eate
 Manna in the wilderness & are deade.
 This is that breade, which cometh
 downe from heauen, that a man maye
 eate therof, and not dye. I am that li-
 ving breade, which came downe from
 heauen. If any man eate of this breade,
Lu. 22. e. he shall liue forever. And the breade
 that I will geue, is my flesh, which I
 wil geue for the life of the world. The
 Jewes therfore stroue among them
 selves, sayinge howe can this fellowe
 geue vs that flesh of his to eate? Then
 Iesus said vnto the: Merely, verely
 I say vnto you: except ye eate the flesh
 of the sonne of man & drinke his blode,
 ye haue no life in you. Who so eateth
 my flesh and drinketh my blood, hath
 eternal life; & I will raise him vp at
 the last daye. For my flesh is meat in
 dede, & my blood is drinke in dede. He
 that eateth my flesh and drinketh my
 blood, dwelleth in me and I in him.
 As the liuing father hath sent me, and
 I liue for the father. Euen so he that
 eateth me shall liue by the meanes of
 me. This is that breade, which came
 downe from heauen: not as your fa-
 thers did eate Manna, and are deade.
 He that eateth of this breade, shall liue
 ever. These thinges sayde he in the
 Sinagoge, as he taught in Caperna-
 um. Manye therfore of his disciples
 (when they had heard this) said: this
 is an harde saying: whoo canne abyde
 the hearinge of it? Iesus knewe in
 himselfe that his disciples murmured
 at it: and he sayde vnto them: Doeth
 this offende you? What and if ye shall
 see the sonne of manne ascende vp
 thither wher he was before? It is

the spirit which quickeneth, the flesh profiteth nothing. The wordes that I speake
 vnto you are spirit and life. But there
 are some of you that belesue not. For
 Iesus knewe from the beginninge
 which they were that belesued not, and
 who should betraye him. And he sayde:
 therfore sayde I vnto you, that no man
 can come vnto me, except it were ge-
 uen vnto him of my father. From that
 time many of his disciples went back
 and forsoke him, and walked no more
 with him. Then sayde Iesus to the
 twelue: Will ye also go awaye? Then
 Simon Peter answered him: Lord,
 to whom shall we go? Thou haile the
 wordes of eternal life, & and we be-
 lieue and are sure, that thou art the
 son of the liuing God. Iesus an-
 swered them: Mans not I chosen you
 twelue, and one of you is a deuile?
 He spake of Iudas Iscariote the
 sonne of Simon. For he it was, that
 should betraye him, being one of the
 twelue.

The viij. Chapter.

After these thinges, Iesus went
 about in Galilee: for he would
 not go about in Ierusalem because
 that the Jewes soughte to kill him.
 The Jewes feast of Tabernacles
 was at hande. His brethren there-
 fore sayde vnto him: gette thee hence,
 and go into Ierusalem, that thy disciples
 also maye see thy woorkes that thou
 doest. For there is no manne that
 doeth anye thinge in secret; and he
 him selfe seeketh to be knowne open-
 ly. If thou dost such thinges, shewe
 thy selfe to the world. For his bre-
 thren belesued not in him. Then Ie-
 sus sayde vnto them: My time is not
 yet come: but your time is alwaye
 readye. The world cannot hate you.
 But me it hateth: because I testifie
 of it, that the woorkes thereof are euill.
 Go ye vnto this feast, I will
 not go vp yet vnto this feast, for my
 time is not yet come, when he had
 sayde these woordes vnto them, he
 hode still in Galilee. But as soon

as his brethren were come, then went
 he also by vnto the feast, not openly:
 but as it were prauily. Then sought
 him the Iewes at the feast, and sayde:
 .where is he? And much murmuring
 was there of him among the people.
 For some said: .He is good, other said
 nay, but he deceiveth the people. How
 beit, no man spake openly of him,
 for feare of the Iewes. And Iesus
 when halfe of the feast was done, Je-
 sus went by into the temple, & taught.
 And the Iewes marueyled, saying:
 How knoweth he the scriptures, se-
 yng that he neuer learned? Iesus an-
 swered them, and sayde: My doctrine
 is not mine, but his that sent me. If
 anye man will be obedient vnto his
 will, he shall knowe of the doctrine,
 whether it be of God, or whether I
 speake of my selfe. He that speaketh of
 him selfe, seeketh his owne praise. But
 he that seeketh his praise that sent him,
 the same is true, and no vnrighteous-
 nes is in him. .Did not Moyses geue
 you a lawe, and yet none of you kepeth
 the lawe? why go ye about to kill me?
 The people answered: Thou haste a
 deuil: who goeth about to kill thee?
 Iesus answered, and said vnto them:
 .I haue done one worke, and ye all
 murmure. Moyses therfore gaue vnto
 you the circumcision: not because it is
 of Moyses, but .of the fathers. And
 yet ye on the Sabbath day circuncise
 a man. If a man on the Sabbath day
 receiue circumcision without breking
 of the lawe of Moyses: disdayne ye at
 me, because I haue made a man enery
 whitte whole on the Sabbath daye?
 Iudge not after the viter appearance,
 but iudge with a righteous iudgemēt
 Then sayde some of them of Ierusa-
 lem: Is not this he, whom they go a-
 bout to kill? But Ioe, he speaketh
 boldly, and they say nothing to him.
 Woo the rulers knowe in very deede,
 that this is very Christ: howbeit,
 we knowe this man whence he is:
 but when Christ cometh, no man
 knoweth, whence he is. Then cryed
 Iesus in the temple (as he taughte)
 saying: Ye bothe knowe me, whence

I am, ye knowe. And I am not
 come of my selfe: but he that sent me,
 is true, whom ye knowe not. But I
 know him. (And if I say I knowe
 him not, I shall be a lyer lyke vnto
 you: but I knowe him) for I am of
 him, and he hath sent me. .Then they
 sought to take him, but no man layde
 handes on him, because his houre
 was not yet come. .Many of the peo-
 ple beleued on him, and sayde: When
 Christ cometh, wil he do mo miracles
 then these, that this man hath doone?
 The Phariseis hearde that the people
 murmured suche thinges concerninge
 him. .And the Phariseis & hye prie-
 stes sent messengers to take him. The
 said Iesus vnto them: Yet am I a lit-
 tle while with you: & then go I vnto
 him that sent me. Ye shall seeke me, and
 shall not finde me: .and where I am,
 thither can ye not come. Then sayde
 the Iewes among them selues: Whi-
 ther will he go, that we shall not finde
 him? Will he go amonge the Gentiles
 (which are scattered abroade) & teache
 the Gentiles? what maner of saying
 is this, that he saide, ye shall seeke me,
 and shall not finde me: and where I
 am, thither can ye not come? In the
 last day, that great day of the feast, Je-
 sus stode, and cried, saying: If any mā
 thirst, let him come vnto me & drinke.
 He that belongeth on me (as I sayeth the
 scripture) out of his dealy shall flowe
 riuers of water of life. But this spake
 he of the spirit, which they that beleue
 on him, should receiue. .For the holy
 ghost was not yet there, because Je-
 sus was not yet glorified. .Many of
 the people therfore (when they heard
 this saying, sayd: Of a truth, this is a
 prophete: but other sayde: .this is
 Christ. But some saide: Shall Christ
 come out of Galile. .Saieth not the
 scripture, Christ shall come of the seede
 of Dauid: & out of the town of Beth-
 leem where Dauid was? So was
 there discention among the people, be-
 cause of him. And some of them would
 haue take him. But no man laide hands
 on him. Then came the ministers to the
 hye priestes & phariseis. And they sayd
 vnto

mar. 11. c

lu. 19. g

and. 20. c.

22. a

luke. 8. d

Ioh. 8. d.

mat. 22. d

mar. 12. a

Luk. 20. d

Ioh. 8. c.

and. 13. d

Esa. 55. a

Ioh. 7. c.

and. 6. b

luke. 7. c

mat. 21. b

Mich. 5. a

Mat. 2. a

The Gospell of

unto them: Why haue ye not brought them? The ministers answered: Neuer man spake as this man doth. The answered them the Phariseis: are ye also disceypled? Doth any of the rulers or of the Phariseys beleue on him? But this comon people, which know not the lawe, are cursed. Nicodemus saith vnto them: (he that came to Iesus by night, and was one of them.) Dothe our lawe iudge any man, before it heare him, and knowe what he hath done? They answered and saide vnto him: Arte thou also of Galilee? Search and loke. For out of Galilee ariseth no Prophete. And euery man went vnto his owne house. &

John. 3. a

Mat. 21. a
Mar. 11. a
Luk. 19. c

Chapter. viii. Iesus wente vnto mounte Oliuete, and carpele in the morninge he came agayne into the temple, and all the people came vnto him, and he saide downe, and taughte them. And the Scribes and Phariseys brought vnto him a woman taken in aduoutrie: and when they had set her in the middes, they saide vnto him: Master, this woman was taken in aduoutry, euen as the dede was a doynge. Moses in the law commaunded vs, that suche shoulde be stoned. But what saiest thou? His they said to tempt him, that they might accuse him. But Iesus stouped downe, and with his finger wrote on the ground. So, when they continued asking him, he liſt him self vp, and said vnto them: Let him that is among you without synne, caste the first stone at her. And agayne he stouped downe, and wrote on the ground. And as soone as they heard this, they went out one by one, beginning at the eldest. And Iesus was left alone, and the woman standing in the middes. When Iesus had lyst vp himselfe, and saue no man, but the woman, he said vnto her: Woman, where are those thine accusers? Hath no man condemned thee? She sayd: No man, Lord. And Iesus saide: Neither doo I condemne thee. Go, and sinne no more. & Then spake Iesus agayne vnto them, saying: I am

John. 4. c

the light of the worlde. He that followeth me, doth not walke in darkness, but shall haue the light of life. The Phariseys therefore sayde vnto him: Thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered, and sayde vnto them: Though I beare recorde of my selfe, yet my recorde is true: for I knowe whens I came, and whither I go. But ye canne not tell whence I come, and whither I go. Ye iudge after the fleshe, I iudge no man. And if I iudge, my iudgment is true. For I am not alone: but I and the father that sent me. It is also written in your law, that the testimony of two men is true. I am one that beareth witness of my selfe, and my father beareth witness of me, beareth witness of me, that sent me, beareth witness of me. Then sayd they vnto him: Where is thy father? Iesus answered: Ye neither knowe me, nor yet my father. If ye had knowen me, ye shoulde haue knowen my father also. These wordes spake Iesus in the treasury, as he taught in the temple, and so man laide handes on him, - for his houre was not yet come. & Then saide Iesus agayne vnto them: & I go my way, and ye shall seeke me, and shall dye in your finnes. Whither I go, thither can ye not come. Then said the Jewes: Will he kill himselfe, because he saith: whither I goe, thither can ye not come? And he saide vnto them: Ye are from beneath, I am from above. Ye are of this worlde, I am not of this worlde. I sayd therfore vnto you, that ye shall dye in your finnes. For ye beleeue not that I am he, ye shall dye in your synnes. Then sayde they vnto him: Who art thou? And Iesus sayth vnto them: Euen the very same thing that I speke vnto you. I haue many thinges to saye, and to iudge of you. Yea, and he that sent me, is true. And I speake in the worlde those thinges, whiche I haue hearde of him. Howe be it they vnderstode not that he spake of his father. Then sayde Iesus vnto them: When ye haue lyst vp on hie the sonne of man, then shall ye knowe that I am he: and that I do nothing

John. 7. 9. a. 12

John. 7. 13

John. 7. 13

John. 7. 13

John. 7. 13

John. 7. 13

John. 7. 13

John. 7. 13

of my selfe, but as my father hath taught me, euen so I speake these thinges: and he that sent me, is with me. The father hath not left me alone, for I do alwayes those things that please him. As he spake these wordes, many beleued on him. And then said Iesus to those Iewes, whiche beleued on him: If ye continue in my worde, then are ye my very Disciples, and ye shall knowe the truth: & the truth shall make you free. They answered him: we be Abrahams seide, and were neuer bonde to any man: howe sayest thou then: ye shall be made free? Iesus answered them: Verily, verily, I say vnto you, that whosoever committeth sinne, is the seruant of sin. And the seruauent abideth not in the house for euer. But the son abideth euer. If the son therefore shall make you free, then are ye free in deede. I knowe that ye are Abrahams seide: but ye seeke meanes to kill me, because my word hath no place in you. I speake that which I haue sene with my father: and ye do that which ye haue sene with your father. They answered and sayde vnto him: Abraham is our father. Iesus sayeth vnto them: If ye were Abrahams childe, ye would doo the deedes of Abraham. But now ye go about to kil me, a man that hath told you the truth, which I haue herd of God, this did not Abraham. Ye doo the deedes of your father. Then said they to him: We were not bozne of fornication. We haue one father, euen God. Iesus said vnto them: If God were your father, truely ye would loue me. For I proceeded forth and came from God. Neither came I of my selfe, but he sent me. Why do ye not knowe my speche. Euen because ye can not abide the hearing of my worde. Ye are of your father the deuill, and the lustes of your father will ye serue. He was a murderere from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his owne. For he is a lyer, and the father of the same thing. And because I tell you the truth, therefore ye beleue me

not. Which of you rebuketh me of synne? If I say the truth, whye doo ye not beleue me? He that is of God, heareth goddes wordes. Ye therefore heare them not, because ye are not of God. Then answered the Iewes and said vnto him: Say we not well, that thou art a Samaritane, and haste the deuill? Iesus answered, I haue not the deuill: but I honour my father, and ye haue dishonoured me. I seeke not mine owne pryse, there is one that seeketh and iudgeth. Verily, verily, I say vnto you. If a man keepe my saying, he shall neuer see death. He said the Iewes vnto him: Howe knowe we that thou haste the deuill. Abraham is dead, and the Prophetes, and thou sayest: if a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead: and the Prophetes are dead. Whom makest thou thy selfe? Iesus answered: If I honour my selfe, mine honour is nothing. It is my father that honoureth me, which ye say, is your God, and yet ye haue not knowen him. And if I say, I knowe him not, I shalbe a liar like vnto you, but I knowe him, and keepe his saying. Your father Abraham was glad to see my day, and he sawe it, and reioysed. Then said the Iewes vnto him: thou arte not yet fiftie yeare olde, and haste thou sene Abraham? Iesus sayde vnto theym: Verily, verily I saye vnto you: ere Abraham was bozne, I am. Then tooke they by stones, to caste at him. But Iesus hidde him selfe, and went out of the temple. H

The ix. Chapter.

As Iesus passed by, hee sawe a man which was blind from his birth. And his disciples asked him, saying: Master, who did sinne, this manne, or his father and mother, that he was bozne blinde? Iesus answered. Neither hath this manne sinned, nor yet his father and mother: But that the woorkes of God shoulde be shewed in him. I make woorkes the woorkes of him that sent me, while

G. liii.

it is

The Gospell of

- it is daye. The night commeth, when
Joh. 1. a no man can see. As long as I am
B in the world. • I am the light of the
 world. As soone as he had thus spoke
 he spat on the grounde, and made claye
 of the spittle, and rubbed the claye on
 the eyes of the blind, & said vnto him:
Esa. 8. b. Go, walke thee in the poole of • Siloe,
 (which by interpretation) is as much
 to say, as sent. He went his way ther-
 fore, and washed, and came againe, see-
 ing: So the neighbors and they that
 had sene him before (how that he was
 a begger) sayd: Is not this he that sat
 and begged? Some saide: This is he.
 Againe, other said (No) but he is like
 him. He him selfe saide: I am euen he.
C Therefore said they vnto him: How
 are thine eyes opened? He answered
 and said: The man that is called Iesus
 made claye, and annointed mine eyes,
 and said vnto me: Go to the poole Si-
 loe, and walke. And when I went &
 washed, I receaued my sighte. Then
 saide they vnto him: Where is he? He
 sayde: I can not tell. They brought to
 the Phariseis him that a little before
mat. 12. a was blind: and it was the • Sabbath
Phar. 2. d day, when Iesus made the clay, & ope-
Luk. 6. a. ned his eyes. Then againe the phari-
Joh. 5. b. seys also asked him, how he had recea-
and. 7. c ued his sighte? He saide vnto them: He
 put claye vpon mine eyes, & I washed
 and do see. Therefore saide some of the
 Phariseis: This man is not of God,
 because he keepeth not the Sabbath
John. 7g day. Other said: How can a man that
and. 12. d is a sinner, doo suche miracles? And
 there was a strife among them. They
 spake vnto the blind man again: what
 saist thou of him, because he hath ope-
John. 7 f ned thine eyes? He saide: He is a Pro-
 phet. But the Iewes did not beleue
 of him (how that he had ben blind
 and receiued his sight) vntil they cal-
 led the father and mother of him that
 had receiued his sight. And they as-
 ked them, saying: Is this your sonne,
 whom ye saye, was bozne blinde?
C Howe doth he now see then? His fa-
 ther and mother answered them, and
 said: we know, that this is our sonne,
 and that he was bozne blinde: but by
 what meanes he now seeth, we can
 not tel: Or who hath opened his eyes
 can not we tell. He is old ynough, aske
 him, lette him aunswere for him selfe.
 Suche woordes spake his father and
 mother, because they feared • Iewes.
 For the Iewes had conspired alrea-
 dy, that if anye man did confesse, that
 he was Christ, • he should be excom-
 municated out of the sinagoge. There-
 fore saide his father and mother, he is
 olde ynough, aske him. Then againe
 called they the man that was blinde,
 and said vnto him: Goe god & praise:
 we knowe that this man is a sinner.
 He answered therfore & saide: whether
 he be a sinner, or no, I can not tel: One
 thinge I am sure of, that where as I
 was blinde, now I see. Then saide
 they to him again: what did he to thee?
 Howe opened he thine eyes? He an-
 swered them: I tolde you ere while, & ye
 did not heare. Wherefore woulde ye
 heare it againe? Will ye also be his di-
 sciples? Then rated they him, & saide:
 We thou his disciple. We are Moses
 disciples. We are sure, that God spake
 vnto Moyses. As for this fellowe, we
 know not fro whence he is. The man
 answered, & saide vnto them: This is
 a meruailous thing, that ye wote not
 from whence he is, and yet he hath
 opened myne eyes. For wee bee sure
 that God heareth not sinners. But if
 any man be a worshipper of God, and
 obedient vnto his will, him heareth
 he. Hence the world began, was it
 not heard, that any man opened • eyes
 of one that was bozne blind. If this
 man were not of God, he could haue
 doone nothing. They answered and
 said vnto him: Thou art all together
 bozne in sinne, and dost thou teache
 vs? And they caste him oute. Iesus
 hearde that they had excommunicate
 him: and when he had founde him, he
 sayde vnto him: Dost thou beleene
 on the sonne of God? He answered &
 sayde: who is it Lord, that I might
 beleue on him? And Iesus sayde vnto
 him: Thou hast sene him, • and he
 it is, that talketh with thee. And he
 sayde: Lord, I beleene, and he wor-
 shipped.

shipped him. And Jesus saide vnto him: I am come vnto iudgement. in to this world, that they which see not, might see: and that they which see, might be made blinde. And some of the Phariseis, which were with him heard these wordes, and said vnto him. Are we blinde also? Jesus saide vnto them: If ye were blinde, ye shoulde haue no sinne. But now ye saye: We see, therefore your sinne remaineth.

Ch. x. Chapter.

Verily, verily, I saye vnto you: hee that entreteth not in by the dooze into the sheepe-
solde, but climbeth by some other waye, the same is a theefe and a murderer. But hee that entreteth in by the dooze, is the shephearde of the sheepe to him the porter openeth, and the sheepe heare his voyce, and hee collett his owne sheepe by name; and leadeth them out. And when he hath sent forth his owne sheepe, he goeth be-
fore them, and the sheepe folowe him: for they knowe his voyce, a stranger will they not folow, but will flee from him, for they knowe not the voyce of strangers. This prouerbe spake Jesus vnto them. But they vnderstoode not what thinges they were, whiche he spake vnto them. Then sayde Jesus vnto them agayne: Verily, verily, I say vnto you: I am & dooe of & sheepe. All (euen as many as came before me) are theefes and murderers, but the sheepe did not heare theym. I am the dooze, by me if any man enter in, hee shalbe safe, and shall go in and out, and fynde pasture. A theefe commeth not but for to steale, kill, and to destroy. I am come, that they might haue lyfe, and that they might haue it more abundantly. & I am the good shee-
phearde. A good shephearde getteth his lyfe for the sheepe. An hyred seruant, and he whiche is not the shephearde, (neither the sheepe are his owne) see-
th the wolfe comminge, and leaueth the sheepe, and fleeth, and the wolfe catcheth, and scattereth the sheepe. The hyred seruante fleeth, because he is an hyred seruante, and careth

not for the sheepe. I am the good shephearde, and knowe my sheepe, and am knowen of mine. As my fa-
ther knoweth me, euen so knowe I also my father. And I geue my life for the sheepe: and other sheepe I haue whiche are not of this folde: Theym also must I bring, and they shall heare my voyce, and there shalbe one folde, and one shephearde. & Therfore doth my father loue me, because I put my lyfe from me, that I might take it a-
gayne. No man taketh it from me, but I put it away of my selfe. I haue po-
wer to put it from me, and I haue po-
wer to take it agayne. This commaun-
dement haue I receaued of my father. There was a dissention therefore agayne amonge the Jewes for these sayinges, and many of theym sayde:
He hath the deuill, and is mad, whye heare ye him? Other sayde: these are not the wordes of him that hath the deuill. Can the deuill open the eyes of the blinde? And it was at Je-
rusalem the feast of the dedicatio, and it was winter: and Jesus walked in the temple, eue in Salomons porche. Then came the Jewes rounde about him, and saide vnto him. Howe longe doest thou make vs doubt? If thou be
Christe, tell vs playnely. Jesus aun-
swered them: I tolde you, and ye be-
leue not. The woordes that I doo in my fathers name, they beare witnesse of me. But ye beleue not, because ye are not of my sheepe. As I sayd vnto you: my sheepe heare my voyce: and I knowe them, and they folowe me, and I geue vnto them eternall lyfe, and they shall neuer perishe, neyther shall any man plucke them out of my hande. My father whiche gaue theym me, is greater then all, and noo manne is able to take them out of my fathers hand. & I & my father are one. Then the Jewes agayne tooke by stones, to stone him withall. Jesus aunswere-
d them: Many good woordes haue I shewed you from my father, for which of theym doo ye stone me? The Jewes answered him, saying: For thy good woordes sake we stone thee not,

2 Ti. 2. c.
mat. 11. d
Lu. 10. d
mar. 10. f

Mat. 9. d
and. 12. b
Mar. 3. b
Lu. 11. b.
John. 3. f
Joh. 7. g.
3 Re. 6. a.
Acts. 3. b.

Joh. 8. f.
Joh. 14. a
and. 17. c.

The Gospell of

John. 5d • but for thy blasphemie, and because that thou being a manne, makest thy selfe God. Iesus answered them: As it is not written in your lawe: I saide,

Mat. 8. 2 a ye are goddes: If he called them gods

Exo. 22 d vnto whom the wordes of God was spoken (and the Scripture cannot be broken concerninge him whom the father hath sanctified, and sente into the worlde) Doo ye saie that I blasphemie, because I sayde: I am the son

mat. 26. f of God? If I do not the workes of my father, beleue me not. But if I

mar. 14 g do, and if ye bekeue not me, beleue the workes: that ye maye knowe and be-

Lu. 22. g. lieue, that the father is in me, and I in him. I. Agayne they wente about to take him: and he escaped out of their

John. 9 a hande, and went away againe beyonde **and. 13. d** Jordan, into the place where John

mat. 21. b before had baptised, and ther he abode. And manye resorted vnto him, and

Job. 7. g sayde: John did no miracle, but all thinges that Iohn spake of this man were true. And manye beleued on him there.

John. 1 d **Job. 3. d.** thinges that Iohn spake of this man were true. And manye beleued on him there.

Job. 3. d. thinges that Iohn spake of this man were true. And manye beleued on him there.

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Job. 3. d. thinges that Iohn spake of this man were true. And manye beleued on him there.

because he seeth the light of this world. But as a man walke in the night, he knoweth nothing because there is no light in him.

His sayde he; & after that he sayd vnto the: our friend Lazarus. Sleeper: but I

go to wake him out of sleepe. Then sayde his disciples: Lord, if he sleepe, of what

he shall do we knowe. Howbeit, Iesus spake of his death: but they thought, that he had spoken of the naturall

sleepe. Then sayde Iesus vnto them playnely. Lazarus is dead, and I am

glad for your sakes, that I was not there, because ye may beleeue. Neuerthelesse, lette vs go vnto him. Then

sayde. Thomas (which is called Didimus) vnto the disciples: let vs also go, that we may dye with him. Then

went Iesus, and founde that he had lpen in his graue foure dayes already. Wherefore was nigh vnto Ierusalem,

about fiftene furlonges off, and many of the Iewes came to Martha and Mary to comfort them ouer their brother.

Martha alone as she heard that Iesus was coming, went and met him: but Mary sat still in the house.

Then sayde Martha vnto Iesus, Lord, if thou haddest bene here, my brother hadde not died: neuerthelesse,

now I knowe that whatsoeuer thou wilt say, God will geue it thee. Iesus sayeth vnto her: Thy brother

shall rylse agayne. Martha sayeth vnto him: I knowe that he shall rylse agayne in the resurrection at the laste

daye. Iesus sayeth vnto her: I am the resurrection and the life: he that beleeueth on me, yea though he were dead, yet shall he live. And whosoever

beleeueth on me, shall neuer dye: Welcuest thou this? She sayde vnto him: yea Lord, I beleeue that thou arte Christus the sonne of God, whiche should come into the worlde.

And alsoone as she had so sayde, she went her waye and called Marye her sister secretlye, sayinge: The master is come, and calleth for thee. As

soone as she herd that, she arose quickly, & came vnto him. Iesus was not yet come into the towne: but was in that place where Martha met him.

Then

sayde Iesus vnto her: I am the resurrection and the life: he that beleeueth on me, yea though he were dead, yet shall he live. And whosoever

beleeueth on me, shall neuer dye: Welcuest thou this? She sayde vnto him: yea Lord, I beleeue that thou arte Christus the sonne of God, whiche should come into the worlde.

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sayde Iesus vnto her: I am the resurrection and the life: he that beleeueth on me, yea though he were dead, yet shall he live. And whosoever

beleeueth on me, shall neuer dye: Welcuest thou this? She sayde vnto him: yea Lord, I beleeue that thou arte Christus the sonne of God, whiche should come into the worlde.

And alsoone as she had so sayde, she went her waye and called Marye her sister secretlye, sayinge: The master is come, and calleth for thee. As

soone as she herd that, she arose quickly, & came vnto him. Iesus was not yet come into the towne: but was in that place where Martha met him.

Then

The Jewes then which were with her in the house, and comforted her, (when they sawe Mary that she rose vp halliche, and wente oute) folowed her saying: She goeth vnto the graue, to wepe there. Then when Marye was come wher Iesus was, and saw him, she commeth nye vnto his feete, and laicth vnto him: Lord, • yf thou haddest bene here, my brother had not bene dead. When Iesus therfore saw her wepe, and the Jewes also weeping whiche came with her (he groined in the spirite, and was troubled in him selfe, and sayde: where haue ye loved him? They said vnto him: Lord, come and see. And Iesus wept. Then sayde the Jewes: Beholde, howe he loued him. And some of thepm sayde: coulde not he which • opened the eyes of the blind, haue made also, that this manne shoulde not haue dyed? Iesus therfore again groined in himselfe, and came to the graue. It was a caue and a stone layde on it. Iesus sayde: take ye awaye the stone. Martha the Sister of him that was dead, sayde vnto him: Lord, by this tyme he stinketh. for he hath bene dead four dayes. Iesus sayth vnto her: Sayde I not vnto thee, that if thou diddest beleue, thou shouldest see the glozpe of God? Then they tooke awaye the stone from the place where he that had bene dead, was layde. And Iesus lifte vp his eyes, and said: Father, I thanke thee that thou haste heard me. Howebeit, I knew, that thou herest me alwayes: but • because of the people, whiche stand by, I sayde it, that they maye beleue, that thou haste sente me. And when he thus hadde spoken, he cryed with a loud voice: Lazarus, come forth. • And he that was dead, came forth bounde hande and foete with graue clothes, and his face was bound with a napkin. Iesus sayd vnto them: Loose him, and let him go. Then many of the Jewes which came to Marye (and had seene the thinges which Iesus did) • beleened on him. • But some of them went their ways to the Pharisees, and tolde them what Iesus hadde doone. • Then gathered the

hye Priestes and the Phariseys a mat. 26 a counsell, and sayd: what doo we? for mar. 15. a this man doth manye miracles. If Luk. 22. c we let him scape thus, all men will beleue on him, and the Romans shall come, and take away both our roome and the people. And one of them named Caphphas, (being the hye Priest that same yere) sayde vnto them: Ye perceyue nothing at all, nor consider that • it is expedient for vs, that one man dye for the people, and not that all the people perishe. This spake he not of him selfe, but being hye Priest that same yere, he prophesied that Iesus should dye for the people, and not for the people onely, but that he should gather together in one, the children of God, that wer scattered abrode. • The from that day forth, they tooke coun- mat. 26 a cell together, for to put him to death. mar. 14. a Iesus therfore walked no more openly among the Jewes, but wente his waye thence vnto a countrey nye to a wildernesse into a Citie, whiche is called Ephraim, and there continued with his Disciples. • And the Jewes Easter was nye at hande, and manye went out of the countrey vp to Hierusalem befoze the Easter, to purifye theim selues. Then soughte they for Iesus, and spake amonge them selues as they stode in the Temple: • What thinke ye, seeing he commeth not to the feast daye? The hye Priestes and Phariseys • had genen a commaundement, that if any man knewe wher he were, he shoulde shewe it, that they might take him. •

¶ The. xij. Chapter. •

¶ Then Iesus (foure dayes befoze Easter) came to Bethanye, mat. 16. a where Lazarus had ben dead mar. 14. a whom he rai. f. d from death. Luk. 22. a There they made him a supper, and Martha serued, but Lazarus was one of them that sat at the table with him. • Then tooke Mary a pounce of ointment (called Nardus, perfect and precious) and annointed Iesus feete, and wiped his feete with her heare, & the house was filled with the odours of the ointment. • Then sayde mat. 26. a

Joh. 18 b

mat. 26 a

mar. 14. a

Luk. 22 a

mat. 26. a

mar. 14. a

Luk. 22 a

Joh. 7 b

Joh. 9. c

Luk. 7. i

mat. 26. a

The Gospell of

mar. 14. a one of his Disciples: (euen Judas
 Iscarioth Simons sonne, whiche af-
 terward betrayed him) whye was not
 this oymntment solde for thre hundred
 pence, & geuen to the pooze? This he
 sayd, not that he cared for the poze, but
 because he was a theefe, and had the
 bag, and bare that which was geuen.
 Then sayde Iesus: Let her alone, a-
 gaynst the daye of my buryinge hath
 she kept this. For the pooze alwayes
 shall ye haue with you, but me haue ye
 not alway. Muche people of the Je-
 wes therfore had knowledge that he
 was there. And they came not for Je-
 sus sake onely, but that they might see
 Lazarus also. whom he rayled from
 death. But the hye priestes helde a
 conncell, that they might put Lazarus
 to death also, because that for his sake
 many of the Jewes went a waye and
 beleued on Iesus. & On the nexte
 daye muche people that were come to
 the feast, when they heard that Iesus
 should come to Ierusalem, tooke braun-
 ches of palme trees, and wente forth
 to meete him, and cryed: Hosanna,
 blessed is he that in the name of the
 Lorde commeth king of Israell. And
 Iesus got a ponge asse, and sate there-
 on, as it is written: feare not daugh-
 ter of Sion, beholde, thy kinge com-
 meth sitting vpon an asses colt. These
 thinges vnderstoode not his disciples
 at the firste: but when Iesus was
 glorified, then remembred they that
 such thinges are written of him, and
 that such thinges they had done vnto
 him. The people that was with him,
 (when he called Lazarus oute of his
 graue, and rayled him fro death) bare
 record. Therefore met him the people
 also, because they heard he had done
 such a miracle. The pharisees therfore
 sayd amonge them selues: perceaue ye,
 howe we preuayle nothing: beholde,
 all the whole worlde goeth after him.
 There were certayne Greekes a-
 monge them that came to worshippe
 at the feast: the same came therfore to
 Philippe (which was of Bethsaida
 a Citie in Galile) and desyzed him
 saying: Sir, we wold faine se Iesus,

Philippe came and tolde Andieus. And
 againe Andieus and Philippe tolde Je-
 sus: And Iesus answered them, say-
 ing: the houre is come, that the sonne
 of man must be glorified. Merily be-
 rily, I say vnto you: except I beate
 corne fall into the grounde, and dye, it
 biderth alone. If it dy, it bringeth forth
 much fruite. He that loneth his life
 shall destroye it: and he that hateth his
 life in this worlde, shall keepe it vnto
 life eternal. If any man minister vnto
 me, let him folowe me: and where I
 am, there shall also my minister be. If
 any man minister vnto me, him will
 my father honour. & Howe is my
 soule troubled, and what shall I save
 father, deliuer me from this honre:
 but therfore came I vnto this honre.
 Father, glorify thy name. Then came
 there a voyce from heauen, sayinge I
 haue both glorified it, and will glori-
 fy it agayn. The people therfore that
 stode by and heard it, sayd: that it thun-
 dred. Other sayde: an angell spake to
 him. Iesus answered and sayd: this
 voyce came not because of me: but for
 your sakes. Now is the iudgement
 of this worlde. Now shall the prince
 of this worlde be caste oute. And I (if I
 were lifte by from the earth) will
 drawe all men vnto me. This he said,
 signifying what death he shoulde dye.
 The people answered him: we haue
 hearde oute of the lawe, that Christus
 byderth euer, and howe sayest thou
 the sonne of man muste be lifte by? Dan.
 who is that sonne of man? Then Je-
 sus sayd vnto them: yet a little while
 is the light with you. Walke while
 ye haue light, lest the darkenes come
 on you. He that walketh also in the
 darke, wotteth not whither he goeth:
 while ye haue lighte, beleue on the
 lighte, that ye maye be the children of
 the lighte. These thinges spake
 Iesus, and departed, and hidde him
 selfe from them. But though he hadde
 done so manye miracles befoze them,
 yet beleueed not they on him, that
 the sayinge of Eysas the Prophet
 mighte be fulfilled, whiche he spake:
 Lorde, whos shall beleue our say-
 ing?

3 Reg. 8c
 Acts. 8. c
 2 Par. 6 f

sayng: And to whom is the arme of
the Lorde declared. Therefore coude
they not beleue, because that Elia
had sayde: he hath blinded theyr
eyes, and hardened theyr hearte, that
they should not see with their eyes, &
lest they should vnderstand with their
heart, and should be conuerted, and I
shuld heale the. Such things said Elia
when he saw his gloze, & spake of
him. Neuertheless, among the chiefe
rulers also, many beleued on him.
But because of the Phariseis they
wold not be acknowledged it, least they
shoulde be excommunicate. For
they loued the praise of men, more the
reuerence of God. Jesus cried, & said:
be that beleueth on me, beleueth not
on me, but on him that sente me. And
he that seeth me, seeth him that sente
me. I am come. a lighte into the
worlde, that whosoever beleueth on
me, shuld not bide in darkenes. And if
any man heare my wordes, and beleue
not, I iudge him not: For I came
not to iudge the worlde, but to saue the
worlde. He that refuseth me, and recei-
ueth not my wordes, hath one iud-
ger him. The word that I haue spo-
ken, the same shal iudge him in the last
day. For I haue not spoken of my self
but the father which sente me: he gaue
me commaundement, what I shoulde
say, and what I shoulde speake. And I
knowe, that his commaundement is life
for euerlasting. Whatsoeuer I speake
therefore, euen as the father badde me,
I speake. &

Ch. xix. Chapter.

BEFORE the feast of Easter, whē
Jesus knewe that his houre
was come, that he shoulde be
part out of this worlde vnto
the father. when he loued his whilke
were in the worlde, vnto the ende he
loued them. And when supper was
made, after that the deuil had putte
in the heart of Judas Iscariot hi-
mson to betray him. Jesus know-
ing that the father had geuen all
things into his handes, and that he
was come from God, and wente to

God: he rose from supper, and layde a-
side his upper garmentes: and when
he had taken a towell, he girded him-
selfe. After that, he powred water in-
to a bason, and began to washe the dis-
ciples feete, and to wipe theym with
the towell, wherewith he was girded.
Then came he to Simon Peter. And
Peter sayd vnto him: Lord, dost thou
washe my feete? Jesus answered and
sayd vnto him: What I do, thou wot-
test not nowe, but thou shalt knowe
hereafter. Peter saith vnto him: thou
shalt neuer washe my feete. Jesus an-
swered him: if I washe thee not, thou
hast no part with me. Simon Peter
sayth vnto him: Lord, not my feete on-
ly, but also the hands and the head. Je-
sus saith to him: he that is washed, ne-
edeth not, saue to walke his feete, but is
cleane every whit. And ye are cleane,
but not all. For he knewe who it
was that shuld betray him. Therefore
said he: ye are not all cleane. So after
he had washed their feete, and receiued
his clothes, & was set downe, he sayde
vnto them agayne: Wote ye what I
haue done to you? Ye call me maister
and Lord, and ye say well, for so am I.
If I then your Lord and maister haue
washed your feete, ye also ought to
wash one an others feete. For I haue
geuen you an example that ye should
do, as I haue done to you. Verily, mat. 10. c
verily, I say vnto you: the seruant Luke. 6. f
is not greater then his maister, neither
Joh. 15. f
the messenger greter then he that sent
him. If ye vnderstande these thinges
happy are ye, if ye do them. I speake
not of you al. I knowe whom I haue
chosen. But that the scripture may be
fulfilled: he that eateth breade with
me, hath lifted up his heele against me.
Now tell I you before it come: that
when it is come to passe, ye might be-
leue that I am he. Verily, verily,
I saye vnto you: he that recei-
ueth whom soeuer I sende, receiueth
me. And he that receiueth me, recei-
ueth him that sente me. When Jesus
had thus sayd, he was stablished in the
spirite, and testified, and sayde: Verily,
I saye vnto you: that one of
you

John. 6g

Pla. 41. b

Joh. 14. d

and. 16. a

mat. 10. d

Luke. 9. c

Mar. 2. c

The 21st Chapter.

mat. 26. b
mar. 14. u
luk. 22 b
Job. 198

D Judas Iscariot, Symons sonne.

Joh. 12 a
and, 17.6

John.7

304.158

John. 2. 2

30b. 12 1

10

STAT. 14.0

309, I.B.C.

1

The xliiii. Chapter.
And he sayde vnto his Disciples: let not your hearts be troubled. Ye beleue in God, beleue also in me. In my fathers house are many manions: If it were not so, I would haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I will come againe, and receiue you euen vnto my selfe: that where I am, there may ye be also. And whither I go, ye knowe, and the way ye knowe. Thomas saith vnto him: Lord, we knowe not whither thou goest. And howe is it possible for vs to knowe the way? Iesus sayeth vnto him. I am the way, and the trueneth, and the life. No manne cometh vnto the father, but by me. And if ye had knowen me, ye had knowen my father also. And nowe ye knowe him, and haue sene him. Philippe sayth vnto him, Lord, shewe vs the father and it sufficeth vs. Iesus saith vnto him: haue I bene so long time with you, and yett hast thou not knowen me? Philippe he that hath sene me, hath sene my father. And howe saiest thou then: shewe vs the father? Welonest thou not, that I am in the father, and the father in me? The way des that spake vnto you, I spake not of my selfe: but the father that dwelleth in me is he that doeth the workes. Belene me that I am in the father, and the father in me. And if ye beleue me for the workes sake. Verily, verily, I say vnto you: he that belicueth on me, the workes that I do, and the same shall he do also, and greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that will I doe, that the father may be glorified by the sonne. If ye shall aske any thinge in my name, I will doe it. And if ye loue me, keepe my commandementes, and I will praye the father, and he shall geue you another comforter, that he may lye with you for euer: euen the spirit of truth, whiche the worlde can not receiue, because the worlde seeth him not.

knoweth him. But ye knowe him.
 For he dwelleth with you, and shall
 be in you. • I will not leave you com-
 fortable: but will come to you: Yet
 a little while and the worlde seeth
 me no moze, but ye see mee. For I
 live, and ye shall live. That daye shall
 ye knowe that I am in my father, and
 my father in me, and I in you. • He that
 hath my commaundementes, and kee-
 peth them: the same is he that loveth
 me. And he that loveth me, shall be
 loved of my father: and I will love
 him, and will shewe mine owne selfe
 to him. • Judas saith unto him: (not
 Judas Iscarioth) Loyde, what is
 done that thou wilt shewe thy selfe
 unto us, and not unto the worlde? Je-
 sus answered and sayd unto theym: if
 a man love me, he will keepe my say-
 inges, and my father will love him,
 and we will come unto him, and dwell
 with him. He that loveth me not, kee-
 peth not my saynges. And the worlde
 whiche ye heare, is not mine, but the
 fathers which sente me. These thinges
 have I spoken unto you, bringe
 you present with you. But the com-
 forter which is the holy ghost, whom
 my father will sende in my name, he
 shall teach you all thinges, and bringe
 all thinges to your remembraunce
 whatsoever I have sayde unto you.
 Peace I leave with you, my peace
 I give unto you. For as the worlde
 grutch, geue I unto you. Lette not
 your heartes bee grieved, neyther
 fere. Ye have heard howe that I saide
 unto you. I go and come agayne un-
 to you. If ye loved me, ye woulde
 surely reioyce, because I sayde: I
 go unto the father, for the father is
 greater then I. • And nowe have I
 bewailed you, before it come, that when
 it is come to passe, ye might beleue.
 Hereafter wil I not talke many wor-
 des unto you. For the Prince of this
 worlde cometh, and hath naughte
 in me. But that the worlde may knowe
 that I love the father. And as the fa-
 ther hath me commaunded, even so
 I. I write, let us go hence.

Ch. x. Chapter. A

I am the true vine, and my fa-
 ther is the hus bandman. Eue-
 ry br aunche that beareth not
 fruit in me, he will take away.
 And every br aunche that beareth fruit
 will he purge, that it may bring forth
 moze fruite. • Nowe are ye clean, tho-
 rough the wordes which I have spo-
 ken unto you. Wyde in me, and I in
 you. As the br anch can not beare fruite
 of it selfe, except it bide in the vine: no
 moze can ye, except ye abide in me. I am
 the vine, ye are the br anches. He that
 abideth in me, & I in him, & same bring-
 eth forth muche fruite. For without
 me can ye do nothing: If a man bide
 not in me, he is cast forth as a br aunche
 and is withered: and men gather the
 and caste them into the fire, and they
 burne. If ye abide in me, & my wordes
 abide in you: as he what ye will, and it
 shall be don for you. • Herein is my fa-
 ther glorified, that ye bear much fruit,
 & become my disciples. As the father
 hath loved me, even so have I also lo-
 ved you. Continue ye in my love. If ye
 keepe my commaundementes, ye shall abide
 in my love, even as I have kept my fa-
 thers commaundementes, and bide in his
 love. These things have I spokē unto
 you, & my joy might remain unto you,
 and your joy might be full. • This
 is my commaundement, that ye love to-
 gether, as I have loved you. Greater
 love hath no man then this, that a man
 bestow his life for his frendes. Ye are
 my frendes, yf ye doo whatsoever I
 commande you. Henceforth call I
 you not servants: for the servants
 knoweth not what his Loyde doeth.
 But you have I called frendes: for all
 thinges that I have heard of my fa-
 ther, have I opened to you, ye have
 not chosen me, but I have chosen you,
 and ordeined you to goo, and bringe
 forth fruit, and that your fruite should
 remaine, & whatsoever ye aske of the
 father in my name, he maye geve it
 you. • This commaund I give you, that ye
 love together. If the worlde hate you,
 ye knowe that it hated me before it ha-
 ted you. If ye were of the worlde,
 the worlde should love his owne. Nowe

Eccl. 24.8

Joh. 13.8

Act. 15.8

mat. 21.8

Joh. 3.8

mat. 11.8

Joh. 16.8

Jaco. 1.8

W.

Joh. 13.8

W.

W.

The Gospel of

best, because ye are not of the worlde: but I haue chosen you out of f worlde, **Joh. 17c** therefore the worlde hateth you. Remember the worlde that I sayde vnto you: the seruant is not greater the the **mat. 10c** worlde. **mat. 10c** If they haue persecuted me **Luk. 21c** they will also persecute you. If they **mar. 13c** haue kept my saying, they will keepe **Joh. 16c** poures also. But all these thinges **D** will they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto the, they should haue had no sinne: but now haue they nothing to clothe their sinne withall. He that hateth me, hateth my father also. If I had not done among them the **wozkes** whiche none other man did, they should haue had no sinne. But now haue they both scene, and hated: not onely me, but also my father. But this hapneth that the saying might be fulfilled, that is written in their lawe: they hated me without a cause. **Psal. 43c** **and. 69a** **Joh. 14b** **and. 16b** **Acts. 2.a.** But when the comforter is come, whom I will send vnto you from the father, (even the spirit of truth, which proceedeth of the father,) he shall testifie of me. And ye shall beare witnesse also, because ye haue ben with me from the beginning.

The xvi. Chapter.

These thinges haue I sayde vnto you, because ye should be not offended. They shall excommunicate you: yea the **mat. 10b** **mat. 13b** **Luk. 21c** **Acts. 9.a.** **Joh. 15b** tyme shall come, that whosoener killeth you, will thinke that he doth God service. And such thinges will they doo vnto you, because they haue not knowen the father, neyther yet me. But these thinges haue I tolde you, when the time is com, ye may remember then that I tolde you. These things sayd I not vnto you at the beginning, because I was present with you. But now I go my way to him that sent me, & some of you shall see whether I go. But because I haue said such thinges vnto you, your hearts are full of sorrow. Nevertheless, I tell you the truth, it is expedient for

you, that I go away. For if I go not away, that comforter will not come vnto you. But if I departe, I will sende him vnto you. And when he is come, he will rebuke the worlde of sin, and of righteousness, and of iudgement. Of sinne, because they beleene not on me. Of righteousness, because I go to my father, and ye shall see me no more. Of iudgement, because the prince of this worlde is iudged alreadye. I haue yet many thinges to say vnto you but ye can not beare them away now. Howbeit when he is come, (which is the spirit of truth) he will leade you into all truth. He shall not speake of him self: but whatsoener he shall heare that shall he speake, and he will shewe you thinges to come. He shall glorifie me, for he shall receaue of mine, & shall shewe vnto you. All thinges that the father hath, are mine. Therefore said I vnto you, that he shall take of mine & shewe vnto you. After a while ye shall not see me, & again after a while ye shall see me, for I goo to the father. Then saide some of his disciples betwene them selves: what is this that he sayeth vnto vs? After a while, ye shall not see me, & againe, after a while ye shall see me, and that I go to the father. They said therfore: what is this that he sayeth. After a while we can not tell what he saith. Iesus perceaued, that they would aske him, & sayde vnto the. Ye enquire of this betwene youre selves, because I sayde, after a while ye shall not see me, and againe, after a while ye shall see me. Merely verely I say vnto you: ye shall wepe and lament, but contrary wise, the worlde shall reioyce. Ye shall sorrow, but your sorrow shall be turned to ioy. A woman when she travaileth, hath sorrow, because her houre is come: but as soone as she is deliuered of the child, she reioiceth no more the anguish she had that a manne is borne into the worlde. And ye now therfore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you. And in that daye shall ye of me no question.

7. A. Whatsoever ye shall aske the father
 in my name, he will geue it you. Thi-
 8. serto haue ye asked nothing in my
 name. Aske, and ye shall receiue, & your
 9. ioye maye be full. These thinges
 10. haue I spoken vnto you by prouer-
 11. bes. The time will come, when I
 12. shall no more speake vnto you - by pro-
 13. uerbes: but I shall shew you plaine-
 14. ly from my father. At that tyme shall
 15. I speake in my name. And I saie not
 vnto you, that I will speake vnto
 my father for you. For the father him-
 self loneth you, because ye haue
 loued me, and haue believed, that I
 came out from God. I wente oute
 from the father, and came into the
 worlde. I gayne, I leaue the worlde,
 and go to the father. His disciples
 sayde vnto him: lo, nowe talkest thou
 playnely, and speakest no prouerbe.
 Nowe are we sure that thou knowest
 all thinges, and needest not that
 any man should aske thee any questi-
 on. Therefore beleue we, that thou
 6. camest from God. I. Iesus answered
 7. them: Nowe ye do beleue. Be-
 8. holde, the houre draweth npe, and is
 9. already come, that ye shalbe scatter-
 10. ed euery man to his owne, and shall
 11. leaue me alone. And yet am I not
 12. alone. For the father is with me.
 These wordes haue I spoken vnto
 you, that in me ye might haue peace.
 For in the worlde shall ye haue tribu-
 13. lation: but he of good chere, I haue
 14. overcome the worlde.

The. xxiij. Chapter. I.
 These wordes spake Iesus,
 and liſte vp his eyes to hea-
 2. uen, and sayde: father the
 3. houre is come: glorifie thy
 4. ſonne, that thy ſonne alſo may glori-
 5. fy thee: as thou haſte geuen him po-
 6. uer ouer all fleſhe, that he ſhoulde
 7. geue eternall life to as many as thou
 8. haſt geuen him. This is my ſon etern-
 9. all, that they might knowe thee, the
 10. only true God, and Ieſus Chriſt
 11. whom thou haſt ſente. I haue glori-
 12. fied thee on the earth. I haue finiſhed
 13. the worke, whiche thou gaueſt me to

do. And nowe glorifie thou me (O
 father) with thine owne ſelfe, with
 the glory, which I had with thee, yer
 the worlde was. I haue declared thy
 name vnto the men, whiche thou ga-
 ueſt me out of the worlde. Thine they
 were, and thou gaueſt them me, and
 they haue kepte thy worde. Nowe
 they haue knowen, that all thinges
 whatſoever thou haſt geuen me, are
 of thee. For I haue geuen vnto them
 the wordes whiche thou gaueſt me,
 and they haue receaued them, and haue
 knowen ſurely, that I came out from
 thee: and they haue believed, that thou
 diideſt ſende me. I praye not for the
 worlde: but for them whiche thou
 haſt geuen me, for they are thine. And
 all mine are thine, and thine are mine,
 and I am glorified in them. And
 nowe I am not in the worlde, and they
 are in the worlde, and I come to thee.
 O holy father, kepe thoſe whiche
 thou haſt geuen me, that they alſo maye be one,
 as we are. While I was with them
 in the worlde, I kepte them in thy
 name. Thoſe that thou gaueſt me,
 haue I kepte, and none of them is loſt,
 but that loſte childe, that the ſcrip-
 ture might be fulfilled. Nowe come
 I to thee, and theſe wordes ſpeake I
 in the worlde, that they might haue
 my ioye full in them. I haue geuen
 them thy worde, and the worlde
 hath hated them, becauſe they are not
 of the worlde, euen as I alſo am not
 of the worlde. I deſire not that thou
 ſhouldeſt take them out of the worlde,
 but that thou kepe them from euill.
 They are not of the worlde, as I alſo
 am not of the worlde. Sanctifie them
 thoſe whiche thy truth. Thy word is the
 truth. As thou diideſt ſend me into
 the worlde, euen ſo haue I alſo ſente
 them into the worlde, & for their ſakes
 ſanctifie I my ſelfe, that they alſo
 might be ſanctified through the truth.
 Neuertheleſſe, I pray not for them a-
 lone, but for them alſo whiche ſhall be-
 leue on me thoſe whiche their preaching:
 that they alſo maye be one, as thou fa-
 ther art in me, and I in thee, and that

Joh. 19. 8
 1. Jo. 2. c
 2. Say. 3
 Joh. 18.
 Pſa. 109
 Joh. 15 c
 Sap. 2. d
 Mat. 6. b
 Luke. 11

The Gospell of

they also may be one in vs: that the world may beleue, that thou hast sent me: And the glory which thou gapest me, I haue geuen them, that they may be one, as we also are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know, that thou hast sent me, and hast loued them, as thou hast loued me. Father I will that they whiche thou hast geuen me, be with me where I am, that they may see my glory, which thou hast geuen me. For thou louedst me before the making of the world. O righteous father the world also hath not known thee: but I haue known thee: & they haue knowen that thou hast sent me. And I haue declared vnto them thy name, & will declare it, that the loue wherewith thou hast loued me, may be in them, & I in the.

Chap. xiiii. Chapter.

Uhen Iesus had spoke these wordes, he went forth with his Disciples ouer the brooke Cedron, wher was a garden, into the whiche he entred, & his disciples. Judas also which betrayed him knewe the place: for Iesus oft times resorted thither with his disciples. Judas then, after he had receaued a bande of men, (& ministers of the hye Priestes and Pharises) came thither with lanterns and firebrandes, & weapons. And Iesus knowing all thinges that should come on him, went forth, and sayd vnto them: whom seek ye: They answered him, Iesus of Nazareth. Iesus saith vnto them: I am he. Judas also which betrayed him stood with them. And then as he had saide vnto them, I am he, they went backe worde and fell to the ground. Then asked he them agayne: whom seek ye: They sayd Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. If ye like me therefore, let these go their way: For the saying might be fulfilled which he spake: of them whiche thou gapest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, & smote the hye priestes seruant, and cut of his right eare,

The seruantes name was Malcus. Therefore sayth Iesus vnto Peter: put by thy swearde into the sheath, that I not drinke of the cup, which my father hath geuen me: Then & company and the Capraine and ministers of the Jewes, toke Iesus, & bound him, and led him awayne to Anna firste: for he was father in lawe vnto Cayphas, which was the hye Priest that same yere. Cayphas was he whiche gaue counsell to the Jewes, that it was expedient, that one man should dye for the people. And Simon Peter followed Iesus, and so did another disciple: that disciple was knowen vnto the hye Priest, & went in with Iesus into the Palace of the hye Priest. But Peter stode at the doore without. Then went out that other disciple (whiche was knowen vnto the hye priest) and spake to the damoysel that kept the doore and brought in Peter. Then saide the damoysel that kept the doore vnto Peter. Art not thou also one of this mans disciples. He said I am not. The seruantes and the ministers stode ther which had made a fire of coales, for it was cold, & they warmed them selues. Peter also stode among them, and warmed him. The hye Priest then asked Iesus of his disciples & of his doctrine. Iesus answered him: I speake openly in the world. I euer taught in the Synagoge, and in the temple, wher al the Jewes resorted, and in secret haue I sayde nothing. Why askest thou me: Ask them which heard me, what I haue said vnto them. Behold they can tell what I sayd, when he had thus spoken, one of the ministers which stode by smote Iesus on the face, saying: answerest thou the high Priest thus: Iesus answered him: If I haue euill spoken, beare witnesse of the euill: But yf I haue well spoken, why smitest thou me: And Anna sent him bounde vnto Cayphas the hye Priest. Simon Peter stode & warmed him selfe. Then saide they vnto him: art not thou also one of his disciples. He denied it and said, I am not. One of the seruantes of the hye priest

Joh. 12 b
and. 14 a

mat. 11. b
Luk. 10

Mat. 26.
mar. 14 d
Luk. 13 d

Joh. 17 d

Pylates (his cousin whose care he=
 termost of) sayd vnto him: did not I
 see thee in y^e garde with him. Peter
 therfore denied againe: & immediatly
 a cocke cride. Then led they Je=
 sus from Cayphas into the hall of
 iudgement. It was in the morning,
 and they theselues went not into the
 iudgement hal lest they should be de=
 filed, but that they might eate passe=
 over. Pilate then went out vnto the
 and sayde: what accusation bring ye
 against this man? They answered &
 said vnto him: If he were not an euil
 doer, we woulde not haue deliuered
 him vnto thee. He said Pilate vnto
 them: take ye him, & iudge him after
 your owne lawe. The Jewes ther=
 fore said vnto him: It is not laweful
 for vs to put any man to death. That
 the wordes of Jesus might be fulfil=
 led. which he spak: signifying, what
 death he shoulde dye. Then Pilate
 entred into the iudgement hal again,
 and called Iesus, and said vnto him:
 art thou the king of the Jewes? Je=
 sus answered: sayest thou that of thy
 self, or did other tel it thee of me? Pi=
 late answered: I am a Jewe.
 Thyne owne nation and hye pylesse
 haue deliuered thee vnto me. What
 hast thou done? Iesus answered: my
 kingdome is not of this worlde. If
 my kingdome were of this worlde, the
 world my ministers surely fight, that
 I shuld not be deliuered to y^e Jewes
 but now is my kingdome not from
 hence. Pilate therfore said vnto him:
 art thou a king then? Iesus answer=
 ed: thou sayst that I am a king. For
 this cause was I doyne, and for this
 cause come I into the worlde, that I
 shoulde beare witness vnto the trueth.
 And all y^e are of the trueth, heare my
 voyce. Pilate sayde vnto him, what
 thing is trueth? And when he had
 sayde this, he went out agayne vnto
 the Jewes, and sayth vnto them: I
 finde in him no cause at al. Ye haue a
 custome, that I shoulde deliuer you
 one loofe at Easter. Will ye that I
 loofe vnto you the king of y^e Jewes?
 Then cryed they all agayne sayinge:

Not him, but Barrabas: the same Acts. 3. c
 Barrabas was a murderer.

The. xix. Chapter.

Then Pilate toke Iesus there: &
 soze, and scourged him. And Mat. 27. c
 the souldiers wound a crowne mar. 15. b
 of thornes, and put it on his heade.
 And they did on him a purple gar=
 ment (and cam vnto him) & said, hail
 kinge of the Jewes: and they smote
 him on the face. Pilate went forth a=
 gaine and sayd vnto them: beholde, I
 bringe him forth to you, that ye maye
 know, that I fynde no fault in him.
 Then came Iesus forth, wearing a
 crowne of thorne, & a robe of purple.
 And he sayth vnto them: beholde the
 man. When the hye Pylesse there= mat. 27. c
 soze & ministers sawe him, they cried mar. 15. a
 sayinge: crucifye him, crucifye him. Luk. 23 d
 Pilate sayeth vnto them: Take ye
 him, and crucifye him, for I finde no
 cause in him. The Jewes answered
 him: we haue a lawe, & by our lawe
 he ought to dye: because he made him
 selfe the sonne of God. When Pilate
 heard that sayinge, he was the more
 afrayde, & went againe into the iudge=
 ment hal, & saith vnto Iesus: whence
 art thou? But Iesus gaue him none
 answer. Then sayde Pilate vnto
 him: Speakest thou not vnto me.
 Knowest thou not, y^e I haue power
 to crucifye thee, & haue power to loofe
 thee? Iesus answered: Thou couldest
 haue no power at all agaynst me. ex= Chap. 6. a
 cept it were geuen thee from aboue. John. 3 d
 Therfore he y^e deliuered me vnto the
 hath the more sinne. And fro thence Ro. 15. a
 forth sought Pilate meanes to loofe mat. 27
 him: but the Jewes cryed sayinge: yf mar. 15. c
 thou let him go, thou art not Cesar Luk. 23 c
 friend. For whosoener maketh him
 selfe a king, is agaynst Cesar. When
 Pilate heard that saying, he brought
 Iesus forth, and saie downe to geue
 sentence, in a place that is called the
 pauerment: but in y^e Hebrew tong Sab=
 batha. It was the preparinge daye
 of the Easter, aboute the sixte houre.
 And he sayeth vnto the Jewes: be=
 holde your king: They cryed, away
 with him, away with him: crucifye him.
 Pilate

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Pilate sayeth vnto them: that I cruci-
cise your king? The hye Priestes
answered: we haue no king but Ce-
mat. 27 d sar. • Then deliuered he him vnto
mar. 15 c them, to be crucified. And they tooke
Luk. 23 e Jesus, and led him away, and he bare
D his crosse, & went forth into a place,
Heb. 13 c which is called the place of dead mens
sculles. But in Hebrew Golgotha:
wher they crucified him, and two o-
ther with him, on eyther side one, and
mat. 27 d Jesus in the middes. And • Pilate
mar. 15 c wrote a title, and put it on the crosse.
Luk. 23 e The writing was: Jesus of Naza-
reth king of the Jewes. This title
read many of the Jewes. For þ place
wher Jesus was crucified, was nye
to the Citie. And it was written in
Hebrew, and Greeke, and Latin. The
sayd the hye Priestes of þ Jewes to
Pilate: write not king of the Jewes,
but that he sayde, I am kinge of the
Jewes. Pilate answered: what I
E haue written, that haue I written.
mat. 27 d Then the souldiers, • when they had
mar. 15 c crucified Jesus, they tooke his gar-
Luk. 23 e mentes and made foure partes, to
euery souldiour a parte, and also his
coate. The coate was without seme,
wrought vpon throught. They said
therefore among them selues: Let vs
not decide it, but cast lots for it, who
shall haue it. That the Scripture
Psa. 22 a might be fulfilled sayinge: • They
parted my rayment among them, and
for my coate did they caste lots. And
the souldiers did such things in dede.
There stode by the crosse of Jesus
his mother, and his mothers sister,
Marpe the wife of Cleophas, and
Mary Magdalen, whē Jesus ther-
foze saw his mother, and the disciple
standinge. whom he loued, he saith
Joh. 13 a vnto his mother: woman, behold thy
sonne. Then sayde he to the disciple:
beholde thy mother. And from that
houre þ disciple toke her for his own
After these things, Jesus knowing
that all things were now perfozmed:
that • the scripture might be fulfilled,
Psa. 79 c he sayeth: I thirst. So there stode a
mat. 27 f vessel by, full of vineger. • Therfoze
mar. 15 d they filled a spöge with vineger, and

wound it about with ylope, and put
it to his mouth. Alone as Jesus the
receaued of the vineger, he sayde. • It
is finished, and bowed his head, and
gave vp the ghost. The Jewes ther-
foze because it was the preparing of
the Sabbath, that the bodies should
not remayne vpon the crosse on the
Sabboth day (for that Sabbath day
was an hye daye) besought Pilate
that their legges might be broken,
that they might be taken downe.
Then came the souldiers, and brake
the leggs of the first, and of the other
which was crucified with him. But
when they came to Jesus, and sawe
that he was dead already, they brake
not his legges: but one of the souldi-
ers with a speare thrust him into the
syde, and forth with came there oute
blud and water. And he that sawe it,
bare recorde, and his recorde is true.
And he knoweth that he sayeth true,
that ye might beleue also. For these
thinges were done, that the scripture
shoulde be fulfilled. • Ye shall not
bzeake a bone of him. And againe an-
ther scripture saith: • they shall looke
on him, whom they pearled. • After
this Ioseph of Aramathia (which
was a disciple of Jesus: but secretely
for feare of the Jewes) besought Pi-
late þ he might take downe þ body of
Jesus. And Pilate gave him licence,
(he came therfore, & toke the body of
Jesus.) And there cam also Nicode-
mus (which at þ beginning came to
Jesus by night) & brought of myrr
and aloes mingled together, about an
hundred pounce waight. Then toke
they the body of Iesu, and wound it
in linnen clothes with the odoures,
as the maner of the Jewes is to bu-
rye. And in the place where he was
crucified, there was a garden, and in
the garden a newe sepulchre, wherin
was neuer man layde. There layde
they Jesus therfore, because of the
preparinge of the Sabbath of the
Jewes, for the Sepulchre was nye
at hande. &

The first day of the Sabbathes came Mary Magdalene early (when it was yet darke) vnto the sepulchre, and sawe the stone taken awaye from the graue. Then she ranne, and came to Simon peter, and to the other disciple. Whom Iesus loved, and sayeth vnto them. They haue taken awaye the Lorde out of the graue, and we can not tell where they haue layde him. Peter therfore went forth, and that other disciple, and came vnto the sepulchre. They ranne both together, and the other disciple did outrunne Peter, and came first to the sepulchre. And when he had stowed downe he sawe the linnen clothes lying, yet went he not in. Then came Simon Peter, folowing him, and went into the sepulchre, and sawe the linnen clothes lying, and the napkinne that was about his heade, not lyinge with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he sawe & beleued. For as yet they knewe not the scripture, that he shoulde rise agayne from death. Then the disciples went awaye agayne vnto their owne home. Mary stode without at the sepulchre weeping. So as she wepte, she bowed her selfe into the sepulchre, and seeth two angels clothed in white, sitting, the one at the head and the other at the feete, where they had layde the bodye of Iesus. They saide vnto her: woman, why wepest thou? She sayth vnto them: for they haue taken awaye my Lorde, and I wote not where they haue layde him. When she had thus sayde, she turned herselfe backe, and sawe Iesus standing, and knewe not that it was Iesus. Iesus sayth vnto her: woman, why wepest thou? whō sekest thou? She supposynge that he had bene a gardener, sayeth vnto him. Syr, if thou haue bozne him hence, tell me wher thou hast laide him, and I will fet him. Iesus sayth vnto her. Mary, she turned her selfe, and sayde vnto him: Rabboni, which is to saye, ma-

ster. Iesus sayth vnto her: touche me not, for I am not yet ascended to my father. But go to my brethren, and say vnto them. I ascend vnto my father & your father: and to my god, & your god. Mary Magdalene came and told the disciples, that she had sene the Lorde, and that he had spoken suche thinges vnto her. &c. The same day at night which was the first day of the Sabbathes, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus, and stode in the middes, and sayth vnto them: peace be vnto you. And when he had so sayd, he shewed vnto them his handes, and his syde. Then were the disciples glad when they sawe the Lord. Then sayd Iesus to them agayne: peace be vnto you. As my father sent me, euen so I sende you also. And when he had said those wordes, he breathed on them and sayeth vnto them: Receaue ye the holy ghost. Whoso euer sinnes ye remit, they are remitted vnto them. And whoso euer synnes ye retayne, they are retained. But Thomas one of the twelue (whiche is called Didimus) was not with them when Iesus came. The other disciples therfore sayde vnto him: we haue sene the Lorde. But he said vnto them: except I see in his hands the print of the napples, & put my finger into the print of the napples, & thrust my hand into his side, I wil not beleue. And after viii. dayes, agayn his disciples werewithin, and Thomas with them. Then came Iesus whē the doores were shut and stode in the middes, & sayde, peace be vnto you. After that sayde he to Thomas: bring thy spynge hither, & see my handes, and reache hyther thy hande, and thrust it into my syde, and be not faythlesse, but beleuinge. Thomas answered, and sayde vnto him: my Lorde, and my God. Iesus sayeth vnto him: Thomas, because thou hast seene me, thou hast beleued, blessed are they that haue not sene, and yet haue beleued. And many other signes truelye did Iesus in the

The Gospell of

presence of his disciples, whiche are not written in this booke. These are written, that ye might beleue that Jesus is Christ the sonne of God, and that (in beleuing) ye might haue life through his name.

The .xxi. Chapter.

Afterwarde did Jesus shewe himselfe agayne, at the sea of Tiberias, and on this wise shewed he him selfe. There were together Simon Peter and Thomas which is called Didimus (and Nathanaell of Cana in Galilee) and the sonnes of Zebedei, and two other of his Disciples. Simon Peter sayeth vnto them: I wil go a fishing. They saye vnto him: We also will go with thee. They went their waye, and entered into a shippe immediatlye, and that night caught they nothing. But when the morning was now come, Jesus stode on the shore: neuertheles, the disciples knewe not that it was Jesus. Jesus saith vnto them: Hit-bien, haue ye any meate? they answered him, no. And he sayth vnto them: **Luke. 5 a.** cast out the net on the right side of the shippe, and ye shall finde. They caste out therfore, & anon they were not able to drawe it for the multitude of fishes. Then sayde the Disciple **Joh. 13 c.** whom Jesus loved vnto Peter. It **and. 19. c** is the Lord: whē Simon Peter heard that it was the Lord, he gyrded his coate vnto him (for he was naked) & sprang into the sea. The other disciples came by shippe, for they were not farre from lande, but as it were two hundred cubites, and they drew the net with fishes. As soone then as they were come to lande, they sawe whole coles, and fische layde thereon & bread. **Luke. 14 c** Jesus sayeth vnto them: Wring of the fische which ye haue nowe caught: Simon Peter wente by, and drew the net to lande full of greates fishes, an hundred and hit. And for all there were so manye, yet was not the nette broken. Jesus sayth vnto them: come and dyne. And none of the Disciples durste aske him: what art thou? For

they knewe that it was the Lord. Jesus then came, and toke bread, and gaue them, and fische likewise. This is nowe the thirde time that Jesus appeared to his disciples, after that he was risen againe from death. & So when they had dyed, Jesus sayth to Simon peter: **Simō Ioanna,** louest thou me more then these? he sayd vnto him: yea Lord, thou knowest I loue thee. He sayth vnto him: feede my lambes. He sayeth to him agayne the seconde time: **Simon Ioanna,** louest thou me? he sayeth vnto him: Yea Lord, thou knowest that I loue thee. He saide vnto him: feede my shepe. He said vnto him the third time: **Simon Ioanna,** louest thou me? Peter was sorre, because he sayde vnto him the third time: louest thou me, and he sayd vnto him: Lord, thou knowest all thinges, thou knowest I loue thee. Jesus sayth vnto him: feede my shepe. Verily, verily, I say vnto thee: when thou wast yonge, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou art olde, thou shalt stretch forth thy hands, and another shall gyde thee, and leade thee whither thou wouldest not. That spake he, signifyinge, by what death he shoulde glorifye God. And when he had spoken this, he saith vnto him: **Followe me.** Peter turned about and sawe the disciple whom Jesus loved followinge, (whiche also leaned on his breste at supper, and sayde: and. 19. c) on his breste at supper, and sayde: and. 19. c) Lord, which is he that betrayeth thee? When Peter therfore sawe him, he sayeth to Jesus: Lord, what shall be here do? Jesus sayth vnto him: If I will haue him to tarpe till I come, what is that to thee, followe thou me. Then went this sayinge abroade amonge the byethen, that the disciple shoulde not dye. Yet Jesus sayde not to him, he shall not dye: but if I will that he tarpe till I come, what is that to thee? The same disciple is he, whiche testifieth of these thinges, & wrote these thinges. And we knowe, that his testimonye is true. & There are also many other thinges which Je-

subid, the whiche yf they shoulde be
writen euery one, I suppose the wor-
ld could not contene the bookes that
shoulde be writen.

Here endeth the Gospell of Saint Iohn.

The Actes of the Apostles.

The first Chapter.



In the former treatise
(Deare Theophilus)
we haue spoken of all
that Iesus beganne to
do and teach, vntill the
day in whiche he was

taken vp, after that he, through the ho-
ly ghost, had geuen commaundemen-
tes vnto the Apostles, whom he had
chosen: to whom also he shewed him-
selfe alquie after his passion (and that
by many tokens) appearing vnto the
fourtie dayes, and speaking of the
kingdome of God, and gathered them
together, and commaunded them that
they should not departe from Ierusa-
lem: but to waite for the promise of
the father. wherof (sayth he) ye haue
heard of me. For Iohn truly bap-
tized with water, but ye shalbe bap-
tized with the holy ghost after these
few dayes. When they therfore were
come together, they asked of him, say-
ing: Lord, wilt thou at this time re-
store agayne the kingdome of Israel?
And he sayde vnto them: It is not
for you to know the times, or the sea-
sons, which the father hath put in his
own power: but ye shal receiue pow-
er after that the holpe ghost is come
vpon you. And ye shalbe witnes-
ses vnto me, not onely in Ierusalem, but
also in all Iewry, and in Samary, and
euen vnto the worldes ende. And
when he hadde spoken these thinges

while they behelde, he was taken vp
an hye, and a cloude receaued him vp
out of their sight. And while they
looked stedfastly vp toward heauen
as he went, behold, two men stode by
them in white apparell whiche also
sayde: ye men of Galilee, why stand ye
gaspynge vp into heauen? This same
Iesus whiche is taken vp from you
into heauen, shall soo come, euen as
ye haue seene him goo into heauen. &
Then returned they vnto Ierusalem
from the mount (that is called Oli-
uet) which is fro Ierusalem, a Sab-
both dayes iorney. And when they
were come in, they went hye into a
parler, where abode both Peter and
James, and Iohn, and Andrew, Phi-
lip and Thomas, Bartholomew and
Mathew, James the sonne of Alphe-
us, and Simon Zelotes, and Judas
the brother of James. These all con-
tinued with one accorde in prayer and
supplication with the women & Ma-
ry the mother of Iesu, and with his
brethren. And in those dayes Peter
stode vp in the middes of the disciples
and sayde (the number of names that
were together, were about an hun-
dred and twentye.) Ye men and bre-
thren, this scripture must haue neede
bene fulfilled, whiche the holy ghost
thorowe the mouth of Dauid spake
before of Iudas, whiche was guide
to that that toke Iesus. For he was
numbred with vs, and had obteyned
felowship in this ministracion. And
the same hath nowe possessed a plat
of grounde with the rewarde of in-
quite: and when he was hanged, he
burst a sundrie in the middes, and all
his bowelles gushed out. And it is
knowne vnto all the inhabiteurs of
Ierusalem, in so muche that the same
felde is called in their mother tonge,
Scheidamo, that is to saye, the bloudy
felde. For it is written in the booke
of Psalmes: his habitation bre
boyde, and no man be dwelling ther-
in: and his Bishopricke let ano-
ther take. wherfore of these men whi-
che haue companied w vs (at the time
that the Lord Iesus had at his coner-
sation

Dani. 7d
mat. 24 c
and. 25. c
mar. 13. c
luke. 17 e
and. 21. c
Apoca. 1.
mat. 10. a
Mar. 5. c
luke. 6. c

C

mat. 26. b
mar. 14. e
luke. 22 c
mat. 10. a
mar. 1. c
luke. 5. c
mat. 27. a
2. Re. 17

Pla. 69. f

Pla. 109

D

The Actes

sation among vs, beginning at þæt bap-
tisme of Jho, vnto that same day that
he was taken vp fro vs) must one be
ordayned, to be a witnes with vs of
his resurrection. And they appoy-
ned two, Ioseph, which is called Bar-
sabas (whose surname was Justus)
and Mathias. And when they pray-
ed they sayde: thou Lord which know-
est the hertes of all men, shewe whe-
ther of these two thou hast chosen: þæt
he maye take the roume of this mini-
stracion and Apostleship, from whi-
che Judas by transgression fell, that
he might go to his owne place. And
they gaue forth their lottes, and the
lot fel on Mathias, and he was coun-
ted with the eleuen Apostles. &

¶ The .ij. Chapter. &

Vhen the fiftye dayes were
come to an ende, they were
all with one accorde together
in one place. And sodenly

there came a sound from heauen, as it
had bene the comming of a mighty
winde, and it filled all the house wher
they sate. And there appered vnto the
clouen tonges lyke as they had bene
of fire, and it sate vpon eache one of

Actes. 4. f them, and they were all filled with
and. 11. b the holy ghost, and beganne to speake
with other tonges, euen as the same
spirit gaue them utteraunce. There
were dwelling at Ierusalem Jewes,
denoute men, out of euerye nation of
them that are vnder heauen: whē this
was noised about, the multitude cam
together, and were astonied, because
that euerye man heard theym speake
with his own language. Thei won-
dered all & marauyled, saying amonge
them selues: beholde, are not all these
which speake of Galile, and howe
heare we euery man his own tongue
wherin we were borne: Mathians:
and Medes, and Elamites, and the
inhabitours of Mesopotamia, and
of Turpe, and of Capadocia, of Pon-
tus and Asia, Phrygia, and Pam-
philia, of Egipte, and of the par-
ties of Libia which is beside Syren,
and straungers of Rome, Jewes &

mat. 14. b • phelites, Greekes and Arabians;

we haue herd the speake in our owne
tongues the greates woordes of God.
¶ They were all amased, & wonderd,
saying one to another: what meaneth
this? Other mocked, saying: these me
are full of newe wine. ¶ But Peter
stepped forth with the eleuen, & liftē
vp his voyce, and sayde vnto them:
Ye men of Jewry, & all ye that dwell
at Ierusalem, be this known vnto
you, and with youre eares heare my
wordes. For these are not brouchen,
as ye suppose, seeing it is but the third
houre of the daye. But this is that
whiche was spoken by the Prophet
Johel: And it shalbe in the last dayes
sayth God: of my spirit I wil poure
out vpon all fleshe.

• And your sons and daughters shall prophesie, and your yonge men shall
see visions, and youre olde men shall
dreame dreames. And on my seruan-
tes, and on my handmaydens I will
poure out of my spirit in those dayes,
and they shal prophesie. And I will
shewe wonders in heauen above, and
tokens in the earth beneath, blud and
fire, and the vapour of smoake. The
sunne shalbe turned into darkenesse,
and the moone into blud, befoze that
great and notable daye of the Lord
come. And it shall come to passe that
• whosoener shall call on the name of
the Lord shalbe saued. & • Ye men
of Israel, heare these wordes: Jesus
of Nazareth a man appoynded of God
among you with miracles, wonders,
and signes, whiche God did, by him
in the middes of you (as ye your sel-
ues know) him haue ye taken by the
hands of vnrigheteous persons, after
he was deliuered by the determinate
counsel and foreknowledge of God, &
haue crucified & slain him, whom god
hath raysted vp, and losed the sozowes
of death, because it was impossible þæt
he should be holden of it. For Dauid
speaketh of him. • Aforehand I sawe
god alwaies befoze me, for he is on my
right hand, þæt I should not be moued.
¶ Therefore did my hert reioyce, and my
tonge was glad. Whosoener also my
fleshe shall rest in hope, because thou

will not leaue my soule in hel, nether
will I suffer thin holy to se corruptio
Thou haste shewed me the wayes of
lyfe, thou shalt make me ful of ioy by
thy countenance. Ye men and bre-
thren, let me frely speake vnto you of
the Patriarke Dauid: . For he is
both dead and buryed, & his sepulchre
remaineth with vs vnto this daye.
Wherefore seeing he was a prophet, &
knew that God had sworne with an
othe to him, that Christe (as concer-
ning the fleshe) should come of the
fruit of his loynes, & should sit on his
seat: he knowing this before, spake of
the resurrection of Christe, that his
soule should not be left in hel, neither
his flesh should see corruption. This
Jesus had God rayled vp. Whereof
we al ar witnesses. Since now that
he by the right hand of god is exalted
& hath receaued of the father the pro-
mise of the holy ghost, he hath shedde
forth this (gifte) which ye now see &
heare. For Dauid is not ascended in-
to heauē: but he sayth. The Lord sayd
to my Lord: sit thou on my right hād,
vntill I make thy foes thy fote stoe.
Sotherfore, let al I house of Israell
know for a suertie, I God hath made
that same Jesus (whom ye haue cru-
cified) lord & Christ, when they herd
this, they were pricked in their hear-
tes, & saide vnto Peter, & vnto the o-
ther Apostles: Ye men and brethren.
What shal we do: Peter said vnto thē
repent of your sins, & be baptised eue-
ry one of you, in the name of Jesus
Christ, for the remission of sinnes, &
ye shall receaue the gifte of the holpe
ghost. For the promise was made
vnto you and your children, & to all I
are a farre of, euen as many as I Lord
our God shall call. And with manye
other words, bare he witnes, and ex-
horted thē, saying: Saue your selues
from this vntoward generatio. Thē
they that gladly receaued his prea-
ching, were baptised: & the same day
there were added vnto them, aboute
thre thousand soules. And they con-
tinued in the Apostles doctrine & fe-
lowship, and in breaking of bread, &

in prayers. And feare came ouer euery
soule. And many wonders & signes,
wer shewed by the Apostles (at Je-
rusalem. And great feare came vpo al
men.) And al that beleued, kept them
selues together, & had al things com-
mon, & sold their possessions & goods
& parted them al to men, as euery mā
had nede. And they continued daylye
with one accorde in I temple, & brake
breade from house to house, & did eate
their meate together with gladnes &
singlenes of hert, prayling God, and
had fauoure with all the people. And
the Lord added to the congregatio
dayly, such as should be saued.

The. iij. Chapter.

Peter and John went by to-
gether into the temple at the
ninth houre of prayer. And
a certain man that was halt
from his mothers wombe, was brou-
ght, whom they laid dayly at the gate
of the temple (which is called beuti-
ful) to aske almes of thē that entred
into the temple. When he saw Peter
and John, that they wold go into the
temple, he desired to receue an almes.
And Peter fastened his eyes on him
with John, and said: loke on vs. And
he gaue heede vnto them, trustinge to
receaue some thinge of them. Then
said Peter: Siluer and gold haue I
none, such as I haue, geue I thee. In
the name of Jesus Christ of Naza-
reth, rise vp and walke. And he toke
him by the right hande, & lift him vp.
And immediately his feete and ancle
bones receued strenght. And he sprāg,
stode, & walked, and entred with thē
into the temple, walking, & leaping,
and praying God. And al the people
saw him walke and praise God. And
they knewe him, I it was he, whiche
sat & begged at the beutifull gate of I
temple. And they wondered and were
soze astonied at I which had hapned
vnto him. And as I halt which was
heled, held Peter & John, al I people
ran amased vnto thē, in the porche, I
is called Salomōs. W hē Peter sawe
that, he answered vnto the people. Ye
men of Israell, why maruaile ye at
this.

Mat. 1.2

3. Reg. 6

The Actes

Job. 10c this, or why loke ye so on vs, as thou-
Acts. 5.c ghts by our owne power or strength
 we had made this man go? The God
 of Abraham, and of Isaac & of Jacob,
 the God of our fathers hath glorified
 his sonne Iesus, whom ye deliuered,

he sente him to blesse you, that euerie
 one of you shoulde turne from his
 wickednes. ¶

The. iij. Chapter.

mat. 17.a and denied in the presence of Pilate,
mar. 15.a when he had iudged him to be loosed.
Luk. 23a But ye denied the holy and iust, and
mat. 27. desired a murthrer to be geuen you,
Th. 18g and killed. the Lord of life whos God
 hath rayled from death, of the which
 we are witnesses, and his name tho-
 rough & sayth of his name, hath made
 this man sound, whos ye see & know.
 And the sayth which is in him, hath
 geuen in him this health in & presence
 of you all. And nowe brethren, I wot
 that through ignorance ye did it, as
 did also your rulers. But god (which
 before had shewed, by the mouth of al
 his Prophetes, howe that Christe
 should suffer) hath thus wise fulfilled.

Mat. 4.c Let it. repente you therfore, and con-
 uert, that your sinnes maye be doone
 away. When the tyme of refreshing
 cometh, which we shall haue of the
 presence of the Lord, when God shall
 send him, which befoze was preached
 vnto you, that is to wit Iesus Christ
 which must receaue heauen vntill the
 time that all things, which God hath
 spoken by the mouthe of all his holie
 Prophetes since the worlde began, be
 restored agayne. Wholes truly said vn-

Deu. 1.c to the fathers: a Prophete shall the
Acts. 7.c Lord poure God rayle by vnto you,
 euen of youre brethren lyke vnto me:
 him shall ye heare, in all things what
 sooner he shall saye vnto you. For the
 time will come, that euery soule whi-
 che will not heare that same Prophet
 shalbe destroyed from among the peo-
 ple. All the Prophetes also from Sa-
 muell, and thence forth (as many as
 haue spoken) haue in lyke wise tolde
 of these dayes. Ye are the children of
 the Prophetes, and of the covenannt,
 which God made vnto our fathers

gen. 12.a sayinge to Abraham: a. When in thy
and. 22.d seede shall all the kinredde of the
 earth be blessed. First when God had
 rayled by his sonne Iesus vnto you,

A they spake vnto the pro-
 ple, the Priestes and the ru-
 lers of the Temple, and the
 Saduces, came vpon them,
 taking it greuouly, that they taught
 the people, and preached in Iesus the
 resurrection from death. And they
 layd handes on them, and put them in
 holde vntill the next day: for it was
 now euentyde. Nowebeit many of the
 which heard the wordes beleued, and
 the number of the me was about fife
 thousand. And it chaunced on the mo-
 rowe, that their rulers and elders and
 Scribes, and Annas & chiefe priest
 and Cayphas, and John, & Alexander
 and as many as were of the kindred of
 the hye Priestes, gathered together
 at Jerusalem. And when they had set
 them befoze the, they asked. by what
 power, or in what name haue ye done
 this? ¶ Then Peter full of the holie
 ghost sayd vnto them: ye rulers of the
 people, & elders of Israel, if we this
 day be examined of the good dede that
 we haue done to & sicke man by what
 meanes he is made whole: be it kno-
 wen vnto you all, and to al the people
 of Israel, that by the name of. Iesus Christ
 of Nazareth, whom ye cruci-
 fied: whom God rayled agayne from
 death: enen by him doth this man stand
 here presente befoze you whole. ¶
 This is the stone which was cast a-
 side of you builders, which is become
 the chiefe of the corner. Neither is ther
 saluation in any other. For amonge
 men vnder heauen there is none other
 name, wherein we must be saved. ¶
 When they saw the boldnes of Peter
 and John, and vnderstoode that they
 wer vnlerned and lay men, they mar-
 ueled, and they knewe them, that they
 had bene with Iesu: and beholdinge
 also the man (whiche was healed)
 standinge with them, they coude not
 say agaynst it: but commanded them
 to

to go aside out of the counsell, & coun-
 selled amonge them selues, sayinge: •
 what shall we do to these men? For a
 manifest signe is done by them, and is
 openly knowen to all them that dwel
 in Ierusalem, and we cannot deny it.
 But that it be noysed no farther a-
 monge the people, let vs threaten and
 charge them, that they speake hence
 forth to no man in this name. And
 they called them, • and commanded
 them, that in noo wise they shoulde
 speake nor teach in the name of Iesu.
 But Peter and John answered and
 sayde vnto them: whether it be right
 in sight of God, to hearken vnto you
 more then to God, iudge ye. For we
 can not but speake that whiche we
 haue seene and hearde. So threaten
 they them, and let them go, and found
 nothing how to punish them because
 of the people. For all men playded
 god because of • that which was don:
 for the man was aboute fortye yere
 olde, on whom this miracle of hea-
 ling was shewed. Alsoone as they
 were let go, they came to their felows
 and shewed all that the hye Priestes
 and elders had sayde. And when they
 heard that, they lifte vp theyr voyces
 to God with one accord, & sayd: Lord
 thou art God, which hast made heaue
 and earth, the sea, and all that in them
 is, which (in the holie ghost) by the
 mouth of thy seruant Dauid (oure
 father) hast sayd: • why did the hea-
 then rage? the people ymagine vayne
 thinges: The kinges of the earthe
 stode vp, & the rulers came together,
 agaynst the Lord and agaynst his
 anoynted. For of a truth, agaynst thy
 holie child Iesus (whom thou halte
 anoynted) both Herode & also Pon-
 tius Pilate, with the Gentiles and
 the people of Irael, gathered them
 selues together (in this Citie) for to
 do whatsoeuer thy hand & thy counsell
 determined before to be done. And
 now Lord, behold their threatenings
 and graunt vnto thy seruantes, that
 with all confidence they may speake
 thy word. So that thou stretch forth
 thine hand, that healing & signes &

wonders be done by the name of thy
 holie child Iesus. And alsoone as they
 had prayed, • the place moued where
 they were assembled together, • and
 they were all filled with the holie
 Ghost, and they spake the worde of
 God boldlye. And the multitude
 of them that believed • were of one
 heart, and of one soule. Neither sayde
 any of them, that ought of the thinges
 which he possessed, was his owne: bus
 they had all thinges commen. And so
 great power gaue the Apostles wit-
 nes of the resurrection of the Lord
 Iesu. And great grace was with the
 all. Neither was there any among the
 that lacked. For as manye as were
 possessours of landes, or houses, solde
 them, and broughte the price of the
 thinges that were solde, and layde it
 downe at the Apostles feete: And di-
 stribution was made vnto euery man
 accordyng as he had neede. And Jo-
 ses, which was also called of the A-
 postles, Barnabas (that is to say, the
 sonne of consolation) being a Leuite,
 & of the country of Cyprus when he
 had lande, solde it, and layde the pryce
 downe at the Apostles feete.

Acts. 16.
 Acts. 2. 8
 and. 19. b
 Acts. 2. 8
 and. 5. b

Acts. 1. d.

The .v. Chapter.

A Certayne man named Ananias
 as with Sapphira his wife
 solde a possession, and kepte a-
 waye part of the pryce (his
 wyfe also being of counsell) &
 brought a certayne parte, and layde it
 downe at the Apostles feete. But Pe-
 ter sayde: Ananias, howe is it, that
 Sathan hath filled thine heart, & thou
 shouldest lye vnto the holie ghost,
 and kepe away part of the price of lande?
 Pertayned it not vnto thee only? and
 after it was sold, was it not in thine
 owne power? why hast thou concea-
 ned this thing in thine heart? & thou
 hast not lied vnto me, but vnto God.
 When Ananias hearde these wordes,
 he fell downe, and gaue vp the ghost.
 And great feare came on all them that
 heard these thinges. And the younge-
 men rose vp, and put him apart, and
 carryed him oute, and buried him.

And

The Actes

And it fortuned that (as it wer about
 & space of thre houres after) his wife
 came in, ignozant of that which was
 done. And Peter sayd vnto her: Tell
 me. Hold ye not the land for so much?
 And she sayde: yea, for so much. Then
 Peter sayde vnto her: why haue ye a-
 greed together, to tempt the spirite of
 the Lord? Beholde, the feete of them
 which haue buried thy hus bande, are
 at the doze, & shall cary thes out. The
 fel she down straight way at his fete
 and yelbed by the ghost. And the yong
 men came in, and founde her dead, and
 carped her out, and buried her by her
 hus bande. And great feare came on al
 the congregation; and on as many as
 hearde it. By the handes of the Apo-
 stles. Were manye signes and won-
 ders shewed amonge the people. And
 they were altogether with one accord
 in Salomons porche. And of other
 durst no man toyne him selfe to them:
 neuertheless, the people magnified
 them. The number of them that bele-
 ued in the Lord both of men and wo-
 men, grew moze and moze: in so much
 that they brought the sicke into the
 stretes, and layde them on beddes and
 couches, that at the least way the sha-
 dow of Peter whē he came by, might
 shadowe some of them, (and that thei
 might al be deliuered from their infir-
 mities.) & here came also a multitude
 out of the cities rounde aboute, vnto
 Jerusalem bringinge sicke folkes,
 and them which were vexed with
 vncleane spirits. And they were hea-
 led euerye one. Then the chiefe
 Priest rose by and all they that were
 with him (whiche is the secte of the
 Saduces) and were ful of indignati-
 on, and laide handes on the Apostles,
 and put them in the common prison.
 But the Angell of the Lord, by
 night opened & priso dozes & brought
 them forth, and said: go, and stand, and
 spake in the temple to & people all the
 wordes of this life, when they heard
 that, they entred into the temple early
 in the morning, & taught. But & chese
 priest came and they that were with
 him, and called a counsell together, and

al the elders of the childzen of Israel,
 and sent men to the priso, to set them,
 when the ministers came, and founde
 them not in the prison, they returned
 and tolde, sayinge: the prison trueley
 found we shut with diligence, and the
 keepers standing without befoze the
 dozes. But when we had opened, we
 found no mā wīn, whē & chiefe priest
 and the ruler of the temple, and & the
 Priestes hearde these thinges, they
 doubted of them, wher vnto this wold
 growe. Then came one and shewed
 them: beholde, the men that ye put in
 prison, stand in the temple, and teache
 the people: The went the ruler of the
 temple, with ministers, and brought
 them without violence. For they fea-
 red the people, least they shoulde haue
 bene stoned. And when they had bry-
 ghte them, they set the befoze & coun-
 sell. And the chese Priest asked them,
 sayinge: did not we straptely com-
 mand you, that ye shuld not teach in
 this name? And beholde, ye haue fil-
 led Jerusalem with your doctrine, &
 intende to brynge this mans bloude
 vpon vs. Peter and the other apostles
 answered and sayde: we ought moze
 to obey God then men. The God of
 our fathers rayled by Iesus, whom
 ye slew, and hanged on tre. Him hath
 god lift by with his right hand, to be
 a ruler and a saviour, for to geue repē-
 taunce to Israel, and forgiveness of
 sinnes. And we are recordez of these
 thinges whiche we say, and so is also
 the holy ghost, whom god hath geuen
 to the that obey him, when they heard
 that, they claue a sunder, and sought
 meanes to see them. The stode there
 by one in the counsell, a Pharisey,
 named Gamaliell, a doctour of lawe
 (had in reputation among al the peo-
 ple) and commaunded the Apostles to
 go aside a litle space, and sayde vnto
 them: ye men of Israel, take heede to
 your selues, what ye entende to do, as
 touching these men. For befoze thes
 dayes rose by one Eudias, boasting
 him selfe, to whom resorted a number
 of men, about a foure hundred, which
 was sayne; and they all which bele-
 ued

mar. 16 d

3. Re. 9 a

Joh. 10 e

Act. 3. b

Act. 4. d

mat. 27

Act. 4. d

Act. 4. a

Act. 22

Act. 12. a

and. 16. a

and they al which beleued him were
scattered abrode, & brought to naught.
After this man, was ther one Judas
of Galilee in the daies of the tribute,
whiche was a way much people after him.
He also perished, and al (euen as ma-
ny as harkened to him) were scattered
abrode. And nowe I saye vnto you:
refrayne your selues from these men,
and let them alone. For if this coun-
sell of this worke be of men, it will
come to naughte. But and if it be of
god, ye cannot destroy it, lest happely
ye be founde to strue agaynst God.
And to him agreed the other: & when
they had called the Apostles, they bet
them, and commaunded that they
should not speake in the name of Je-
su, and let them go. And they depart-
ed from the counsell, reioysing that
they were counted worthy, to suffer
rebuke for his name. And daylye in
the temple & in every house they cea-
sed not to teache and preache Iesus
Christe.

Ch. vi. Chapter.

In those dayes (when the
number of the disciples grew)
there arose a grudge amonge
the Greekes agaynst the He-
brewes, because their widowes were
despised in the daylye ministracion.
Then the twelue called the multi-
tude of the disciples together, & sayd:
It is not mete, that we should leaue
the worde of God and serue tables.
Wherefore brethren, loke ye out amog
you euene men • of honeste repoyte,
and full of the holy ghost & wisdom,
to whom we may commit this bu-
sines. But we will geue our selues
continually to prayer & to the mini-
stracion of the worde. And the say-
inge pleased the whole multitude.
And they chose Sticlen a man full of
fayth & full of the holy ghost, & Phi-
lip, and Procorus, & Nicanor, and
Timon, and Permentias, and Nico-
las a conuert of Antioch. These they
set before the Apostles: & when they
had prayed, they layde their handes
on them. And the worde of God en-
creased, and the number of the disci-

ples multiplied in Jerusalem gretly
and a great company of the priestes
wer obedient to f sayth. And Ste-
nen, full of faith and power, did great
wonders & miracles among the peo-
ple. Then there arose certayne of the
Sinagoge, which is called the Sina-
goge of the Libertines, & Sireniters,
and of Alexandria, & of Celicia, and
of Asia, disputinge with Sticlen.
• And they could not resist the wis-
dome, and the spirite • which spake. &
then sent they in men, which sayde:
We haue hearde him speake blasphe-
mous wordes agaynst Moses, and a-
gaynst God. And they moued the peo-
ple and elders and the scribes: and
came vpon him and caught him, and
brought him to f counsell, & brought
forth false witnesses, whiche sayde:
This man ceaseth not to speake blas-
phemous wordes agaynst this holpe
place, and the lawe: for we heard him
say: this Iesus of Nazareth shal de-
stroy this place, and shal chaunge the
ordinances which Moses gaue vs.
And al that sat in the counsell looked
stedfastly on him, and saw his face as
it had bene the face of an aungell.

Ch. vii. Chapter.

Then saide the chiefe priests: is
it euen so? And he said: ye men,
brethren and fathers, hearken.
The God of glory appered vnto our
father Abraham, when he was in
Mesopotamia, before he dwelte in
Charran, & said vnto him: • Get thee
out of thy countrie, & fro thy kindred,
and come into the land, which I shall
shewe thee. Then came he out of the
lande of Chaldee, and dwelt in Cha-
rran. And fro thence, when his father
was dead, he brought him into this
land in which ye now dwell, and he
gaue him none inheritance in it, no
not the breadth of a fote: & promised
that he wold geue it to him to posses,
and to his seide after him when as yet
he had no child. God verily spake on
this wise • that his seide should soe-
uerne in a straunge lande, & that they
should kepe the in bondage, and en-
trete them cruell, iij. C. pers. And the

1. Th. 2. 1. c.
mat. 10. 6.

D

Ge. 12. 1.

Gen. 12. 8.
13. c. 17b
and. 29. c.
Gen. 15. c.
Exo. 11. f.
Jud. 5. b.
Gala. 3. 2.

The Actes

In the natio (to whō they shalbe in bondage) will I iudge, sayde God. And after that shall they come forth and serve me in this place. • And he gaue gen. 17. a him the couenant of circumcision. gen. 16. c • And he begat Isaac, and circumcised him the eight day, and • Isaac begat Jacob, • Jacob begat twelve gen. 38. f patriarches. • And the patriarches having indignation, solde Ioseph into Egipt. And God was with him, and deliuered him out of all his aduersities, & gaue him fauor & wisdome in the sight of Pharaο king of Egipte. And he made him gouernoure ouer Egipt, & ouer al his household. • But Ge. 11. there came a dertth ouer all the land of Egipt and Canaan, and great affliction that our fathers found no sustenance. But when Jacob hearde that there was corn in Egipt, he sent our fathers first. • And at a second time, Ge. 45. a Ioseph was knowen of his brethren, and Iosephs kintred was made known vnto Pharaο. He sent Ioseph a message, and caused his father to be brought, and all his kin. lxxv. soules. gen. 46. a • And Jacob descended into Egipte, gen. 49. b • and died both he and oure fathers, & were caried ouer into Sichem, and layde in the sepulchre, • that Abraham bought for money of the sons of Emor, the sonne of Sichem. But whē the time of the promise drew nepe (whiche god had ssworne to Abraham) • the people grewe and multiplied in Egipt, til another king arose which knew not of Ioseph. He same dealt subtilly with our kintred, and euill entreated our fathers, & made the to cast out their yōg childre, & they shuld not remayne aliuē. • The same time was Moses bozne, & was acceptable vnto God, and nourished bp in his fathers house thre monethes. When he was cast out, Pharaοs daughter toke him bp, & nourished him bp for her owne sonne. And Moses was learned in all maner wisdome of the Egyptians, and was mightye in deedes and in wordes. And when he was full fortie yeres olde, it came into his hert, to visit his brethren the children of Israel. And when he sawe one of the suffer wyong, he defended him, & auenged his quarel that had a harme done to him, and smote the Egyptian. For he supposed his brethren wolde haue vnderstand, howe that God by his hande should deliuer them. But they vnderstode not. And a next daye he shewed him self vnto them as they stroue, and would haue set the at one againe, saying: Whys, ye are brethren, why hurte ye one another? But he did his neighbour wrong, thrust him aswaie, saying: • Who made thee a ruler & a iudge ouer vs? wilt thou kill me, as thou didst the Egyptian yesterday? • Then fled Moses at that saying, & was a stranger in the land of Madian, where he begate two sonnes. • And when fortie yeres were expired, there appered to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush. When Moses sawe it, he wondred at the sight. And as he drew neare to behold, the voice of the Lord came vnto him. • I am the God of thy fathers, God of Abraham, the god of Isaac, & the God of Jacob. Moses trembled, and durst not behold. Then said the Lord to him: • But of thy shoes from thy fete, for the place wher thou standest, is holy ground. I haue perfectly sene the affliction of my people, which is in Egipte, and I haue heard their groning, & am come down to deliuer the. And now come, and I will send thee into Egipt. This Moses whō thei forsoke saying: (• Who made thee a ruler & a iudge?) the same did God send to be a ruler & a deliuerer, by the handes of the angel which appered to him in the bush. And the same brought the out, shewing wonders and signes in Egipt, & in the red sea, and in the wilderness fourtie yeres. This is Moses, whiche saide vnto the children of Israel: • A prophete shall the Lord your God raise vp vnto you of your brethren like vnto me, him shall ye heare. This is he • that was in the congregation in the wilderness with the angel (whiche spake to

to him in the mount Sinai) & with
our fathers. This man receaued the
waye of life to geue vnto vs whom
our fathers wold not obey, but cast it
fro them, and in their hertes turned
backe againe into Egypt, saying vnto
Meron: • make vs gods to go before
vs. For as for this Moses y brought
vs out of the land of Egypt, we wot
not what is become of him. And they
made a calfe in those dayes, & offered
sacrifice vnto the image, and reioysed
ouer the works of their own hands.
Then God turned him selfe, & gaue
them vp, that they should worship y
holle of y saye, as it is written in the
booke of the prophetes. • O ye of the
house of Israel geue ye to me sacrific-
es & meat offerings by the space of
foure yeres in y wilderness: And ye
toke vnto you the tabernacle of Mo-
loch, & the sharre of your god Rem-
bam, figures which ye made to wor-
ship. And I wil translate you be-
yond Babylon. Our fathers had the
tabernacle of witness in y wilderness
as he had appointed them. speakinge
vnto Moses: • that he shuld make it,
according to the fashion y he had sene.
Which tabernacle also our fathers y
came after, • brought in with Iosue
into the possession of the Gentiles,
whom God dyone out before the face of
our fathers, vnto the time of Dauid
which found fauour before god, and
would sayne haue found a tabernacle
for the god of Jacob. • But Salomō
bulte him an house. • Howebeit he y
to hie of ok, dwelleth not in temples
made with handes, as sayth the pro-
phet: • heauen is my seate, and earth
is my fote stole. What house will ye
build for me, saith the lord: or which
is the place of my rest, hath not my
hand made all these things. Ye stiffe-
necked & of uncircumcised hertes and
eares: ye haue alwayes resisted y ho-
ly ghost: • as your fathers did, so do
ye. Which of the prophetes haue not
your fathers persecuted: And they
haue slayne the which shewed before
of the coming of the Just, whom ye
haue now betrayed & murdered. And

ye also haue receaued the lawe by the
ministration of anngels, & haue not
kept it. • When they heard these thin-
ges, their hertes claued a sunder, & they
gnashed on him with their teth. But
he being full of the holy ghost, looked
vp stedfastly with his eyes into hea-
uen, and saw the glory of God, & Je-
sus standing on y right hand of god,
and sayd: behold, I se the heauens o-
pen, and the son of man standing on
the righte hande of God. Then they
gaue a shout with a loude voyce, and
• stopped their eares, and ranne vpon
him al at once, and cast him out of the
citie, & stoned him. And y witness
laped downe their clothes at a yonge
mans feete, whose name was Saul.
And they stoned Steuen, calling on
and saying: Lord Iesu, • receaue my
spirite. And he kneled downe & cried
with a loude voyce: Lord, • lape not
this sin to their charge. And when he
had thus spoken, he fell a sleepe. h

The big Chapter.

Saul • consented vnto his
death. And at that time ther
was a great persecution a-
gainste the congregation
whiche was at Jerusalem, and they
were all • scattered abroad throughout
the regions of Turpe and Samaria,
except the Apostles. But deuout men
blessed Steuen, and made greate la-
mentation ouer him. As for Saul, he
• made hatiocke of the congregation,
and entered into cernery house, & dyne
out both men and women, and thrust
them into prison. Therefore they that
were scattered abroad, went euerpe
where preaching the worde of God.
• Then came Philip into a Citie of
Samaria, & preached Christ vnto the
And the people gaue hede vnto those
thinges which Philip spake & one
accord, hearing & seeing the miracles
which he did. For vnclane spirites
crying with loude voyce, came out of
many that were possessed of the. And
many taken with palfres, and many
that halted, were healed. And there
was a greate tope in that Citie. &

John. 7
Acts. 25

Pla. 58b

3. Re. 22

Pla. 310

Luk. 23e

Act. 22. d

mat. 10. c

Act. 11. g

Acts. 9. a

22. 829. b

1. cor. 15. c

Gala. 1. c

mat. 19. d

The Actes

But there was a certayne man, called Simon, which before time in the same citie vsed witchcraft, & bewitched the people of Samaria, sayinge that he was a man that could do great thinges. Whom they regarded, from the least to the greatest, saying: this man is the power of God, which is called great. And him they set muche by, because that of longe tyme he had bewitched them with soceries. But as soon as they gave credence to Philipps preachinge of the kingdome of God, & of the name of Iesus Christ they were baptised both men & women. Then Simon himselfe beleued also. And when he was baptised, he continued with Philip, and wondered, beholdinge the miracles and signes, which were shewed. When the Apostles which were at Jerusalem heard say, that Samaria had receaued the woorde of God, they sent vnto them Peter and John. Which when they were come downe, prayed for the, that they might receaue the holy ghost. For as yet he was come on none of them: but they were baptised only in the name of Christ Iesu. Then layed they their handes on them, and they receaued the holpe ghost. When Simon saw that through laying on of the apostles handes, the holy ghost was geuen, he offered them money, saying: geue me also this power, that on whomsoever I put the handes, he may receaue the holy ghost. But Peter said vnto him thy money perishe with thee, because thou hast thought that the gifte of God may be obteyned with money. Thou hast nether part, nor felowship in this busines. For thy heart is not right in the sighte of God. Repente therefore of this thy wickednes, and praye God, that the thought of thine heart may be forgiven thee. For I perceaue that thou art full of bitter gall, and wrapped in iniquitie. Then answered Simon and sayde:

had testified and preached the woorde of God, returned toward Jerusalem, and preached the Gospell in manye Cities of the Samaritans. The sungell of the Lord spake vnto Philip, saying: arise, and go toward the south vnto a way that goeth downe from Jerusalem vnto the Citie of Gaza, which is in the desert. And he arose, and went on. And behold, a man of Ethiopia, (a Chamberlayne, and of great auctoritie with) Candace queene of the Ethiopians, and had the rule of all her treasure: came to Jerusalem for to worship. And as he returned home agayne sitting in his charet, he read Esay the Prophet. Then the spirite sayde vnto Philip: go neare and toyne thy selfe to ponder charet. And Philip ran to him and heard him reade the Prophete Esay, and sayde: Understandest thou what thou readest? And he sayde: Howe can I, excepte I had a guide? And he desired Philip, that he wold come by, and sit with him. The honour of the scripture which he red, was this: He was led as a shepe to be slayne and like a lambe hadde he soze his hearer, so opened he not his mouth: Because of his humblednes he was not esteemed. But who shall declare his generation? for his life is taken from the earth. The chamberlayne answered Philip, and sayde: I praye thee of whom speaketh the prophet this? of him selfe, or of some other man? Philip opened his mouth and began at the same scripture, and preached vnto him Iesus. And as they went on their waye, they came vnto a certaine water, and the chamberlayne sayde: See, here is water. What doth let me to be baptised? Philip sayde vnto him: If thou beleue with all thine heart, thou maist. And he answered, & said: I beleue in Iesus Christ is the sonne of God. And he commaunded the charet to stand still. And they went downe both into the water: both Philip & also the chamberlayne, and he baptised him. And as soon as they were come out of the water

Actes. 6.
13. a. 19 a
1. Tim. 4
and. 5. d
Mat. 27 d
2. Tim. 1
D

Exo. 8. b
Rom. 8. b
1. Re. 13. spoken, sal on me, And they whē they

water, the spirit of the Lord caught away Philip, and the chamberlayne sawe him no more. And he wente on his way resioyng: but Philip was founde at Arotus. And he walked throughout the countrey, preaching in al the cities, til he came to Cesarea. &

The. ix. Chapter.

AND Saul yet breathinge out threatninges and slaughter against the disciples of the Lord, went vnto the hye priest, & desired of him letters, to carpe to Damascus, to the sinagoges: that yf he founde anye of this waye, (whether they were men or women) he might bringe them bound vnto Ierusalem. And when he iourneyed, it fortuned that as he was come ne to Damascus, sodenlye there shined rounde aboute him a light from heauen, and he fell to the earth, and heard a voyce, saying to him: Saul, Saul, why persecutest thou me? And he sayd: what art thou Lord? And the Lord said: I am Jesus whome thou persecutest. It is harde for thee to kicke agaynst the prickes. And he both trembling, and astonied, sayde: Lord, what wilt thou haue me to doo? And the Lord sayde vnto him: arise, and go into the Citie, and it shall be soide thee, what thou muste doo. The manne whiche iourneyed with him, stoode amased, hearinge a voyce, but seeinge no man. And Saul arose from the earth, and when hee opened his eyes, he sawe no manne. But they ledde him by the hand, and brought him vnto Damascus. And he was thre dayes without sighte, and neyther didde eate nor drinke. And there was a certayne disciple at Damascus, named Ananias, and to him sayd the Lord in a vision: Ananias? And he sayde: Beholde, I am here Lord: and the Lord sayde vnto him: Arise, and go into the strete (whiche is called straight) and seeke in the house of Judas after one called Saul. of Tarsus. For beholde, he prayeth, and hath scene in a vision a man named Ananias comming vnto him, and puttinge his handes on

him, that he might receaue his sight. The Ananias answered: lord, I haue hard by many, of this man. how much euil he hath done to thy saintes at Ierusalem: & here he hath aucthoritie of the hye Priestes, to binde all y call on thy name. The Lord sayde vnto him: go thy way, for he is a chozen vessel vnto me, to beare my name before kings, & the chiefe of Israel. For I will shewe him, how great thinges he must suffer for my names sake. And Ananias wet his way, & entred into the house, & put his handes on him, and sayd: Brother Saul, the Lord y appered vnto thee in a vision as thou camest, hath sent me, that thou mightest receaue thy sight, and be filled with holy ghost. And immediatelye there fell from his eyes as it had bene scales, & he receaued sight: and arose, & was baptised, & receaued meat, and was conforzed. Then was Saul certaine days with the disciples which were at Damascus. And straight way he preached the Christ in the sinagoges, howe that he was the son of god, but al that hard him, were amased, & sayd: Is not this he that spoiled the people which called on this name in Ierusalem, & came hither for that intent, that he might bringe them bounde vnto the hye Priestes? But Saul encreased y more in strength, and cofounded the Iewes which dwelt at Damascus affirming that this was very Christ. And after a good while, the Iewes toke coucel together, to kill him. But their layinge awayte was knowne of Saul. And they watched the gates day & night to kill him. The disciples tooke him by night & put him through the wall, & let him downe in a basket. And whē Saul was come to Ierusalem, he assaide to couple him self to the disciples: but they wer al afraide of him, & beleued not y he was a disciple. But Barnabas toke him, & brought him to the Apostles, & declared to them, how he had scene the Lord in the waye, and y he had spoken to him, and howe he had done boldly at Damascus in the name of Iesu. And he had his

3.1.

Conuer-

2 cor. 12. c
1 Re. 19 f

The Actes

conuersation with the at Jerusalem, speaking boldly in the name of the Lord Jesus. And he spake & disputed against the greekes: but they wēt about to slea him. Which whē the brethren knewe, they brought him to Cesarea, & sent him forth to Charsus. Then had the congregations rest throughout all Jewry, and Gallie, & Samaria, and were edified, & walked in the feare of the Lord, & multiplied by the comfort of the holy ghost.

¶ And it chanced as Peter walked throughout all quarters: he came also to the saintes which dwelt at Lydda. And ther he found a certain mā named Eneas, which had kept his bed. viii. years, & was sick of the palsey. And Peter said vnto him: Eneas: The Lord Jesus Christ make thee whole: arise, & make thy bed. And he arose immediately. And all that dwelt at Lydda & Sals Luk. 4. e rion saw him, & turned to the Lord. John. 5. b Ther was at Joppa a certain woman Acts. 3. b a disciple named Tabitha (which by interpretation is called Dorcas) the same was full of good works & almes deedes, which she did. And it chanced in those daies that she was sick, & died, whom when they had waished, they laid her in a chamber. But forasmuch as Lydda was nigh to Joppa, & the disciples had heard that Peter was there, they sent vnto him, desiring him that he would not be grieved to come vnto them. Peter arose, & came with them.

¶ And whē he was come, they brought him into the chamber. And all the widowes stood round about him, weeping and shewing the coats and garments, which Dorcas made, while she was with them. And Peter put them all forth, and knelt down, & prayed: and turned him to the body, & said: Tabitha, arise. And she opened her eyes. and when she sawe Peter, she sat vp. And he gaue her the hand, and lift her vp. And when he had called the saintes & widowes, he shewed her alius. And it was knowne throughout all Joppa, & many beliened on the Lord, and it fortuned, that he taried many daies at Joppa, & one Simon a tanner,

The .x. Chapter.

¶ There was a certaine man in Cesarea called Cornelius, a captain of the souldiours of Italy, a deuout man, and one feared God, with all his household, which gaue muche almes to the people, and prayd God alway. The same saie by a vision evidently, (about the ix. houre of the daye) an angel of God comming into him, and saying vnto him: Cornelius: When he looked on him, he was astrapde, and saide: what is it Lord? He saide vnto him: Thy prayers and thy almes sses are come vp into remembrance before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea syde. He shall tell thee, what thou oughtest to do. And when the angell which spake vnto him, was departed, he called two of his household seruants, & a deuout souldier of them that waited on him, & told them all the matter, & sent them to Joppa. On the morrowe as they went on their iorney, & drew neare vnto the cite, Peter went vp. & lay vpon the top of the house to pray, about the sixte houre. And when he wasd an hungred, he wold haue eaten. But whyle they made ready, he fell into a trance, and saide heauen opened, and a certayne vessel come downe vnto him, as it hadde bene a greate sheete, knit at the foure corners, and was let downe to the earth, wherein were all manner of foure footed beastes of the earth, and bermin and womes, and foules of the ayre. And there came a voice to him, yfse Peter, kill and eat. But Peter said: Not so Lord: for I haue neuer eaten any thinge that is common or vncleane. And the voyce spake vnto him agayn the secōd time. What God hath cleensed, that cal not thou common. This was done thre times, and the vessel was receiued by again into heauen. While Peter also mused in him selfe what this vision which he had seme ment: behold, the men which were sent from Cornelius, hadde made inquirance for Simons house,

3 We. 16.
4 We. 5. f.
Luk. 7. c.

Eu. 38

38

Mat. 4. 14.

Act. 11. 14.

mat. 11. 14.

mat. 11. 14.

mat. 11. 14.

mat. 11. 14.

mat. 11. 14.

and floode befoze the dooze: and called
oute one, and asked whether Simon
which was surnamed Peter wer lod-
ged there. While Peter thought on
bision, the spirite said vnto him: Be-
hold, men seke thee: arise therfoze, and
get thee doونه, and go with them, &
dout not, for I haue sent them. Peter
went doونه to the men which were
sent vnto him from Cornelius, & said:
Behold, I am he whō ye seke, what
is the cause wherefoze ye are come?
They sayd: Cornelius the captayne, a
iust man, & one that feareth God, and
of good report among al the people of
the Jewes, was warned by an holpe
angel to send for thee into his house, &
to heare wordes of thee. The called he
them in, & lodged them. And on the
morrow, Peter went away with the,
and certaine bryethrē frō Joppa accom-
panied him. And the thirde day entred
they into Cesarea. And Cornelius
waited for them, & had called together
his kinsmen & speciall frendes. And
as it chanced Peter to come in, Cor-
nelius met him, & fel down at his fete
& worshipped him. But Peter tooke
him vp, saying: Stand vp, I my self
also am a man. And as he talked with
him, he came in, & found many þ
wer
come together. And he said vnto the:
Ye know how that it is an vnlawful
thing for a mā that is a Jew, to com-
pany or com vnto an unclean. But God
hath shewed me, that I shuld not call
any man common or vnclean: therfoze
came I vnto you withoute delaye, as
soone as I was sent for. I aske ther-
foze, for what intende haue ye sent for
me. And Cornelius saide: This daye
now foure dayes about this houre, I
was fasting, and at the ninte houre I
prayed in my house: and behold, a man
floode befoze me in bright clothing, &
sayd: Cornelius, thy prayer is hearde,
and thine almes deedes are had in re-
membrence in þ sight of God. Send
men therfoze to go to Joppa, & call for
Simon, whose surname is Peter. He
is lodged in the house of one Simon,
a tanner by the sea side: which as soon
as he is come, shall speake vnto thee.

Then sent I for thee immediatly, and
thou hast wel don, that thou art com.
Now therfoze are we all here present
befoze God, to heare al thinges that ar
comāunded vnto thee of God. The
Peter opened his mouth, & said, of a
truth I perceine that there is no re-
spect of persons with God, but in al
people, he that feareth him, and wor-
keth righteousness, is accepted with
him. Ye know the preaching that God
sent vnto þ childrē of Israel, preaching
peace by Iesu Christ, which is worde
ouer all thinges. Whiche preaching
was published throughtout all Jewry,
(and began in Galile, after the bap-
tisme whiche Iohn preached) howe
God annointed Iesus of Nazareth
with the holpe ghost, and with power,
which Iesus wēt about doing good
and healing all that were oppressed of
the deuill, for God was with him.
And we are witnesses of all thinges
whiche he did in the lande of the Je-
wes and at Ierusalem: whome they
killed, and hanged on tree. Him God
raised vp the thirde day, & shewed him
openly, not to all the people, but vnto
us witnesses chose befoze of God for
the same intende (which did eate and
drink with him, after he arose from
death. And he commaunded us to
preache vnto the people, & to testifie
that it is he, whiche was ordeined of
God to be the iudge of quick & deade.
To him geue all the prophetes wit-
nes, that throught his name whosoener
belongeth in him, shall receiue remissio
of sinnes. While Peter yet spake
these wordes, þ holy ghost fel on al the
which heard the preaching. And they
of þ circumcision which beloued, were
astonied, as many as cam with Peter
because þ on the Gentils also was shed
out the gift of the holy ghost. For they
heard them speake with tongues, and
magnify God. The answered Peter:
Can any man forbid water, that these
should not be baptised, which haue re-
ceiued þ holy gost as wel as we? and
he comāunded them to be baptised, in
the name of the Lord. Then prayed
they him to tary a fewe dayes.

2. par. 19
Rom. 2. b
Eph. 6. b
Col. 3. d
Ecc. 2. 5. b
Esa. 56. b

Mat. 4. b
Esa. 61. a
Luk. 4. c

Luke. 23. d
Joh. 21. b
mat. 28. v
mar. 16. c
Esa. 53. d

Peter. 8. f

The Actes

The .xii. Chapter.

Add the Apostles and brethren that were in Jewrye, hearde that the heathen had also received the word of God. And when Peter was come by to Hierusalem, they that were of the circumcised contended against him, saying: • Thou wentest into men vncircumcised, and diddest eate with them. But Peter rehearsed the matter from the beginning, and expounded it by order vnto them, saying: • I was in the Citie of Joppa, praying, & in a trance, I saw a vision, & a certaine vessel descend, as it hadde bene a greate sheete, lette downe from heauen by the foure corners, and it came to me. Into the which when I hadde fastened myne eyes, I considered, and sawe • foure-footed beastes of the earth, and vermine, and wormes, and foules of the ayre. And I hearde a voyce saying vnto me: aryse Peter, slepe, and eate. But I sayd: not so Lord, for nothing common or vncleane hath at any time entred into my mouth. But the voice answered me agayne from heauen: count not thou those thinges comen, which God hath cleansed. And this was done thre times. And all were taken by agayne into heauen. And behold, immediatly there were thre men already come vnto the house where I was, sent from Cesarea vnto me, and the spirite sayde vnto mee, that I should go with them, without doubting. Wherefore, these sixe brethren accompanied me, and we entred into the mans house. And he shewed vs, how he had sene an angel in his house which stode & said to him: Send me to Joppa, & call for Simon, whose surname is Peter, he shall tel thee words wherby both thou and all thine house shall be saved. And as I beganne to preache, the holy ghoste fell on them, as he did on vs at the beginninge. Then came it to my remembrance, Joh. 1. b. how that the Lord said: • John baptised with water, but ye shall be baptised with the holpe ghoste. For as much then as God gaue them like gif

tes as he did vnto vs, when we beleued on the lord Iesus Christ: what was I, that I should haue withstand God? When they herd this, they held their peace, and glorified God, saying: • Then hath God also to the Gentiles graunted repentance vnto life. • They also which were scattered abroad throughe the affliction that arose about Steuē, walked throughout vnto Phenices and Cyprus, & Antioch, preaching the word to no mā, but vnto • Jewes only. Some of them were men of Cyprus & Syrie, which whi they were come to Antioch, spake vnto the grekes, & preached the lord Jesus. And the hand of the Lord was with them, & a great number beleued & turned vnto the Lord. • Ridings of these things came vnto the eares of the congregation, which was in Hierusalem. And they sent forth Barnabas, that he should go vnto Antioche. Which when he came, and had sene the grace of God, was glad, and exhorted the all, that with purpose of heart, they woulde continually cleane vnto the Lord. For he was a good man, & full of the holy ghost and of faith: & much people was added vnto the Lord. Then departed Barnabas to Tarsus, for to seeke Saul. And when he had found him, he brought him vnto Antioche. And it chaunced y^e a whole yeare they had their conuersation in the congregation there, and taught much people: in so much, that the disciples of Antioche were the first that were called Christians. • In those days came prophetes from the citie of Hierusalem vnto Antioche. And there stode by one of them named Agabus, and signified by the spirite, that there should be great dearth througheout all the world, which came to passe in the Emperour Claudius days. Then the disciples every man according to his abilitie, purposed to sende. Succor vnto the brethren which dwelt in Jewrie. Whiche thing they also did, and sent it to the Elders by the handes of Barnabas and Saul.

The .xii. Chapter.

At the same tyme Herode the
kinge stretched forth his han-
des to breke certayne of the con-
gregation. And he killed. James the
brother of John with þe sword. And
because he saw that it pleased þe Jewes
he proceeded further, & toke Peter also.
Then were the dayes of swete bread.
And when he had caught him, he put
him in prison also, and deliuered him
to foure quatermions of souldiers to
be kepte, entendinge after Easter to
bring him forth to the people. And Pe-
ter was kepte in prison. But prayer
was made without ceasing of the con-
gregation vnto god for him. And whē
Herode would haue brought him out
vnto the people, the same nighte slepte
Peter betwene two souldiers, bound
with two chaines, & the keepers befoze
the dooze kept the prison. And beholde
the angell of the Lord was ther pre-
sent, and a light shined in the habitati-
on. And he smot Peter on the side, and
stered him vp, saying: Arise vp quickly
and his chaines fel of from his hands.
And the angel said vnto him: Gird thy
selfe, and bind on thy sandales. And so
he did. And he saith vnto him: Cast thy
garmente about thee, and folowe me.
And he cam out and folowed him, and
wist not that it was truth, which was
done by the angell, but thought he had
sene a vision. When they were past the
firste and the seconde watch, they came
vnto the yron gate, that leadeth vnto
the city, which opened to them by the
owne accord. And they went out, and
passed throʒ one strete, and forthwith
the angell departed from him. And
when Peter was come to himselfe, he
said: nowe I knowe of a suertie, that
the Lord hath sent his angell, and deli-
uered me out of the hand of Herod, and
fro al the waiting for of the people of
the Jewes. And as he considered
the thing he came to the house of Ma-
ry the mother of one John, whose fir-
name was Marke, where many were
gathered together. In prayer. As Pe-
ter knocked at the entry dooze, a dam-
sell came forth to herken, named Rhod-
da. And when she knew Peters voice

she opened not the entry for gladnes,
but ran in, and tolde how Peter stood
befoze the entrie. And they sayde vnto
her: Thou art mad. But she affirmed
that it was euen so. Then said they:
It is his angell. But Peter continu-
ed knocking: and when they had ope-
ned the dooze, and saw him, they were
astonied. And when he had beckened
vnto them with the hande, that they
might hold their peace, he tolde them
by what meanes the Lord had brought
him out of the prison. And he saide:
Go shewe these things vnto James,
and to the brethren. And he departed,
and went into an other place. As sone
as it was day, there was not little ado
amonge the souldiers, what was be-
come of Peter. When Herode hadde
sought for him, and found him not, he
examined the keepers, and commanded
them to be caried away. And he descen-
ded from Iewry to Cesarea, and there
abode. Herode was displeased with
them of Tyre and Sidon. But they
came all with one accord to him, and
made intercession vnto Blasius, the
kings chamberlaine, and despyed peace
because their countrey was nozised
by the kinges prouision. And vpon a
day appointed, Herode arrayed him in
royall apparel, and set him in his seat,
and made an oration vnto them: And
the people gaue a shout, saying: It is
the voyce of a god, and not of a man.
And immediatlye the angell of the
Lord smote him, because he gaue not
God the honoz, and he was eaten vp
of wormes, and gaue vp þe ghost. And
the word of God grew and multipli-
ed. And Barnabas and Paule retur-
ned to Ierusalem, when they had ful-
fylled their office, and toke with them
John, whose synname was Marke.

The .xij. Chapter.

There was in the congregation
that is at Antioch, certayne pro-
phets and teachers: as Barna-
bas and Simon, that was called Pi-
ger, and Lucius of Cyrene, and Ma-
nachen, Herode the Etrarkes nourse
son.

The Actes

fellowe, and Saul. So they ministred to the Lord and fasted, the holy ghost said: separate me Barnabas & Saul, for the worke wherunto I have called them. And when they had fasted Acts. 6. b and prayed, and laide their handes on 8. e. 12. a them, they let them go. And they after 1. Cl. 1. d they were sent forth of the holy ghost, and. 5. d departed vnto Seleucia, and frome 2. Cl. 1. b thence sailed to Cyprus. And when they were at Salamine, they shewed the word of God in the Synagoges of the Jewes. And they had John to Acts. 12. b their minister. When they had gone throughe the yle vnto Paphos, they founde a certayne Sorcerer, a (false prophete, a Jewe) whose name was Barislu, whiche was with the ruler of the countrey one Sergius Paulus a prudent man. The same ruler called vnto him Barnabas and Saule, and despyed to heare the woorde of God. Exod. 7. a But Elimas. the Sorcerer (for so is and. 8. b his name by interpretation) with Acts. 8. b stode them, and sought to turne away the ruler from the fapth. Then Saul (whiche also is called Paule, beyng full of the holy ghost, set his eyes on him, and saide: O full of all subtiltie and disceitfulnesse, thou childe of the deuill, thou enemye of all righteousnesse, wilt thou not cease to peruerthe the straight waies of the Lord? And now behold, the hande of the Lord is vpon thee, and thou shalt bee blinde, and not see the sunne for a season. And immediatly, there fell on him a mist and a darkenes, & he wēt about, seeking them that should leade him by the hand. Then the ruler whē he saw Joh. 6. d what had hapned. beleeued, and wondered at the doctrine of the Lord. When Paule departed from Paphos, they that wer with him came to Perga in Pamphilia, and. Thō departed from them, and returned to Ierusalē. But they wandred throughe the countreys, and came from Perga to Antioch in Pisidia, and went into the Synagoge on the Sabbath day, and sate downe. And after the lecture of the lawe and the prophetes, the rulers of the synagoge sente vnto them, saying:

Ye men and brethzen, yf ye haue any sermon to exhorthe the people, saie on. Then Paule stode vp, and. beckened Act. 12. with the hande for silence, and laide: Men of Israell, & ye that feare God, geue audience. The God of this people chose our fathens, and exalted the people, when they dwelte as strangers in the lande of Egypt, and. with Ex. 14. an hie arme brought he them out of it, & about the tyme of forty yeres, suffred he their maners in the wilderness. And he destroyed seuen nations in the lande of Canaan, & deuided their lande to them by lot. And afterwarde, he gaue vnto them iudges about the space of foure hundred and sixty yeres, vnto the tyme of Samuel the prophet. And afterwarde, they desired a king, 1. Re. 8. a and God gaue vnto them Saule the sonne of Cis, a man of the Tribe of Benjamin, by the space of fourty yeres. And when he was put downe, he set by Dauid to be their kinge, of whom he reported, saying: I haue 1. Re. 16. founde Dauid the sonne of Jesse, a psal. 89. a man after mine owne hearte, whiche shal fulfill al my wil. Of this mans psal. 132. c seede hath God (accorrdinge as he had 2. Re. 7. b promysed) brought forth to Israel, a sauour, one Iesus, when John had fyrste preached befoze his cominge. the baptisme of repentance to Israel. And when John had fulfilled his course, he said: Whom ye thinke that I am, the same am I not. But behold, there cometh one after me, whose shoes of his fete I am not worthy to loofe. Ye men and brethzen, childezen of the generation of Abraham, and whofoener among you feareth God, to you is this word of saluation sente. For the inhabitants of Ierusalem and their rulers, because they knewe him not, nor yet the boies of the prophetes whiche are read euery Sabbath day, they haue fulfilled them, in condemning him: And when they found no cause of death in him, yet despyed they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe fro the tree, & put him in a sepulchre

sepulchre. But God rayled him a-
gayn from death (the thirde day) and
he was sene manye dayes of theyn,
which came by with him from Galile
to Jerusalem: which are his wit-
nesses vnto y^e people. And we declare
vnto you, how that the promise whi-
che was made vnto the fathers, God
hath fulfilled vnto their children (eue
vnto vs) in that he rayled by Iesus
agayn. • Reuen as it is writtten in the
second psalme: • Thou art my sonne,
this day haue I begotten thee. As con-
cerning y^e he raised him by from deth,
now no more to retorne to corruptio,
said on this wise: • The holy promi-
ses made to Dauid, will I geue faith-
fully to you. Wherefore, he saith also
in an other place. • Thou shalt not
suffer thine holy one to see corruption.
for Dauid (after he had in his time
fulfilled the wil of God) fell on slepe
& was laid vnto his fathers, and sawe
corruption. But he whom god raised
f againe, sawe no corruption. We it
knowne vnto you therfore (ye me and
brethren) that through this man, is
preached vnto you the forgiveness of
sinnes, and that by him, al that beleue,
are iustified from al things, fro which
ye could not be iustified by the law of
Moses. Beware therfore lest that fal
on you, which is spoke of in y^e prophe-
tes: • Behold ye despisers, and wonder,
& perishe ye: for I do a worke in your
daies, which ye shal not beleue, thogh
a man declare it you. When the Jewes
wer gone out of the congregation, the
Gentils besought y^e they wold preach
the worde to them the next Sabbath.
When the congregation was broken
by, many of the Jewes and heretious
proselites folowed Paule & Barna-
bas, which spake to them, and exhor-
ted them to continue in the grace of
God. • And y^e next Sabbath day came
almost y^e whole cite together, to hear
the worde of God. But when the
Jewes saw the people, they were full
of indignation, & spake agaynst those
things, which wer spoken of Paule:
agaynst it, & railing on it: Then Paul
and Barnabas waxed bold, and saide:

It was mete, • that the word of God
should first haue ben preached to you.
But seing ye put it from you, & think
your selues vnworthye of euerlasting
life: so we turne to the Gentiles. For
so hath the Lord commaunded vs. • I
haue made thee a light of the Gentils
that thou be the saluation vnto y^e ende
of the world. When the Gentils herd
this, they were glad, and glorified the
worde of the Lord, and beleued, euen
as many as were ordeyned vnto eter-
nall lyfe. And the worde of the Lord
was published throughtout all the re-
gion: But the Jewes moued the de-
uoute and honest women, & the chiefe
men of the cite, and rayled persecu-
tion agaynst Paule and Barnabas,
and expelled them out of their costes.
• But they shoke off the dust of their
feete agaynst them, and came vnto
Iconium. And the disciples were fil-
led with ioye, and with the holy
ghoste. mat. 10. b
Mar. 6. b
Luk. 9. a
and. 10. a

Chapter. xiiij.

And it fortunied in Iconium,
that they went both together,
into the Synagoge of the Je-
wes, and so spake, that a great
multitude both of the Jewes
and also of the Grekes beleued. But
the vnbeleuing Jewes stirred by and
vnuicted the mindes of the Gen-
tiles agaynst the brethren. Longe tyme
abode they there, and quite them sel-
ues boldly with the helpe of the word
which gaue testimony vnto the word
of his grace, and grauted signes and
wonders to be done by theyr handes.
But the multitude of the cite was
deuided, and parte helde with the
Jewes, and part with the Apostles.
When there was an assault made, both
of the gentils & also of the Jewes, by
their rulers, to do the violence, and to
stone them, they were ware of it,
and fled vnto Listra and Derba, ci-
ties of Licaonia, and vnto the region
that lyeth round about, and ther pre-
ached the Gospel, (& all the multitude
was moued at theyr doctrine, but
Paul & Barnabas tarped still at Li-
stra, And there satte a certayne man
A. iij. at

The Actes

at Aisra weake in his feete, beyng
 act. 3. a a creple from his mothers wombe, &
 neuer had walked. The same hearde
 Paule preach, which beholding him;
 and perceauing that he had faith to be
 whole, sayd with a loude voyce: stand
 Esa. 35 b by right on thy feete: and he stert vp,
 mat. 15. b and walked. And when the people saw
 Luk. 7. d. what Paul had don, they lift vp their
 voices saying, in the speche of Aicoo-
 act. 28 b nia: • Gods are come downe to vs in
 the likenes of menne. And they called
 Barnabas Jupiter, and Paule, Mer-
 curius, because he was the preacher.
 Then Jupiters priest, which dwelte
 befoze their citie, brought oxen & gar-
 landes vnto the porche, & would haue
 done sacrifice with the people. which
 C When the Apostles, Barnabas and
 Paule heard of, they rent their cloa-
 thes, and ranne in amonge the people,
 crying and saying: Sirs why doo ye
 act. 10 b this? We are mortall men like vnto
 apo. 19. b you, & preach vnto you, that ye should
 and. 22. c. tourne frome these vanities vnto the
 - gen. 1. a lyupng God, • whiche made heauen
 ps. 145. 6 a and earth, and the sea, and all thynges
 apo. 14. b that are therein: the whiche in tymes
 act. 17. f past suffered all nations to walke in
 • Ro. 1. b their owne ways. • Neuerthelesse, he
 leste not himselfe without wytnes,
 in that he shewed his benefites from
 heauen, in geuing vs rayne & fruite-
 ful seasons, filling our hartes w fode
 and gladnes. And with these sayin-
 ges, scarce refrayned they the people,
 that they had not doone sacrifice vn-
 to them. Thither came certaine Je-
 wes frome Antioche and Iconium:
 which (when they had obtayned the
 peoples consent. & had stoned Paul)
 2 cor. 11. f drew him out of the citie, supposyng
 he had ben dead. Howbeit as the dis-
 ciples stode round about him, he arose
 vp, and came into the citie. And the
 next day, he departed with Barnabas
 to Derba. And when they had prea-
 ched to that citie, and had taught ma-
 ny, they returned agayne to Aisra, &
 to Iconiū, and Antioch, & strenghted
 act. 13. e the disciples soules again, and • exho-
 • 1. ti. 3. c ming, that we must • thzough muche

tribulation, enter into the kingdome
 of God. And when they had ordey-
 ned them elders by election in euerye
 congregation, and had prayed & fasted
 they commended them to the Lord,
 on whome they beleued. And when
 they had gone throughout Pisidia,
 they came to Pamphilia, and when
 they had preached the word in Perga,
 they descended into the citie Artata,
 and thence departed by ship to Anti-
 oche, from whence they wer commit-
 ted vnto the grace of God to the worke
 which they fulfilled. When they were
 come, and had gathered the congrega-
 tion together, they rehearsed all that
 God had done by them, and howe he
 had opened the dooze of faith vnto the
 Gentiles. And there they abode long
 time with the disciples.

The .xv. Chapter.

Ad certayn men which came
 from Iewry, taught the bzethen,
 • except ye be circumci- Gal. 3. 1
 sed after the maner of Moyses, ye can
 not be saued. So when there was ri-
 sen discention and disputing not a lit-
 tle vnto Paule and Barnabas against
 them, they determined that Paul and
 • Barnabas, & certaine other of them, Gal. 2. 1
 shoulde go vp to Ierusalem vnto the
 Apostles and elders about this que-
 stion. And after they were broughte
 on their waye by the congregation,
 they passed ouer Phenices and Sa-
 maria, declaring the conuersion of the
 Gentils, and they brought great ioye
 vnto all the bzethen. And when they
 were come to Ierusalem, they were
 receaued of the congregation and of
 the apostles and elders. And they de-
 clared al things that God had done by
 theim. Then rose vp certaine of the
 sect of the Pharises, whiche did be-
 leue, saying: that it was needfull to
 circumcise them, and to comaund them
 to kepe the lawe of Moyses. And the
 apostles and elders came together, to
 reason of this matter. And whē there
 was muche disputing, Peter rose vp,
 and said vnto them: Ye men and bzethen,
 ye know howe that a good while
 agoe, God did chuse amange vs, that

the Gentils by my mouth shold heare
the woꝛde of the Gospell, and beleue.
And God which knoweth the hear-
tes, bare them witnes, and gaue vnto
them the holy ghoste, euen as he didde
vnto vs, and put no differēce betwene
vs & them, seing þ with faith he pu-
rified their heartes. Nowe therefore,
why tempt ye God, to put on the dis-
ciples necks the yoke • which neither
our fathers, nor we wer able to beare
But we beleue, that thꝛough þ grace
of the Lorde Iesu Chꝛiste, we shalbe
saled, as they do. Then all the multi-
tude was pleased, and gaue audience to
Barnabas & Paule, which told what
signes & wonders god had shewed a-
mong the Gentils by them. And whē
they held their peace, James answer-
ed, saying: Men & bꝛethꝛen, herke vn-
to me, Shimon told, howe God at the
beginning did visit the gentils, to re-
cruie of the a people in his name. And
to this agree the woꝛds of the prophes-
ies, as it is wꝛitten: After this I
will returne, & wil build again the ta-
bernacle of Dauid, whiche is fallen
down, and that which is fallen in de-
cap of it will I build again, & I will
set it vp, that the residue of mē might
seke after the Lorde, and also the Ge-
tiles, vpon whom mine name is na-
med, saith the lord, which doth al these
things: known vnto God are all his
woꝛkes from the beginning of the
woꝛld. Wherefore my sentence is, that
we trouble not them, which from a-
mong the Gentiles, are turned to god:
but that wee wꝛyte vnto theym, that
they absteyn them selues • from filthi-
nes of ymages, and from fornication,
and from strangled, and • from bloud.
For Moses of olde time hath in cue-
ry citie theym that pꝛeache him in the
Synagoges, when he is read euery
Sabboth daye. Then pleased it the
Apostles and elders, with the whole
congregation, to sende cholen men of
their owne companie to Antioche,
with Paule and Barnabas. They
sente. Judas (whose surname was
Barsabas) and Silas, whiche were
chiefe amonge the bꝛethꝛen, and gaue

them letters in their hands after this
maner. The Apostles, and elders, and
bꝛethꝛen, send gretings vnto the bꝛe-
thꝛen, which are of the Gentiles in
Antioche, Syria, and Cilicia. For as
much as we haue heard that a certayn
which departed from vs, haue trou-
bled you with woꝛdes, and combred
your mindes, saying: Ye must be cir-
cumcised, and kepe the law, to whom
we gaue no such commaundement. It
seemed therefore to vs a good thinge,
when we were come with one accord
to send cholen menne vnto you, with
oure beloued Barnabas and Paule,
men that haue icoparded their lyues
for þ name of our lord Iesus Chꝛist.
We haue sent therefore Judas & Si-
las, which shall also tell you the same
thinges by mouth. For it seemed good
to the holy ghoste and to vs, to charge
you with no moze, then these necessa-
ry thinges: that is to saye, that ye ab-
stain fro things offred to ymages, and
from bloud, and from strangled, & fro
fornication. From which yf ye keepe
your selues, ye shall doe well. When
they therfore wer departed, they came
to Antioch, & gathered the multitude
together, & deliuered the pistle. which
when they had red, they reioysed of þ
consolation. And Judas and Syllas,
being Prophets, exhorted the bꝛethꝛen
with mucche pꝛeaching, and strength-
ned them. And after they had taried
there a space, they wer let go in peace
of the bꝛethꝛen vnto the Apostles.
Notwithstandinge it pleased Silas,
to abide there stil (but Judas depar-
ted alone to Ierusalem) Paule & Bar-
nabas continued in Antioch teaching
and pꝛeaching the woꝛd of the Lorde
with other many. But after a certayn
space, Paule sayde vnto Barnabas:
Let vs go againe, and visite our bꝛe-
thꝛen in euery citie, where we haue
shewed the woꝛde of the Lorde, and
see howe they doo. And Barnabas
gaue counsel to take with them John
whose surname was Marke. But
Paule would not take hym vnto
theyr companie, • whiche departed
from theym at Pamphilia, and went
not

The Actes

not with them to the woorkes. And the contentio was so sharpe betwene them, that they departed a sunder one from the other: and so Barnabas toke Marke, and sailed vnto Cypres. And Paule chose Syllas, and departed being committed of the brethzen vnto the grace of God. And he went thorough Cyria and Cilicia, stablishinge the congregations: (commaunding to keepe the preceptes of the Apostles and Elders.

¶ The .xvi. Chapter.

Then came he to Derba, and to Lystra. And beholde, a certayne Disciple was there named Timotheus a womans sonne, whiche was a Jewelle, and belened, but his father was a greke. Of whom reported well the brethzen, that were at Lystra and Iconium. Him would Paule that he shoulde go forth with him, and tooke and exercised him, because of the Jewes whiche were in those quarters: for they knew al that his father was a greke. As they went throughe the Cities: they deliuered them the decrees for to keepe, that were ordeined of the apostles and elders, whiche were at Ierusalem. And so were the congregations stablished in the saythe, and increased in number dayly. When they

Act. 15. e

had gone throughout Phrygia, and bidden of the holy ghost to preache the woorkes in Asia, they came to Mysia, and sought to go into Bethunia. But the spirite suffered them not. But when they had gone through Mysia, they came downe to Troada. And a vision appered to Paul in the night. Ther stode a man of Macedonia, and prayed him sayinge: Come into Macedonia, and helpe vs. After he had seene the vision, immediately we prepared to go into Macedonia, being certified that the Lord hadde called vs, for to preache the Gospel vnto them. When we loosed forth then from Troada, we came with a strait course to Samothracia, and the next daye to Nea-

Act. 18. c

polis, and from thence to Philippi, which is the chiefe citie in the partes of Macedonia, and a fre citie. We were in that citie abidinge, certayne dayes. And on the sabbath dayes we went out of the citie besides a riuer, wher men were wont to pray. And we sat downe and spake vnto the womē, which resorted thither. And a certayne woman (named Lydia) a seller of purple, of the citie of Thiatira, which worshipped God, gaue vs audience. Whose heart the Lord opened, and she attended vnto the thinges, whiche Paule spake. When she was baptised, & her household, she besought vs, sayinge: If ye thinke that I beleeue on the Lord, come into my house, and abide there. And she constrained vs. And it fortuned as we went to prayer, a certayne damsell possessed with a spirite that prophesied, met vs, which broughte her master and maistrisse much bantage with prophesying. The same followed Paule and vs & cryed, sayinge: These men are the seruantes of the moste hye God, which shew vnto vs the waye of saluation. And this did she many days. But Paul not consiter, turned about, and sayde to the spirite: I commaunde thee in the name of Iesu Christe, that thou come oute of her. And he came out the same houre. And when her master & maistrisse sawe that the hope of their gaignes was gon, they caught Paule & Syllas, and broue them into the market place vnto the rulers, & brought them to the officers, sayinge: These men trouble oure citie, seing they are Jewes, & preache ordinances, which are not lawfull for vs to receaue, neyther to obserue, seing we are Romaynes. And the people ranne agaynst them, and the officers rent their clothes, and commaunded them to be beaten with roddes. And when they had beaten them sore, they cast them into prison, commaunding the iaylor of the prison to keepe them diligently. Which when he had receyved such commaundement, thrust them into the inner prison, and made their feete fast in the stocks. At midnight Paule

Act. 19. a

Act. 14. a

Act. 14. a

Act. 14. a

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Act. 14. a

and Syllas prayed, and lauded God. And the prisoners heard them. And suddenly there was a great earthquake, so that the foundation of the prison was shaken, & immediately all the doors opened, & every mans bandes were loosed. When the keeper of the prison waked out of his slepe, and saw the prison doors open, he drew out his sword, & would haue killed him selfe, supposinge that the prisoners had ben fled. But Paul cried with a loud voice, saying: Do thy selfe no harme, for we are all here. Then he called for a light, and sprang in, and came trembling vnto Paul, and fell downe at the feet of Paul & Syllas, and brought them out, and saide: Sirs, what must I do to be saued? And they said: beleue on the Lord Jesus, and thou shalt be saued, and thy household. And they preached vnto him the word of the Lord, and to all that were in his house. And he took them that same hower of the night, and washed their wounds, and was baptised, and all they of his household straight way. And when he had brought them into his house, he set meat before them and ioyed, that he with all his household beleued on God. And when it was day, the officers sent his ministers, saying: Let those men go. The keeper of the prison told this saying to Paul: The officers haue sente worde to lose you. Howe therfore gette you hence, and go in peace. Then sayd Paul vnto them: They haue beaten vs openly vndercondempned, for all that we are Romayns, and haue caste vs into prison: and now we woulde they sende vs away priuily: I praye verely, but lette them come thom selves & fetch vs out. When the ministers tolde these wordes vnto the officers, they feared when they hearde that they were Romaynes, they came and besought them, and broughte theym out, and desired theym to departe out of the Citie. And they went out of the prison, and entred into the house of Lidia, when they had seene the brethren, they comforted them, and departed.

The .xviij. Chapter.

As they made their iourneye through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagoge of the Jewes. And Paule (as his manner was) wente in vnto theym, and thre Sabbath dayes declared out of the scripture vnto them, opening and alleging, that Christ muste needs haue suffered, & rise againe from death, and that this Jesus was Christ, whom (saide he) I preache vnto you. And some of them beleued, and came and companied with Paule and Syllas, and of the deuoute Grekes, a greates multitude, and of the cheefe women, not a fewe. But the Jewes whiche beleued not, had indignation, and toke vnto them cuill men, whiche were vagaboundes, and gathered a compaigne, and set all the Citie on a roare, and made assault vnto the house of Jason, and sought to bringe them out to the people. And when they found the not, they drew Jason and certaine brethren vnto the heades of the citie, crying: These that trouble the world are come hyther also, whom Jason hath receaued priuily. And these all do contrarie to the decrees of Cesar, affirminge another kinge, one Jesus. And they troubled the people, and the officers of the Citie, when they heard these thinges. And when they were sufficiently answered of Jason, and of the other, they let them go. And the brethren immediately sente away Paul & Silas by night vnto Berrea. Which when they were come thither, they entred into the Synagoge of the Jewes. These were the noblest of birth amonge them of Thessalonica, whiche receaued the word with all diligence of minde, and searched the Scriptures dayly, whether those thinges were euen soo. And many of them beleued: Also of worshipful women, which were Grekes, and of men not a few. When the Jewes of Thessalonica hadde knowledge, that the word of God was preached of Paule at Berrea, they came & moued the people there. And the immediatly the brethren

Act. 17.1

Act. 18.1

Joh. 19.

Joh. 5.8

The Actes

Act. 18. d then sent away Paul to go as it were to the sea: but • Syllas & Timotheus abode there still. And they that guided Paul, brought him vnto Athens, and receiued a comendement vnto Syllas and Timotheus, for to come to him with speede, and cam their way. While Paul wayted for them at Athens, his spirite was moued in him, when he saw the city geuen to worshipping of ymages. Then disputed he in the synagoge with the Iewes, and with the deuout persons: and in the market dai- ly with them that came vnto him by chance: Certaine philosophers of the Epicures and of the Stoikes, disputed with him. And some there were whiche saide: what wil this babblir saye? Other said: He seemeth to be a tidinges bringer of newe deuils, because he preached vnto them Iesus, and the resurrection. And they tooke him, and broughte him into Marce Breete, saying: May we not knowe what this new doctrine wherof thou spekest, is? For thou bringest strange tidings to our eares. We wold know therefore what these thinges meane. For all the Athenians and Strangers whiche were there, gaue them selues to nothing elies, but epyther to tell, or to heare some newe thing. Paule stode in the middes of Marce Breete, and saide: Ye men of Athens, I perceaue that in all thinges ye are to superstitious. For as I passed by and behelde the maner how ye worship your gods I found an altuer wherin was written: vnto the vnknowen god. Whom ye then ignoiauntly worshipp: him thewe I vnto you: • God that made the world, and all that are in it (seyng that he is Lord of heauen and earth) dwelleth not in temples made with handes, neyther is worshipped with mens hands, as though he neded of any thing, seyng he him selfe. geueth life and breath to all men euery where & hath made of one blood all nations of men, for to dwell on all the face of the earth, & hath assigned befoze, how long time, and also the endes of their inhabitation, that they should seke God, yf

they might fele and finde him, though he be not farre from euery one of vs. For in him we lyue, moue, and haue our beyng: As a certaine of your owne Poetes saide: For we are also his generation. Forasmuche then as we are the generation of God, we ought not to thinke, that the godhead is lyke vnto golde, syluer, or stone, grauen by craft and ymagination of man. And the tyme of this ignozaunce, God regarded not. • But now he biddeth all men euery where repente, because he hath appointed a day, in the which he wil iudge the world with righteousness, by that man, by whom he hath appoynted, and hath offered sayth to all men, after that he had raysed him from deathe. When they heard of the resurrection from death, some mocked, and other said: We will heare thee againe of this matter. So Paule departed from among them. Howbeit certaine men claue vnto him, and belured: amonge the whiche was Diomitus, a senatour, and a woman named Damaris, and other with them.

The xviij. Chapter.

After this, Paule departed from Athens, and came to Corinthum, and found a certayne Iewe named • Aquila, bozne in Pontus, lately come from Italye with his wyfe Priscilla, (because that the Emperour Claudius had commaunded all Iewes to depart from Rome) & he dycew vnto them, because he was of the same craft, he abode with them, & wrought: their craft was to make tentes. And he preached in the Synagogue euery Sabboth daye (settinge footth in the meane while the name of the Lord Iesus) and exhorted the Iewes and the Gentils. When • Syllas and Timotheus wer come from Macedonia, Paule was constrayned by the spirit, to testify to the Iewes, that Iesus was very Christus. And when they sayde contrarie, and blasphemed, he shooke his raymente, and sayde vnto them: Your blood be vpon your own heads, from henceforth wil I go blamelesse vnto the Gentils. And he departs

Gen. 1. a
Acts. 14. c
Psa. 46. a
Apo. 14. e
Acts. 7. f
Esa. 66. a
3. reg. 8. c
• 1. par. 5
Gen. 1. b

Rom. 2
Apo. 24

Ro. 16
1. tim. 4

Acts. 7

Mat. 2
Mark. 16
Luce. 24

departed thence, and entred into a certayne mannes house, named Iustus, a worshipper of God, whose house toynd harde to the Synagoge. Now be it, one Crispus the chiefe ruler of synagoge. beleued on the Lord with al his household, & many of the Corinthians, when they came audience, beleued, and were baptised. Then spake the Lord to Paule in the night, by a vision: Be not afraid, but speake, and hold not thy peace: for I am with the, and no manne shall inuade thee, that shal hurt thee. For I haue much people in this cite. And he continued there a yere and sixe monethes, and taught them the word of God. When Gallio was ruler of the countrey of Acaia, the Jewes made insurrection with one accorde against Paul, and brought him to the iudgement seate, sayinge: This fellow counsaileth men to worship God contrarie to the lawe. And when Paul was now about to open his mouth, Gallio said vnto the Jewes: If it were a matter of wronge, or any euill dede (O ye Jewes) reason with I: I shuld heare you: but if it be a question of wordes or of names, or of your lawe, looke ye to it your selues. For I will be no iudge of such matters, and he draue them from the seate. Then al the Grekes toke sustenens the chief ruler of the Synagoge, and smote him befoze the Iudges seate. And Gallio cared for none of those thinges. Paule after this, tarped there yet a good while, and then toke his leaue of the brethren, and sayled thence into Cirta, Priscilla and Aquila, accompanying him. And he shored his head in Cēren, for he had a bowe & he came to Ephesus, and left theym there, but he himselfe entred into the Synagoge, and reasoned with the Jewes. When they desired him to tarry longer time with them, he consented not, but bade them farewell, sayinge: I must needs (at this seast that cometh) bee in Hierusalem: but I will returne agayn vnto you. if God will. And he departed from Ephesus: and when he was come vnto Ce-

sarea, and ascended by, and saluted the congregation, he departed vnto Antioche: and when he had tarped there a while, he departed: and went ouer al the countrey of Galatia and Phrygia, by order, strengthing all the disciples. And a certayne Jewe named Apollos, bozne at Alexandria, came vnto Ephesus, an eloquent man, & mighty in the scriptures. The same was informed in the way of the Lord, and spake feruently in the spirite, & taught diligently the thinges of the Lord, and knew but the baptisme of John onely. And the same began to speake boldly in the synagoge. vnto whom when Priscilla and Aquila had heard, they toke him vnto them, and expounded vnto him the way of God more perfectly. And when he was disposed to go into Acaia, the brethren wrote, exhorting the disciples to receaue him. whiche when he was come, helped theym muche whiche had beleued through grace. For he overcame the Jewes mightily, and that openly, shewing by the scriptures, that Iesus was Christ.

The xix. Chapter.

Fortuned, that while Apollos was at Corintham, Paule passed throze the upper coastes and came to Ephesus, & found certayn disciples, and said vnto them: haue ye receaued the holy ghost, sence ye beleued? And they sayd vnto him: No, we haue not heard whether there be any holy ghost or no. And he sayde vnto them. Wherewith were ye then baptised? And they said: With Johns baptisme. Then said Paul. John be-

1. cor. 1. b
3. a. 16. c.

Mat. 2. b
Mar. 1. a
Luke. 3. b
Job. 1. d.
Acts. 6. b
8. c. 13. a.
Ru. 27. d.
1. Cl. 4. b
and. 5. d
2. Cl. 1. b

boldly

The Actes

- boldly for the space of three monethes
 2. Cf. 1. b disputing and geuing them exhorta-
 • Act. 2. a tions of the kingdome of God. And
 4. f. 15. d. diuers waxed harde harted, and bele-
 Mat. 7. d ued not, but spake euill of the way of
 Acts. 2. a the Lord, (and that befoze the multi-
 tude) he departed from them, and se-
 parated the disciples. And he dispu-
 ted daylye in the schole of one called
 Tyranus. And this continued by the
 space of two yeres: so that all they
 which dwelt in Asia, heard the word
 of the Lord Iesu, bothe Jewes and
 mar. 16. d Grekes. And God wrought speci-
 Acts. 4. c all miracles by the handes of Paule:
 C so that from his body, were brought
 vnto the sicke, napkins & partlets, and
 the discaies departed from them, and
 • the euill spirites went out of them.
 mat. 16. c Then certaine of the vagabunde Je-
 wes exorcistes, toke vpon them to call
 ouer them (whiche had euill spirites)
 the name of the Lord Iesus, saying:
 Mat. 7. c We adiure you by • Iesu, whome
 Paule preacheth. And there were se-
 uen sonnes of one Sceua a Jew, and
 chiefe of the priestes, whiche bidde so.
 And the euill spirite answered & said:
 Iesus I know, and Paule I know:
 but who are ye? And the man in who
 the euill spirite was, ranne on them, &
 ouercame them, and preuayled against
 them, so that they fled out of the house,
 naked and wounded. And this was
 D known to all the Jewes and Gree-
 kes also, which dwelte at Ephesus,
 and feare came on them all, and the
 name of the Lord was magnified.
 Mar. 1. a And many that beleeued came, & • con-
 fessed, and shewed their works. Ma-
 ny of them whiche vsed curious craf-
 tes, brought their bookes, and burned
 them befoze all men, and they counted
 the price of them, and founde it fyfte
 thousand siluerlinges. So mightily
 grew the word of God, and preuailed.
 After these thinges were ended, Paul
 purposed in the spirite (when he had
 passed ouer Macedonia and Achaia)
 to go to Ierusalem, saying: After I
 haue ben there, I must also see Rome.
 So sent he vnto Macedonia two of
 them that ministred vnto him, euen
 Timotheus and Erastus: but he him-
 self remained in Asia for a season. The
 same time there arose no little adoo-
 about that way. For a certain man na-
 med Demetrius, a siluer smith (whi-
 che made siluer shrines for Diana)
 was not a little beneficiall vnto the
 crafts men. Whom he called together
 with the workmen of like occupati-
 on, and saide: Sirs, ye knowe that by
 this craft we haue aduantage. More
 Art. 16. ouer ye se and heare, that not alone at
 Ephesus, but almoste throughout all
 Asia, this Paul hath perswaded & tur-
 ned a waye muche people, saying: that
 • they bee no goddes whiche are made
 with handes. So that not onely this
 our craft commeth into perill to be set
 at naught: but also that the temple of
 the greatesse Diana should be
 despised: and her magnificence should
 bee destroyed, whom all Asia, and the
 worlde worshippeth. When they
 heard these sayings, they were full of
 wrath, and cryed out, sayinge: Great
 is Diana of the Ephesians. And all
 the citie was on a roze, & they rushed
 into a common hall with one assente,
 and caughte Gaius and Aristarcus,
 men of Macedonia, Pauls compani-
 ons. When Paule would haue entred
 in vnto the people, the disciples suf-
 fered. But certaine of the chief of Asia
 (which were his friends, sent vnto hi
 desiring him, that he wold not please
 into the common hall. Some therfore
 cried one thing, and some an other, &
 the congregation was all out of qui-
 ete, and the more part knew not wher-
 fore they were come together. Some
 of the company drewe forth Alexan-
 der, the Jewes thrusting him for-
 wardes, Alexander beckned with the
 hand, & wold haue geue the people an
 answer. Whē they knew that he was
 a Jewe, there arose a shoute almoste
 for the space of twoo houres, of all
 men, crying: Great is Diana of the
 Ephesians. When the towneclerke
 hadde cealed the people, he sayde: Ye
 men of Ephesus, what man is it that
 knoweth not howe that the Citie of
 the Ephesians is a worshippet of the
 great

great goddess Diana, of the Image which came from heauen. Seeing the that no manne sayeth her agaynste, ye ought to be content, and to do nothing rashely: for ye haue brought hither these men: whiche are nether robbers of churches, nor yet despisers of your goddess. Wherefoze if Demetrius's the craftes men which are with him, haue a matter agaynst any manne, the lawe is open, and there are rulers, let them accuse one another. But yf ye go about any other thing, it shalbe determined in a lawfull congregation. For we are in leoparde to be accused of this dayes ypocrite, forasmuch as ther is no cause, wherby we may geue a reckening of this concourse; of people. And when he had thus spoken, he let the congregation departe.

Ⓒ The. ex. Chapter. ✠

After that the rage was ceas-
ed, Paule called the Disci-
ples vnto him, and tooke his
knee of them, and departed for to goo
into Macedonia. And when he had
gone ouer those parties, and had ge-
uen them a long exhortation, he came
into Greece, and there abode thre mo-
nethes. And when the Iewes layde
waite for him as hee was aboute to
sape into Siria, hee purposed to re-
turne through Macedonia. There ac-
companied him into Asia, Sopater
of Berea, and of Thessalonia, Tri-
starchus and Secundus, and Gaius of
Derba, & Timotheus, & out of Asia,
Titichus and Trophimus. These
goinge before, tarped vs at Troas.
And we sailed awaye from Philip-
pos after the dayes of sweete breade,
and came vnto them to Troas in fyue
dayes, where we abode seuen dayes.
And vpon one of the Sabbatho days,
when the disciples came together for
to breake breade, Paule preached vnto
them (ready to depart on the morow)
and continued the preachinge vnto
midnight. And ther were many ligh-
tes in the chaber, where we were ga-
thered together, & there sat in a win-
dow a certayne yong man named Eu-
ticus, beinge fallen into a deepe sleepe.
And as Paul was preachinge he was

the moze ouer come with slepe, and fell
downe from the thirde losse, and was
taken vppre deade. But when Paule
went downe, he fell on him. and em= 3. re. 17. d
braced him, and saide: make nothing a 4 R c. 4. l.
do, for his life is in him. So when he Luke. 7. c.
was come bp agayne, and had broken Act. 9. g.
the breade and eaten, & talked a longe
while (euē till the morning) at the
last he departed. And they broughte
the yonge man alime, and were not a
little comforted. And he went asfoze
to shippe, and lousled vnto Asson
there to receyue Paule. For so hadde
he appointed, and wold him selfe go a
foote. When we were come together
at Asson, we took him in, and came to
Miletus. And wee sayled thence, &
came y next day, ouer against Chios.
And the next day we arrived at Sa-
mos, and tarped at Trogydon. The
nexte daye we came to Mileton: for
Paule had determined to sayle ouer
by Ephesus, because hee woulde not
spende the tyme in Asia. For hee ha-
sted (if it were possible for him) to
kepe at Ierusalem the day of Pente-
cost. And from Mileton he sent mes-
sengers to Ephesus, and called the
elders of the congregation. Whiche
when they were come to him, he saide
vnto them: Ye knowe from the firste
day that I came into Asia: after that
manner I haue bene with you at all sea-
sons, seruing the Lord with all hom-
blenes of minde, and with many tea-
res and temptations whiche hapned
vnto me by the layinge a wayert of the
Iewes, because I wold not kepe bak
nothinge y was yfositable vnto you:
but to shew you & teache you openly, &
thzoughout euery house witnessig both
to y Iewes, & also to y Grekes, y. re Luk. 24. s
pētance y is toward God, & the sayth
which is toward our Lord Irl. And
now behold, I go bound in y spirit vn-
to Ierusalem not knowing the thinges
y shal doe on me ther, but y y heli govt
witnesseth in euery city, saying: y bā-
des & trouble abide me. But none of
these thinges moue me, neither is my
life deare vnto my self, y I might sal-
uifill my counsaile to you, & the admini-
stration of

The Actes

(of the worde) which I haue recea-
ued of the Lorde Iesu, to testifie the
Gospell of the Grace of God. And
nowe beholde, I am sure, that hence-
forth ye all (throughe whom I haue
gone preachinge the kingedome of
God) shal see my face no more. Where-
fore, I take you to recorde this daye,
that I am pure from the bloude of all
men. For I haue spared no labour,
but haue shewed you all the counsell
of god. Take heede therfore vnto your
seines, and to all the flocke amonge
whom the holy ghost hath made you
ouerseers, to rule the congregation of
God, which he hath purchased with
his bloude. • For I am sure of this,

1. **Act. 4. a**
2. **Act. 3. a**
2. **De. 2. a**
and. 3. a
Judi. 1. c

that after my departing shal greuous
wolves enter in among you, not spar-
ringe the flocke. Whoeuer, of your
owne selves shall men arise, speaking
peruerse thinges to drawe disciples
after them. Therefore awake, and re-
member that by the space of .ij. yeres,
I ceased not to warne euerye one of
you night and day with teares. And
nowe brethren, I commend you vnto
god, and to the word of his grace, whi-
che is able to builde farther, and to
geue you an inheritance amonge all
them which are sanctified. • I haue

Ecc. 46. c
1. re. 12. a
2 cor. 11. c
and. 12. b
• **gen. 4. c**
1. cor. 9. b

despyed no mans siluer, golde, or ve-
lure: Yea, ye your selves knowe that
• these hands haue ministered vnto my
necessities, and to theym that were
with me. I haue shewed you al thin-
ges, howe that so labouring ye ought
to receaue the weake, and to remem-
ber the wordes of the Lorde Iesu,
howe that he sayde: it is more blessed
to geue then to receaue. And when he
had thus spoken, he knierled downe,
• and prayed with them all. And they
all wept sore, and fell on Pauls necke
and kissed him, sorrowing most of all
for the wordes whiche he spake, that
they shoulde see his face noo more.
And they conueyed him vnto ship.

Act. 21. b

The .xxi. Chapter.

And when it chaunced that
wee had launched forth, and
were departed from theym,
wee came with a Crayghte

course vnto Thoon, and the daye so-
lowinge vnto the Rhodes, and from
thence vnto Patara. And when we
had gotten a ship that would saile vn-
to Phenices, we went aborde into it,
and set forth. But when Cyprius be-
ganne to appere vnto vs, we left it
on the left hande, and sailed vnto Si-
ria, and came vnto Tire. For ther the
shippe vnladed the burthenne. And
when we had found brethren, we tar-
ried there .vij. dayes. And they tolde
Paul through the spirit, • that he
shoulde not goo vp to Jerusalem.
And when the dayes were ended, we
departed, and went our way, and thei
all brought vs on our way, with wi-
ues and children, till we were come
out of the Citie. And wee knierled
downe in the shoe, and prayed, and
when we had taken our leaue one of
another, we tooke shippe, and they re-
turned home againe. When we hadde
full ended the course from Tire, we
went downe to Ptolomaida, and sa-
luted the brethren, and abode with
them one day. The next day, we that
were of Pauls companie departed
and came vnto Cesarea. And we en-
tered into the house of Philip the
• euangelist, which was one of the se-
uen, and abode with him. The same
man hadde foure daughters virgins,
whiche did prophesye. And as we tar-
ried there a good many of days, there
came a certayne prophet from Iewry
named Agabus. When he was come
vnto vs, he tooke Pauls girdell, and
bounde his fete and handes, and sayd:
thus saith the holy ghost, • so shal the
Iewes at Jerusalem bynde the man
that oweth this girdell, and shal deli-
uer him into the handes of the Gen-
tiles. When we heard this, both we &
other whiche were of the same place,
besought him that he wold not go vp
to Jerusalem. Then Paul answered
and sayde: what do ye weeping and
bering mine heart? I am readye, not
to be bounde onelye, but also to dye at
Jerusalem for the name of the Lorde
Iesu. When we coulde not turne his
minde, we ceased sayinge: • The will
of the

Act. 10. c

Act. 6. a

and. 8. a

Act. 1. c

Act. 9. a

2 cor. 11

Act. 6. a

Act. 10. c

of the Lorde be fulfilled. After those
 dayes we toke by our burthens, and
 went by to Jerusalem. • Ther went
 with vs also certayne of the disciples
 of Cesarea, & brought with them one
 Mnason of Cypus an olde disciple,
 with who we shold lodge. And when
 we wer come to Jerusalem, & brethren
 receaued vs gladlye. And on the mo-
 row, paul went in with vs to James
 And all the elders came together. And
 when he had saluted them, he tolde
 by order all thinges, that God had
 wrought among the Gentiles by his
 ministracion. And when they heard
 it, they glorified the Lord, & sayd vnto
 him: Thou sayest brother, how many
 thousande Jewes there are whiche
 beleue, & they are all earnest folowers
 ouer the lawe. And they are informed
 of thee that thou teachest al & Jewes
 which are among the Gentils, to for-
 sake Moses: and saith, that they ought
 not to circumcise their childre, neither
 to liue after the customes. What is it
 therefore? The multitude must nedes
 come together: For they shall heare
 that thou arte come. Do therefore
 this, that we saye to thee. • We haue
 • iiii. men, which haue a vow upon them.
 Then take and purifie thy selfe with
 them, and do cosse on them, that they
 may haue their heades: and all shall
 knowe, that those thynges whiche
 they haue hearde concerning thee, are
 nothinge: but that thou thy selfe also
 walkest and kepest the lawe. But as
 touching the Gentiles whiche beleue
 • we haue written and concluded, that
 they obserue no suche thinge: saue
 onely that they kepe them selues from
 thinges offered to ydoles, and from
 bloude, and from strangled, and from
 fornicacion. Then the next daye Paule
 toke the men, and • purified him selfe
 with them, and entred into the temple
 declaring that he obserued the dayes
 of the purification, vntill that an of-
 feringe shoulde be offered for euerye
 one of them. And when the seuen
 dayes were now almost ended, the
 Jewes whiche were of Asia (when
 they sawe him in the temple) moued

all the people, and layde handes on
 him, crying: men of Israell, helpe.
 This is the man, that teacheth al men
 euerye where agaynst the people and
 the lawe, and this place. He hath also
 brought Grekes into the temple, and
 hath polluted this holye place. For
 they had sene with him one in the ci-
 ty. • Trophimus an Ephesion, whom
 they supposed that paul had brought
 into the temple. And all the crie was
 moued, and the people swarmed toge-
 ther. And they tooke Paule and drew
 him out of the temple, and forth with
 the doores were shut. As they were a-
 boue to kill him, tidinges came vn-
 to the hie captayn of the souldiers that
 all Jerusalem was moued. Whiche
 immediatly toke souldiers and vnder-
 captaynes, and ran downe vnto them.
 When they sawe the vpper captayne
 and the souldiers, they leste smiting
 of Paule. Then & captayne came nere
 and toke him, and commaunded him
 to be bound w. ii. chaines, & deman-
 ded what he was, & what he had done
 And some cryed one thing, some ano-
 ther among the people. And when he
 coulde not knowe the certayntie for
 the rage, he commaunded him to be ca-
 ried into the castles. And when he came
 vnto a stappe, it fortuned that he was
 bozne of the souldiers for the violence
 of the people. For the multitude of the
 people folowed after crying: awaye
 with him. And when Paule began
 to be carped into the castle, he said vn-
 to the hie Captayne: maye I speake
 vnto thee: whiche saide: Canst thou
 speake Greke: Dite not thou that E-
 giptian, which befoze these daies ma-
 dest an vprore: and leddest out into &
 wilderness. iiii. thousand men & were
 murtherers: But Paul sayd: I am a
 man which am a Jewe of • Charlus
 a citie in Cilic, a Citizen of Rome
 citie, I beseech thee suffer me to speake
 vnto the people. And when he had ge-
 uen him licence, paul stode on the step-
 pes, • and beckened with the hande
 vnto the people: and when there was
 made a great silence he spake vnto the
 in the Hebrue tonge, saying.

Act. 20. b
 1. Et. 4. d

Acts. 9. b
 and. 22. a

Act. 21. f

B. i. The

The Actes

The xxii. Chapter.

MEn, brethren, and fathers,
heare ye min answer which
I make now vnto you. whē
they hearde, that he spake in
the Hebrue tonge to them, they kepte
the more silence. And he sayth : I am
berily a man which am a Ieswe bozne
in • Tharsus a citie in Cicile : neuer
thelesse, yet brought vp in this citie, at
the sets of Gamaliell, and informed
diligently in the lawe of the fathers,
and was seruent minded to godward,
as ye al are this same day, and. I per-
secuted this way vnto þe deeth, binding
and deliuering into prison both men
and women, as the chiefe priest doth
beare me witnesse, and all the estate of
the elders : of whom also I receaued
letters vnto the brethren, and went to
Damasco to bringe them (whiche
were bounde) vnto Ierusalem for to
be punished. And it soztuned (that as
I made my iourney & was come nye
vnto Damasco aboute none) sodenly
there shone from heauen a great light
rounde about me, and I fell vnto the
earth, and heard a voyce, saying vnto
me : • Saul, Saul, whpe persecutest
thou me : And I answered, what art
thou Lord? And he sayd vnto me : I
am Iesus of Nazareth, whom thou
persecutest. And they that were with
me, saw berily a light, and were astra-
yed : but they heard not the voyce of
him that spake with me. And I said:
what shall I do Lord? And the Lord
sayd vnto me: Arise, and go into Da-
masco, and there it shalbe tolde thee of
al things, which ar appointed for thee
to do. And when I sawe nothing for
that brightnes of the light, I was led
by the hande of them that were with
me, and came into Damasco. • And one

C Ananias a perfect man, (& as pertayning to the lawe, hauing good reposit of at the Jewes, which there dwelt) came vnto me, and strode, and said vnto me. Brother Saul, receaue thy sight. And the same houre I receaued my sight, and sawe him. And he sayde the God of our fathers hath ordeyned thee befoze, that thou shouldest

know his will, and see the thing that is righteſſull, and ſhouldeſt heare the voyce of his mouth: for thou haſt be his witneſſe vnto al men, thoſe things, which thou haſt ſene and heard. And now, why tarielt thou? Ariſe, and be baptiſed, & waſh away thy ſinnes: in calling on the name of the Lord. And it ſortuned, that when I was come a- gayne to Ieruſalem, and prayde in the temple, I was in a trance, and ſawe him ſaying vnto me: Wake haſt and get thee quickly out of Ieruſalem, for they wil not receaue thy witneſſe, that thou beareſt of me. And I ſayd: Lord, they knowe that I priſoned and beate in euery Synagoge them that belued on thee. And when the bloud of thy witneſſe Steuē was ſhed, I alſo rode by, and conſented vnto his death, and kepte the payment of them that ſlew him. And he ſaid vnto me: depart, for I wil ſend thee ſarre hence vnto the Gentils. They gaue him audience vnto this worde, and then liſte by their voices and ſayd: away with ſuch a fellow from the earth: for it is not reaſon that he ſhould liue. And as they cryed, & caſt of their clothes, and thye buſſe into the ayre, the captaine commaunded him to be brought into the caſtle, and bad that he ſhould be ſcourged, and to be examined, that he mighte knowe wherfore they cryed ſo on him. And when they bound him with thonges, Paul ſaide vnto the Centurion, that rode by him: Is it lawfull for you to ſcourge a man that is a Romain & vnder captayne, ſaying: what intendſt thou to do? For this man is (a citizen) of Rome. Then the vpper captayne came, & ſaid vnto him: tel me, art thou a Romain? He ſaid: yea. And the captayne aunſwered: With a great ſome obteyned I this freedome. And Paul ſayd: I was fre bozne. Then ſtraight way departed from him they whiche ſhoulde haue examined him. And the vpper captayne alſo was aſtrayde, after he knewe that he was a Romaine, and becauſe he had bounde him. On

the morow (because he would haue
known the certayntye wherefoze he
was accused of the Jewes) he lousd
him from his bandes & commaunded
the hye Priestes and all the counsell
to come together, and brought Paul
forth, and set him before them.

The xxij. Chapter.

Paul behelde the counsell, and
sayde: menne and brethren. I
haue liued in all good con-
science before God vntill this
day. And the hye priest Ananias com-
maunded them that stode by, to smite
him on the mouth. Then sayde Paul
vnto him: God shall smite thee thou
painted wall. • Sittest thou and ind-
gest me after the lawe: and commaun-
dest me to be smitten contrarie to the
lawe? And they that stode by, sayd: re-
upledst thou Gods hye Priest? Then
sayde Paul: I will not brethren, that
he was the hye priest: for it is writ-
ten: • thou shalt not curse the ruler of
thy people. When Paul perceued that
the one part were Saduces, and the
other pharises, he cried out in the cou-
cell: When brethren, • I am a phari-
sey, the sonne of a pharisey. • Of the
hope and resurrection from death, I
am iudged. And when he had so sayd,
there arose a debate betwene the pha-
rises, and the Saduces, and the multi-
tude was diuided. • For the Saduces
say, that ther is no resurrectiō, nether
angell noz spirite: but the Pharises
graunt both. And there arose a greate
crys: and when the Scribes whiche
were of the pharises parte arose, they
stroue, sayinge: we finde none euil in
this man. Though a spirite or an an-
gell hath appeared to him, let vs not
strine agaynst God. And when there
arose a great debate, the Captayne
fearing, least Paul should haue bene
pincht a sander of them, commaunded
the souldiers to go downe, and to take
him from amonge them, and to bring
him into the castle. • The night folo-
wing, God stode by him, and sayd: be
of good cheere Paule, for as thou hast
testified of me in Jerusalem, so must

thou beare witness also at Rome.
And when it was day, certayn of the
Jewes gathered the selues together,
and made a bozwe, sayinge: that they
would nether eate noz drinke, till they
had killed Paul. They were mo then
fourtie men, which had made this con-
spiration. And they cam to the priests
and elders, and sayde: we haue bounde
our selues with a bozwe, that we will
eate nothings vntill we haue slayne
Paul. Now therfoze geue ye know-
ledge to the hyper captayne and to the
counsell, that he bring him forth vnto
vs to morow, as though we woulde
knowe some thinge moze perfectly of
him. But we (or ener he come nere)
are readye to kill him. When Pauls
sisters sonne heard of their laying a
wayte, he wente, and enired into the
castel, and tolde Paul. And Paul cal-
led one of the vnder captaynes vnto
him and sayde: bring this yonge man
vnto the hye captayne for he hath a cer-
tayne thinge to shewe him. And he
toke him, and brought him to the hye
captayne, and sayd: Paul the prisoner
called me vnto him, and played me to
bringe this yonge man vnto theer,
which hath a certayne matter to shewe
thee. The hye captayne tooke him by
the hande, and went with him out of
the waye, and asked him: what is it
that thou hast to tell me? And he said:
the Jewes are determined to despyre
thee, that thou wouldest bring forth
Paul to morow into the counsell, as
though they wold enquire somewhat
of him moze perfectly. But forsoke
not thou their mindes: for there lye
in wayte for him of them, moo then
fourtie men, which haue bounde them
selues with a bozwe, that they will
neither eate noz drinke, till they haue
killed him. And now we are they ready,
and loke that thou shouldest promise.
The hyper Captayne then lette the
yonge manne departe, and charged
him, sayinge: see thou tell it cūte to
no manne, that thou hast shewed
these thinges to me. And he called
vnto him two vnder captaynes, say-
ing: make redi two hundred souldiers

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to go to Cesarea, and horsemen three score and ten: and speare men two hundred, at the thirde houre of the night, And deliuer them beastes, that they maye set Paule on, and bringe him safe vnto Felix the hye deputie. (For he did feare least happely the Jewes should take him away & kill him, and he him selfe should be after ward blamed, as though he wold take money) and he wrote a letter after this maner Claudius Altius vnto the most myghty ruler Felix, sendeth greetinges.

Act. 20. f. • This man was taken of the Jewes, and shoulde have bene killed of them.

Then cam I with souldiers, and rescued him, and perceued that he was a Romyne. And when I wold haue knowen the cause, wherefoze they accused him, • I broughte him forth into their counsell: There perceaued I that he was accused of questions of their lawe.

Act. 22. g. • But was not giltye of any thing worthy of death, or of bondes. And when it was shewed me, howe the Jewes layd wayt ther for him, I sent him straight way to thee, and gaue commaundement to his accusars, that the thinges which they haue against him, they should tell before thee: fare well. The souldiers (as it was commaunded them) tooke Paul, and broughte him by nighte to Antipatras. On the morow they left the horsemen to go with him, & returned vnto the castle. Which when they came to Cesarea (and deliuered the epistle to the deputie) presented Paul also before him. When the deputie had read the letter, he asked of what countrie he was. And when he vnderstode that he was of Celicia. I will heare thee (said he) when thine accusars are come also: and he commaunded him to be kept in Herodes iudgement hall.

Act. 25. e. • But was not giltye of any thing worthy of death, or of bondes. And when it was shewed me, howe the Jewes layd wayt ther for him, I sent him straight way to thee, and gaue commaundement to his accusars, that the thinges which they haue against him, they should tell before thee: fare well. The souldiers (as it was commaunded them) tooke Paul, and broughte him by nighte to Antipatras. On the morow they left the horsemen to go with him, & returned vnto the castle. Which when they came to Cesarea (and deliuered the epistle to the deputie) presented Paul also before him. When the deputie had read the letter, he asked of what countrie he was. And when he vnderstode that he was of Celicia. I will heare thee (said he) when thine accusars are come also: and he commaunded him to be kept in Herodes iudgement hall.

Act. 17. a

The xxij. Chapter.

Act. 25. d. • After fyue dayes Ananias the hye Prieste descended with the elders, and with a certayne Oratour, named Tarrullus, whiche enformed the deputie agaynst Paul. And when Paul was called forth, Tarrullus began to accuse him

saying: Seeing that we liue in greates quietnes by the meanes of thee, and that many good things are done vnto this nation through thy prouidence, that also we we ener and in all places moste noble Felix with all thanks. Notwithstanding, that I be not tedious vnto thee, I pray the, that thou woldest heare vs of thy curtesie a few woordes. For we haue founde this man a pestilent felow, and a mouer of debate vnto al the Jewes in the whole world, and a mainteyner (of sedition) of the secte of the Nazarites, which hath also enforced to pollute the temple. Whom we toke, and wold haue iudged accordinge to our lawe: but the hye captain Alisias came vpon vs, and with great violence tooke him away out of our hands, commaunding his accusars to come vnto thee. Of whom thou mayest (if thou wilt enquire) knowe the certaintie of al these thinges, wherof we accuse him: The Jewes likewise affirmed, saying: that these thinges were euen so. The Paul (after that the deputie him selfe had bidden vnto him that he shoulde speake) answered: With a more quiet minde do I aunswere for my selfe, for as muche as I vnderstand, that thou hast bene of many yeres a iudge vnto this people, because that thou mayest knowe, that there are yet but twelue dayes since I went vnto Jerusalem for to worshippe, and • they neyther founde me in the Temple disputinge with any man, neither rasinge vp the people, nether in the Synagoges, nor in the citie. Nether can they proue the thinges wherof they accuse me. But this I confesse vnto thee, that after I worship (which they call heresy) so worship I the God of my fathers, beleuinge all thinges which are writen in the lawe and the Prophetes, and haue hope to wardes God, that the same resurrection of the dead (which they them selues take for also) shalbe both of iust and vniust. And therefore • studie I to haue alwaye a cleare conscience towarde God, and to ward men. But after many yeres, I came

Act. 1. 1. 1.

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Act. 1. 1. 1.

and brought almes to my people and offerings (and bowes) in the which they found me purified in the temple, neither with multitude nor yet with inquietnesse (and they tooke me, and cried, saying: away with our enemye) howbeit there were certaine Iewes out of Asia, whiche ought to be here present before thee, & accuse me, if they had ought agaynst me: or els let these same here say, yf they haue found any euill doyng in me, whyle I stande here in the counsell: excepte it be for this one hope that I cryed standing among them: of the resurrection from death, am I iudged of you this daye. When Felix heard these thinges, he deferred them, for he knewe very well of that waye, and sayde, when Lysias the captayne is come downe, I will knowe the vtmoste of your matter. And he commaunded an vnder captayne to kepe Paule, and to lette him haue rest, and that he shoulde forbyd none of his acquaintance to minister vnto him, or to come vnto him. And after a certayne day, when Felix came with his wife Drusilla (which was a Jewesse) he called forth Paule, and heard him of the sayth, which is to worde Christ. And as he preached of righteousness, temperance, and iudgement to come, Felix trembled, and answered: Go thy waye for this time, when I haue a convenient season, I will sende for thee. He hoped also, that money shoulde haue bene geuen him of Paule, that he might loose him, wherefore he called him the oftener & communed with him. But after two yere, Festus Porcius came into Felix to Rome. And Felix willing to shew the Iewes a pleasure, lette Paule in prison bounde.

Act. xxv. Chapter.

Uhen Festus had receyved the office, after thre daies, he ascended from Cesarea vnto Ierusalem. Then enformed him the hye priestes, and the chiefe of the Iewes, of Paule. And they besought him, & desired fauoure agaynst him, that he woulde sende for him to

Ierusalem: and they layde waite for him in the waye, to kill him. Festus answered, that Paule shoulde be kepte at Cesarea, but that he him selfe wold shortly depart thither. Let them therefore (sayde he) which among you are able come downe with vs, and accuse him, yf there be any faute in the man. When he had taried there among them more then ten daies, he wente downe vnto Cesarea, and the nexte daye satte downe in the iudgement seate, and commaunded Paule to be brought. Which whē he was come, the Iewes which were come fro Ierusalem, stode about him, & layd many & greuous chplayntes agaynst Paule, whiche they could not proue, as long as he answered for him selfe: that he had neither agaynst the lawe of the Iewes, neether agaynst the temple, nor yet agaynst Cesar offended any thing at all. Festus willing to do the Iewes a pleasure, answered Paule, and sayd: wilt thou go by to Ierusalem and there be iudged of these things before me? Then said Paule: I stand at Cessars iudgement seate, wher I ought to be iudged. To the Iewes haue I no harme done, as thou very well knowest. If I haue hurt them, or committed any thing worthy of death, I refuse not to dye. If none of these things are, wherof they accuse me, no man maye deliuer me to thee. I appeale vnto Cesar. The spake Festus with deliberation, and answered: Thou hast appealed vnto Cesar, vnto Cesar shalt thou go. And after a certainedaies, king Agrippa & Bernice came vnto Cesarea to salute Festus. And when they had bene there a good ceason, Festus rehearsed Pauls cause vnto the kinge, saying: there is a certaine man left in prison of Felix, about whome when I came to Ierusalem, the hye priestes and elders of the Iewes enformed me and desired to haue iudgement agaynst him. To whom I answered: It is not the maner of the Romaynes, for saunour to deliuer anye man, that he shoulde perperhe, before that he which is accused, haue the accusers before him, and

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Actes. 23

haue licence to answer for him selfe, pa, because I shall answer this daye concerning the crime layde agaynst him. Wherefore, when they were come hyther, without any delay, on the morowe I late to geue iudgement, and commaunded the man to be brought forth. Against whom, when the accusers stode by, they brought none accusation of such things as I supposed but had certain questions against him of their owne superstition, and of one Iesus which was dead, whom Paul affirmed to be alyue. And because I doubted of such manner of questions, I asked him, whether he woulde go to Jerusalem, & there be iudged of these matters. But when Paul had appealed to be kepte vnto the knowledge of Cesar, I commaunded him to be kepte, till I might sende him to Cesar. Agrippa sayde vnto Festus: I wold also heare the man my selfe. To morowe (sayde he) thou shalt heare him. And on the morowe when Agrippa was come, and Bernice, with greates pompe, and were entered into the conncell house, with the capitaines & chelmen of the citie, at Festus commaundement was Paul brought forth. And Festus sayd: king Agrippa, and al ye men which are here present with vs, ye se this man about whō al the multitude of Jewes haue entreated me both at Jerusalem and also here, crying, that he ought not to liue any longer. Yet found I nothing worthy of death that he had committed. Wherefore, saying that he hath appealed to Cesar, I haue determined to sende him. Of whom I haue no certayne thing to write vnto my lord. Wherefore, I haue brought him vnto you, & specially vnto thee, O king Agrippa & after examination had, I might haue somwhat to write. For me thinketh it unreasonable for to send a prisoner, & not to thew the causes which are layed against him.

The xxvi. Chapter.

Agrippa sayd vnto Paul: thou art permitted to speake for thy selfe. When Paul stretched forth the hand, & answered for himselfe I thinke my selfe happy king Agrip-

pa, because I shall answer this daye before thee, of al the things wherof I am accused of the Jewes: namely, because thou art experte in all customes & questions, which are among the Jewes. Wherefore I beseech thee, to heare me patiently. My living that I haue & leade of the childe (which was at the first among mine owne nation at Jerusalem) know all the Jewes which knew me from the beginning, & they wold testifie. For after & most strytest secte of our religion, I liued a pharisey. And now I stand & am iudged for the hope of & promise made of God vnto our fathers: vnto which promise our twelue tribes (instantly serving God day and night) hope to come. For which hopes sake, king Agrippa, I am accused of the Jewes. Why shoulde it be thought a thing incredible vnto you, that God should rayle agayn the dead? I also verily thought in my selfe I ought to do many contrary things cleane agaynst the name of Iesus of Nazareth: which thing I also did in Jerusalem. And many of the scribes I did hurt by in prison, & had received auctoritie of the hie priestes, and when they were put to death, I gave the sentence. And I punished the same in every synagoge, & compelled the to blaspheme & was yet more mad vpon the, & persecuted the, eue vnto strange cities. About which things as I wrote to Damasco & auctoritie & liues of & his priestes: euen at midday (O king) I was in the way a light from heaven aboue the brightnes of the same shine round about me, & the which iourneyed with me. When we were all fallē to & earth, I heard a voyce speaking vnto me, & saying in the Hebrew tongue: Stand, Saul why persecutest thou me? It was hard for thee to kicke against the prickes. And I said: who art thou Lord? And he said: I am Iesus whom thou persecutest, but rise and stand vpon thy feete. For I haue appered vnto thee for this purpose, to make the a minister & a witnes both of those things which thou hast sene, & of those things in the which I shall appeare vnto thee, both

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uering thee from the people, & fro the Gentils, vnto who now I send thee to open their eyes, that they maye be turned from darkenes to light, & from the power of Satan vnto God, that they may receaue forgiuenes of sins, & inheritance among them which are sanctified by faith that is toward me. wherfoze (O king Agrippa) I was not disobedient vnto the heauenly vision: but shewed first vnto the of Damascus, and at Ierusalem, & thowout al the coastes of Iewry: and then to the Gentils, that they should repent, and turne to God, and do such workes as become the that repent. For this cause the Jewes caught me in the temple & went about to kill me. Seeing therefore that I haue obtained help of god I continue vnto this day, witnessing both to smal and to great, saying none other thinges, then those whiche the Prophetes and Moses did say should come: that Christ should suffer, & that he should be the first that should rise from death, & should shewe light vnto the people, and to the Gentiles. As he thus spake for him self. Festus said with a loude voice: Paul, thou art beside thy selfe. Muche learning doeth make thee mad. And Paul said: I am not mad (moste deare Festus) but speake forth the wordes of trueth and sobernes. For the king knoweth of these thinges, before whom also I speake frely: neither thinke I that any of these thinges are hidden from him. For this thing was not done in a corner. King Agrippa beleeuest thou the Prophetes? I wote well that thou beleeuest. Agrippa sayde vnto Paul: Somewhat thou bringest me in mind for to become Christen. And Paul sayde: I would to God that not onely thou: but also all that heare me to day were, not somewhat only, but altogether, suche as I am, except these bandes. And when he had thus spoken, the king rose vp, and the deputie, and Bernier, and they that sate with the. And when they were gone aparte, they talked betwene them selues saying: This man doeth nothing wooz-

thy of death, or of bondes. Then said Agrippa vnto Festus: This manne might haue ben let lose, if he had not appealed vnto Cesar.

The xxij. Chapter.

Vhen it was concluded, that we should sayle into Italye, they deliuered both Paul, & certayne other prisoners, vnto one named Julius, an vnder captayn of Cessars souldiers. And we entered into a ship of Adramitium, and looked from lande appoynted to sayle by the coastes of Asia, one Aristrarchus out of Macedonia, of the country of Thessalonis, taryng still with vs, And the nexte daye wee came to Sidon. And Julius courteously entreated Paul, and gaue him libertie, to go vnto his frendes, and to refreche him selfe. And when we had launched from thence, we sayled hard by Cyprus because the windes were contrarie. And when we had sayled ouer the sea of Cilicia and Pamphylia, we came to Myra which is in Licia. And there the vnder captayne founde a shippe of Alexandria ready, that sayled into Italy, and he put vs therein. And when we hadde sailed slowely many dayes, and scarce were come ouer agaynst Cydon (because the winde withstode vs) we sayled harde by the coast of Candy, ouer against Salmo, and with much woik sailed beyond it, and came vnto a place which is called the faire hauen. Here whered vnto was the Citie of Lales, when much time was spent, and whē saylinge was nowe icoperdus, because also that they had ouerlonge sailed, Paul put them in remembrance and said vnto them: Syis I perceane that this blage wilbe with hurt and muche damage, not of the ladinge and shippe onely, but also of your liues. Nevertheless the vnder captayn beleeued the gouernour and the master of the shippe more then those thinges whiche were spoken of Paul. And because the hauen was not commodious to winter in, manye toke

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councell to departe thence, if by anye
meanes they might attaine to Rhemi-
ces and thence to winter, which is an
hauen of Candye, and lieth toward
southwest & north west winde. When
the south wind blew, they supposing
to obtayne their purpose, looked vnto
C. Iason, and sailed past at Candy. But
not longe after, there arose agaynlike
their purpose, a lawe of wind out of
the north east. And whyle the ship was
caught & couide not resist the winde,
we let her go, and brate with the we-
ther. But we were carped into an yle
whiche is named Claudi, and hadde
much worke to come by a hole, which
they toke by, and bled helpe, and made
fast the shippe, fearinge, least they
shoulde fall into the Syrtis. And so
they let do wnt a bestie, and were ca-
rped. The nexte day (when we were
tossed w. th an exceedinge tempeste)
they lightned the ship, and the thirde
daye we cast out with oure owne
handes the taklinge of the shippe.

When at the last, neither the sunne nor
starres in many dayes appeared, and
no smal tempest laye vpon vs, al hope
that we shoulde escape, was then ta-
ken away. But after long abstinence,
Paul stode forth in the midst of them,
and sayde: Syrs, ye shoulde haue har-
kened to me, and not to haue tosed
from Candy, neither to haue brought
vnto vs this harme and losse. And
nowe I exhorte you to be of good
chere. For there shalbe no losse of any
mans life among you, save of the ship
onelye. For there stodde by me this
night the angel of God, whose I am,
and whom I serue, sayinge: feare not
Paul, thou must be broughte before
Cesar. And lo, God hath geuen thee
all them that sail with thee. whet fore

ye be of good chere: for I beleue god
that it shalbe even as it was told me.
Howbeit we must be cast into a cer-
tayne Ilande. But when the four-
teenth nyght was come (as we were
sayling in Iulia aboute midnighte)
the shipmen deemed, that there ap-
peared some countrey vnto them: and
sounded, and sounded it twentye sad-

doms. And when they had gone a lit-
tle further, they sounded agayne, and
found. xv. faddoms. Then fearing lest
they shoulde haue falle on some roche,
they cast fourte ankers out of the ship,
and wished for the day. And the ship
men were about to flee out of the ship
(when they had lette downe the bote
into the sea, vnder a colour, as though
they would haue caste ankers out of
the forthe shippe) Paul sayde vnto the
vnder captayne and to the souldiers:
except these abide in the ship ye cannot
be safe. When the souldiers cut off the
rope of the bote and let it fall awaye.
And when the day began to appeare,
Paul besought them al to take meat,
sayinge this is the fourteenth day, that
ye haue tarped and continued sailing,
recreauinge nothing at all. wherfore
I praye you to take meate: for this
no doubt is for your health: for there
shall not an heare fall from the head of
any of you. And when he had thus
spoken, he toke bread and gaue than:
hes to God in presence of them al, and
when he had broken it, he beganne to
eate. Then were they all of good
chere, and they also tooke meate. We
were all together in the shippe, two
hundred thye scoze and sixtente soules.
And when they had eaten ynough,
they lightned the ship, and caste out
the wheate into the sea, when it was
daye, they knewe not the lande, but
they spied a certayne hauen with a
banke, into the which they wer min-
ded (if it were possible) to thinke in
the ship. And when they had taken
by the ankers, they committed them
selues vnto the sea, and loosed the
rudder bonds, & tossed by the meane
sayle to the winde, and gave to lande.
And when they chanced on a place,
which had the sea on both the sydes,
they thrust in the ship. And the for-
parte sticke faste and moued not, but
the hinder parte brake with the
violence of the waves. The sould-
iers councell was to kill the pas-
sengers, leaste anye of them, when he
had swom out, shoulde runne awaye.
But the vnder captayne willing to save
Paul,

Act. 15. c

Act. 21. 18

met. 11.
Luk. 12
mar. 6.
and. 2. 8
1. 14

Paul kept them from their purpose, and commanded that they whiche could swim, should cast them selues first into the sea, and scape to land. And the other commanded to go some on boards, and some on broken peeces of the shippe. And so it came to passe, that they escaped all safe to land.

The xxviij. Chapter.

And when they were escaped, then they knew, that the yle was called *Milite*. And the strangers shewed vs no little kindness: for they kindled a fire, and warmed vs euerie one, because of the present rayne, and because of the cold. And when Paul had gathered a bundle of sticks, & laide them on the fire, there came a bypper out of the heate & caught him by the hande. When the strangers saw the beast hang on his hand, they sayd amonge themselves: no doubt this man is a murtherer. Whō (though he haue escaped the sea) yet vengeance suffereth not to liue. And he shooke of the viper into the fire, & felt no harme. Howbeit they wayted when he should haue swolne, or fallen downe deade sodenly. But after they had looked a great while and sawe no harme come to him, they changed their minds, and sayd: that he was a God. In the same quarters were landes of the chiefe man of the Ile (whose name was *Dublius*) which receiued vs, & lodged vs that thre dayes curteously. And it fortuned, that the father of *Dublius* lay sicke of a feuer, and of a bloudy fluxe. To whom Paul entred in & prayed, and layd his handes on him, and healed him. So, when this was done, other also which had diseases in the yle, came & were healed: which also did vs great honour. And when we departed, they laden vs with such thinges as were necessary. After thre monthes we departed in a ship of *Alexandry*, whiche had wintered in the Ile, whose badge was *Cypris* and *Pollax*. And when we came to *Cyprus*, we rayded thre dayes. And from thence we set accompanie, and came to *Regium*.

And after one daye, the south winde blew, & we came the next day, to *Malta*: where we found brethren, and were despyed to tary with them seven dayes, and so came we to *Rome*. And from thence, when the brethren heard of vs, they came to mete vs at *Appharon*, and at the thre tauerne. When Paul sawe them, he thanked God & waxed bolde. And when we came to *Rome*, the vndercaptayne deliuered the prisoners to the chiefe captaine of the holle: but Paul was suffered to dwell by him self with a souldier that kept him. And after thre dayes, Paul called the chiefe of *Jewes* together. And when they were come, he sayde vnto them: Men and brethren, though I haue committed nothing agaynst the people or lawes of the Elders, yet was I deliuered prisoner from *Jerusalem* into the handes of the *Romans*. Which when they had examined me, woulde haue let me go, because there was no cause of death in me.

But when the *Jewes* spake contrary, I was constrained to appeale vnto *Cesar*: not that I had ought to accuse my people of. For this cause then haue I called for you, euen to see you, & to speake with you: because that for the hope of *Israel* I am bounde with this chayne. And they sayd vnto him: we nether receiued letters out of *Jewry* pertayning vnto thee, neyther any of the brethren that cam, shewed or spake any harm of thee. But we wil heare of thee, what thou thinkest. For as concerning this sect, we know that euery where it is spokē against. Luke. 2. 9. And when they had appointed him a day, there came manie to him into his lodging. To whom he expounded and testified the kingdom of god & preached vnto them of *Jesus*: both out of the law of *Moses*, and oute of the prophetes, euen from morning to night. And some belieued the things which were spoken, and som beleued not. And when they agreed not among them selues, they departed, after that Paul had spokē one word: wel spake the holy ghost by *Cyprian* the Prophete. Acts. 23. 2. and. 25. b. Acts. 23. 6. 24. c. and. 26. b. Acts. 17. 9.

The Epistle

Mat. 13. b vnto our fathers, saying: • Go vnto
 Mar. 4. a this people, and say: with your eares
 Luk. 8. a. shall ye heare, and shall not vnderstand:
 John. 12 and with your eyes that ye se, and not
 perceaue. For the heart of this people
 is waxed grosse, and with their eares
 haue they had no lust to heare, & their
 eyes haue they closed: lest they should
 se with their eyes, & heare with their
 eares, and vnderstand with their hear-
 tes, and should be conuerted, and I
 should heale them. We it knowen
 therefore vnto you, that this saluati-
 on of God is sent to the Gentils, and
 they shall heare it. And when he had
 sayde these wordes, the Iewes de-
 parted from him, and had great despi-
 cions among them selues. And Paule
 dwelte two yeaeres full in his lod-
 ginge, and receaued all that came in
 vnto him, preaching the kingdome of
 God, and teaching those things whi-
 che concerne the Lord Iesus with
 all confidence, no mā forbidding him.

Here endeth the Actes of
 the Apostles.

The Epistle of the Apo-

le Saynt Paul to the
 Romaines.

The first Chapter.



Iule the seruante
 of Iesus Chyffe,
 called to the office of
 an Apostle, • put a-
 parte for the Gos-
 pellof God • whi-
 che he hadde promi-
 sed afore by his Prophets in the ho-
 ly scriptures of his son, which was
 borne (vnto him) • of the seede of Da-
 uid after the fleshe: and hath bene de-
 clared to be the sonne of God with
 power, after the spirite that sanctify-
 eth, since the time that Iesus Chyffe
 our Lord rose agayne from deathe,

by whome we haue receaued grace and
 Apostleship, that obedience might be
 geuen vnto the sayth in his name a-
 mong all heathen, of whose number
 you be, the electe of Iesu Chyffe. •
 To all you that be at Rome, beloued
 of God, and saintes by electio. • Grace
 be with you, and peace from God our
 father, and fro the Lord Iesus Chyffe
 First verely I thanke my God tho-
 rough Iesus Chyffe for you all, that
 youre sayth is spoken of in all the
 worlde. For God is my witnesse
 (whom I serue • with my spirite in the
 Gospell of his sonne) that withoute
 ceasing I make mention of you. • B-
 ing alwayes • in my prayers, that by
 some meane, at the last (one time or
 other) a prosperous iourney (by the
 will of God) mighte fortune me, to
 come vnto you. For I long to se you
 that I mighte bestowe amonge you
 some spiritual giste, to strength you
 withal, that is, that I might haue con-
 solation together with you, through
 the common sayth, which both ye and
 I haue. I wold that ye should knowe
 (brethren) howe that I haue often
 tymes purposed to come vnto you, •
 but haue bene lette hitherto, to haue
 some fruite also among you, as among
 other of the Gentiles. I am better
 both to the Grekes and to the he-
 brewe, to the learned and to the vn-
 learned. So that (as much as in me
 is) I am redy to preache the Gospell
 to you that are at Rome also. • For
 I am not ashamed of the Gospellof
 Chyffe, because • it is the power of
 God vnto saluation to euery one that
 beleueth, to the Iewe first, also to the
 Gentile. For by it is the righteous-
 nes of God opened fro faith to faith.
 As it is written, I will shal line bi faith
 For the wrath of God appeareth fro
 heauen againste all vngodlynes and
 vnrightheousnes of men, which with-
 holde the truth in vnrightheousnes:
 seeinge • that it whiche maye be kno-
 wen of God, is manifest among the,
 because God hath shewed it vnto the.
 • For his vniuersall thinges (that is
 to saye his eternall power and God-
 head)

Actes. 13.

Deu. 18.

Actes. 7. e

Mat. 1. a

2. Cl. 2. d

The .ij. Chapter.

head were sene, for as much as they are
 understand. by the woorkes from the
 creation of the world: So that they are
 without excuse, because that whē thei
 knew God, they glorified him not as
 god, neither were thankfull, but waxed
 full of vanities in their imaginations.
 And their foolish hert was blinded.
 When they counted them selues wise,
 they became folcs. & turned the gloz
 of the immortal God, vnto an ymage,
 made not onely after the similitude of
 a mortall man: but also of birdes, and
 foure footed beastes & of creeping beas-
 tes. Wherefore God gaue them vp, to
 vnielennes, through the lustes of their
 owne hearts to defile their owne bo-
 dies among themselves: which chan-
 ged his truth for a lye, & worshipped
 and serued the thinges that he made
 more then him that made them which
 is to be prayesd for ever. Men, wher
 fore God gaue them vp vnto shameful
 lustes: For euen their women did
 chaunge the natural vse into y^e which
 is agaynst nature. And likewise also
 the men, lest the natural vse of the wo-
 men, and brent in their lusts one with
 another, men with men wrought fil-
 thines, and receaued to the selues the
 rewarde of their error, as it was ac-
 cording. And as they regarded not to
 knowe God, euen so God deliuered
 them vp vnto a leude mind, that they
 shoulde do those thinges which were
 not comely, being full of all vnrighte-
 ousnes, fornication, wickednes, coue-
 tousnesse, maliciousnesse, full of en-
 uye, murder, debate, disceper, euill
 condicioned, whisprers, backbiters,
 haters of God, disdainefull, proude,
 boasters, bringers vp of euill thinges,
 disobedient to fathes and mother,
 without understanding, conemant
 breakers, vnloving, cruell breakers,
 vnmercifull. Which men, though they
 knew the righteousness of God (con-
 sidered not) how that they which co-
 mit such thinges, are worthy of death,
 not onely (they that) do the same, vnto
 also (they whiche) haue pleasure in
 them that do them.

Wherefore art thou inexcusable, O
 man, who soeuer thou be that iudgest.
 For in y^e same wherin thou iudgest another
 thou condemnest thy selfe. For thou
 that iudgest, doest euen the same selfe
 thinges. But we are sure, that y^e iudge-
 ment of god is according to the truth,
 against the which comit such thinges.
 Thinkest thou this, O thou mā that
 iudgest them which do such thinges, &
 doest euen the very same thy self, that
 thou shalt escape y^e iudgement of god?
 Either despisest thou the riches of his
 goodness, and patience, and long suffe-
 raunce, not knowing that the kind-
 res of God lede thee to repentance? But
 thou after thy stubbernesse, and
 heart that cannot repent, heapest vnto
 thy self wrath against the day of ven-
 geance, when shalbe opened the righ-
 teous iudgement of god, which wil
 rewarde euery man according to his
 debes: that is to saye, prayse, honour,
 and immortalitye, to them which con-
 tinue in good doinge, and seeke im-
 mortalitye. Vnto vnto them that are re-
 belles, and that do not obey the truth,
 but folowe vnrighteousnesse, shall
 come indignation and wrath, tribu-
 lation and anguyshe vpon the soule of
 euery man y^e doeth euill: of the Jewe
 first, and also of the Gentil. To euery
 man that doth good, shall come praise,
 and honour & peace to the Jewe first,
 and also to the Gentile. For there is
 no respect of persons with God. For
 whosoever hath sinned without law,
 shall also perishe without lawe. And
 as many as haue sinned in the lawe,
 shalbe iudged by the lawe. For in the
 sight of God they are not righteous
 which heare the lawe: but the doers of
 the lawe shalbe iustified. For when
 the Gentils which haue not the law,
 do of nature the thinges contained in
 the law: then they hauing not y^e lawe,
 are a lawe vnto themselves, whiche
 shewe the dede of the lawe written in
 their heartes: while their conscience
 beareth witness vnto the, & also their
 thoughtes.

The Epistle

Mat. 25. thoughten, accusing one another or excusing, at the day. When the Lord shall iudge the secrets of men by Iesus Christ, according to my Gospell.

Joh. 8. c. Behold, thou art called a Jewe, and trustest in the lawe, and makest thy boast of God, and knowest his will, and allest the thinges that be excellent, and art inflourished by the lawe and beiseuest that thou thy selfe art a gyde of the blinde, a lighte of them which are in darkness, an inflourmer of them which lacked discretion, a teacher of the vnclearned, which hast the ensample of knowledge, and of the truth by thy lawe. Thou therefore which

Mat. 7. a **D** Thou preacheest, a man shuld not steal: yet thou stealest. Thou sayst: a man shoulde not commit aduoutrie, bearest wedlocke. Thou abhorrest ymagines, and yet robbest God of his honour. Thou that makest thy boast of the lawe, through breaking the lawe dishonourest God. For the name of God is euill spoken of amonge the Gentils, through you. as it is written.

Esay. 52. For circumcision becometh anayeth, if thou keepe the lawe. But if thou be a breaker of the lawe, thy circumcision is turned to vncircumcision. Therefore, if the vncircumcised keepe the righte thinges conteyned in the lawe, shall not his vncircumcision bee counted for circumcision? And shall not vncircumcision which is by nature (if it keepe the lawe) iudge thee, which bring vnder the letter & circumcision, dost transgresse the lawe? He is a Jewe, whiche is a Jewe outward. Whether is it circumcision, which is outward in the flesh.

Joh. 8. c. But he is a Jewe whiche is hidde **Rom. 9 b** within, and the circumcision of the **Col. 2. b.** heart is the true circumcision, whiche consisteth in spirit, & not in letter, whose praise is not of men but of God.

Chapter.

V What prefermente then hath the Jewe? or what augumenteth circumcision? Surely verie muche. Firste, because that vnto them were committ-

ted the woordes of God. What then though some of the did not beleue, what their vnbellefe make? promise of God without effecte? God forbid. Let God be true, and every man a liar, as it is written: that thou mightest be iustified in thy sayings, and overcome when thou art iudged: But if our vnrightheousnes make righteousness of God more excellent: what shall we saye? Is God vnrightheous, which taketh vengeance? I speake after the manner of men: God forbid. For howe then shall God iudge the world? For if the truth of God appeare more excellent through my lye, vnto his prayse, whye am I henceforth iudged as a sinner: and not rather (as men speake euill of vs, and as some affirme that we saye) let vs do euill, that good may come thereof. Whose damnation is iust. What then? Are we better than they? No, in no wise. For we haue already proued, howe that both Jewes and Gentils are all vnder sinne, as it is written: There is none righteous, no not one: there is none that vnderstandeth, there is none that seeketh after God: they are all gone oute of the waye: they are all vnprofitable, there is none that doth good, no not one. Their throte is an open sepulchre, with their tongues they haue disceined: the popson of aspes is vnder their lips. Whose mouth is full of cursing and bitterness. Their feete are swifte to shed bloude. Destruction and wretchednes are in their ways, and the way of peace haue they not known. There is no feare of God before their eyes. We knowe that what thinges soeuer the lawe sayth, it sayth it to them which are vnder the lawe. That all mouthes may be stopped, and that all the world may be subdued to God, because by the dedes of lawe they shal no fleshe be iustified in his sight. For by lawe cometh knowledge of sin. But now is righteousness of God declared without lawe, for as muche as it is showed in testimonie of lawe & of the Prophetes. The righteousness of God, cometh by the sayth of

Jesus Christ, vnto all and vpon all them that beleue (on him.) There is no difference, for all haue sinned, and are destitute of the glory of God: but are iustified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be the obtainer of merci through faith by the meanes of his blood, to declare his righteousness, in that hee forgotte the sinnes that are passed, which God did suffer, to shewe at this time his righteousness, that he might be counted iust, and the iustifier of him which beleueneth on Jesus. Where is then thy reioycing? It is excluded. By what lawe? of works? Naye: but by the lawe of faith. Therefore we holde, that a man is iustified by faith without the dedes of the lawe. Is he the god of the Jewes onely? Is he not also the God of the Gentiles? Yes, euen of the Gentiles also. For it is God onely which iustificieth the circumcision that is of faith, and vncircumcision through faith. Doo we then destroye the lawe through faith? God forbid: But we rather mayntayne the lawe.

The. iij. Chapter.

What shall we saye then, that Abraham our father (as pertayning to the fleche) did fynde? If Abraham were iustified by dedes, the hath he wher- in to reioyce: but not with God. For what sayeth the scripture? Abraham beleued God, and it was counted vnto him for righteousness. To him that worketh, is the rewarde not reckoned of fauour, but of duetie. To him that worketh not, but beleueth on him that iustificieth the vngodly, is his faith counted for righteousness according to the purpose of the grace of God. Euen as Dauid describeth the blessed salnes of that man vnto whom God imputeth righteousness without dedes: Blessed are they, whose vnrigh- teousnes are forgouen, and whose sinnes are couered. Blessed is that man to whom the Lord will not impute sinne. Came this blessednes then

vpon the vncircumcision, or vpon the circumcision also? For we saye, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in the circumci- sion? or when he was in the vncircu- cision? Not in the time of circumci- sion: but when he was yet vncircum- cised. And he receaued the signe of circumcision, as a seale of the righte- ousnes of faith, which he had yet be- ing vncircumcised, that he shoulde be the father of all the that beleue, though they be not circumcised, that righte- ousnes might be imputed to the also: and that he might be father of circum- cision, not vnto the onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham, be- fore the time of circumcision. For the promise that he shoulde be the heyre of the worlde happened not to Aba- ham or to his seede through the lawe: but through the righteousness of faith. For if they which are of the lawe, be heyres, then is faith but vayne and promise of none effect. Because the lawe causeth wrath. For where no lawe is, there is no transgression. Therefore by faith is the inheritance geuen, that it might come of fauour: that the promise might be sure to all the seede. Not to them only which are of the lawe: but to them which are of the faith of Abraham, which is the father of vs all. As it is written: I haue made thee a father of many nations euen before God, whom he beleued, which restored the dead vnto lyfe: and called those thinges which be not, as though they were. Whiche Abraham contrary to hope, beleued in hope, that he shoulde be the father of many nations, according to that whiche was spoken: euen so shall thy seede be (as the starres of heauen, and the sande of the sea.) And he saynted not in the faith, nor yet considered his owne body which was nowe deade, euen when he was almoste an hun- dred yere olde: nether yet that Sara was paste childe bearinge. He sta-
cred.

Gen. 15b

Gen. 17b

Gala. 3. c

Esa. 51 a

Gen. 17a

Gen. 17a

Gen. 15b

The Epistle

hcred not at the promise of God thorough vnbeleefe: but became stronge in faith, and gaue God the praise, being full certified, that he whiche had promised the same was able to make it good. And therefore was it reckened to him for righteousness. • Neuer thelesse it is not witten for him one tye, that it was reckened to him for righteousness, but also for vs, to whom it shalbe counted, (for righteousness) so that we beleue on him that raysed by Iesus our Lorde from the dead: which was deliuered for oure sinnes, and was raysed agayne for our iustification.

The .v. Chapter. ✠

BEcause therefore that we are iustified by fapth, we are at peace with God, thorough our Lorde Iesus Christ: by whom also it chaunced vnto vs to be brought in through fapth, vnto this grace: wherein we stand, • and reioyce in hope of the glorie (of the children) of God. Not that onely: but also we reioyce in tribulations: knowing that tribulation bringeth patience, patience bringeth experience, experience bringeth hope. And hope maketh not ashamed: because the loue of God is shed abroad in our hearts, by the holy ghost which is geuen vnto vs. For when we wer yet weake, according to the time, Christ dyed for vs whiche were vngodly: Yet scarce wil any man dye for a righteous man. peraduenture for a good man durst a man die. ✠ But • God setteth out his loue toward vs, seeing that while we wer yet sinners (accordinge to the time) Christ died for vs. Much more then now (we that are iustified by his blood) shalbe saued from wrath thorough him. For if when we were enemies, we were reconciled to God by the death of his son: much more seeing we are reconciled, we shal be preferred by his life. Not only this, but we also ioye in God by the meanes of our Lorde Iesus Christ, by whom we haue now obtained the attonement. Wherefore, as by one man sinne entred into the world, & death by the

meanes of sinne. Euen so death also went ouer al men, in so muche as we haue sinned. For euen vnto the lawe was sinne in the world, but sinne is not imputed, when there is no lawe: Neuerthelesse, death reigned from Adam to Moses, euen ouer them also that had not sinned with like transgression as did Adam: whiche beareth the similitude of him that was to come. But the gifte is not like as the sinne. For if through the sinne of one, many be dead: much more plentifully vpon manye was the grace of God, and gifte by grace: • which was of one man Iesus Christ. And the gifte is not ouer one sinne: as death came through one sinne of one that sinned. For dampnation came of one sinne vnto condempnation: but the gifte came to iustifie from many sins. For if by the sinne of one, death reigned by the meanes of one: much more they (which receaue abun dance of grace and of the gift of righteousness) shall reigne in life by the meanes of one (as is to say) Iesus Christ. & Likewise then as by the sin of one there sprange by euil on al men to condempnation: eue so by the righteousness of one springeth good vpon all men to the righteousness of life. For as by one mannes disobedience manye became sinners: so by the obedience of one shall many be made righteous. But • as in the meane entred in, that sinne should encrease. Neuerthelesse where aboundance of sin was ther was more plentifulnes of grace. That as synne hadde reigned vnto death, euen so might grace reigne thorough righteousness, vnto eternal life by the helpe of Iesus Christ. ✠

The .vi. Chapter. ✠

Vhat shal we say then? Shall we continue in sin, that there may be aboundance of grace, God forbid. Howe shall we that are deade as touching sinne, line any longer therein? & Knowe ye not? • al we which are baptised into Christ are baptised to die with him: We are buried with him by baptism for to die: & likewise as Christ

Rom. 15

John. 16

Heb. 3. a

Jaco. 1. a

Eph. 2. a

Coll. 2. c.

Joh. 3. c.

Joh. 14.

✠

was rayled by frō deeth by the glozy of
 4. a. & father, euē so. We also shuld walke
 in a newe life. For if we be grafted in
 deeth like vnto him: euē so shall we be
 partakers of the resurrection: know-
 inge this, that our olde man is cruci-
 fied with him also, that the bodye of
 sinne might bitterly be destroyed, that
 henceforth we should not be seruaun-
 tes vnto sinne. For he that is deade
 is iustificed from sinne. Wherefore, if
 we be deade with Christe, we beleue
 that wee shall also liue with him,
 knowing, that Christe being rayled
 1. d. from deeth, dieth no moze. Deathe
 hath no moze power ouer him. For
 1. d. as touching that he died, he died cer-
 ning sin once. And as touching that he
 liueth, he liueth vnto God. Likewise
 consider ye also, that ye are deade as
 touching sinne, but are alīue vnto
 God through Iesus Christ our lord.
 Lette not sinne reygne therēfoze in
 your mortall bodye, that ye shoulde
 therēvnto obeye by the lustes of it.
 Neither geue ye your members as in-
 strumētēs of vnrightheousnes vnto
 sinne: but geue ouer your selues vn-
 to God as they that of dead, are alīue.
 And geue ouer your members as in-
 6. strumētēs of rightheousnes vnto God:
 for sinne shall not haue power ouer
 you. Because yee are not vnder the
 law but vnder grace. What then? shal
 we sin, because we are not vnder the
 law, but vnder grace? God forbid.
 Know ye not, how that. to whom
 soeuer ye commit your selues as ser-
 uantes to obeye, his seruauntes ye
 are to whom ye obey: whether it be of
 sinne vnto deeth, or of obedience vn-
 to rightheousnesse? God bee thanked,
 that though we were the seruauntes
 of sinne, ye haue yet obeyed with hert
 vnto the rule of the doctrine, that ye
 be broughte vnto. Ye are then made
 free from sinne, and are become & ser-
 uantes of rightheousnes. For I speake
 1. d. grof lye, because of the infirmitie of
 your flesh. As ye haue geuen your
 members seruauntes to vncleannes and to
 iniquitie, (from one iniquitie to ano-
 ther) euen so now we geue your mem-
 bers seruauntes vnto rightheousnes

that ye may be sanctified. For when
 ye were the seruauntes of sinne yee
 were vnder deeth of rightheousnesse. What
 fruite hadde ye then in those thinges,
 wherof ye are now ashamed? For the
 ende of those thinges is deathe. But
 now are ye delīuered from sinne, and
 made the seruauntes of god, and haue
 your fruit to be sanctified and the end
 euertlasting lyfe. For the rewarde of
 sinne is deeth, but eternall life is the
 gift of God, through Iesus Christe
 our Lord. The vij. Chapter.

Knowe yee not brethren (I
 sprake to theym that knowe
 the lawe) howe that the lawe
 hath power ouer a manne: as
 longe as it endureth? For the wo-
 man, which is in subiection to a man,
 is bounde by the lawe to the man, as
 long as he liueth. But if the man be
 dead: she is loosed from the lawe of the
 man. So then. if while the man li-
 ueth she couple her selfe with ano-
 ther man, shee shalbe counted a wed-
 locke breaker. But if the man be dead
 she is free from the lawe of the hus-
 band, so that she is no wedlocke bre-
 ker, though she couple her selfe with
 another man. Euen so ye also (my bre-
 thren) are dead concerning the lawe
 by the body of Christ, that ye shoulde
 be coupled to another (I mean to
 him that is risen againe from deeth)
 that we should bring forth fruit vnto
 god. For when we were in the flesh,
 the lustes of sinne which were stirred
 by the lawe, reygned in our mem-
 bers, to bring forth fruite vnto deeth.
 But now are we delīuered frō & lawe,
 and drad vnto it, wherēvnto we were
 in bondage, that we should serue in a
 newe conuersation of the spirite, and
 not in the olde conuersation of the let-
 ter. What shall we saye then? is the
 lawe sinne? God forbid: neuerthelesse,
 I knewe not sinne but by the lawe.
 For I had not knowe what lust had
 meante, excepte the lawe had sayde:
 thou shalt not lust. But sinne toke an
 occasion by the meanes of the com-
 maundement, and wrought in me all
 manner of concupiscence. For verelye
 without the lawe, sinne was deade.

Gen. 2. 2.
 Rom. 5. 2

1 Cor. 7. 2

Mat. 5. 6

Rom. 5. 2
 Gala. 3. 6

Exo. 20. 6
 Deut. 5. 6

The Epistle

I once liued withoute lawe: But when the commaundement came, sin remained, & I was dead. And the very same commaundement, whiche was ordeyned vnto life, was founde to be vnto me an occasion of death. For sin tooke occasion by the meanes of the commaundement, and so deceaued me,

R. and by the same slewe me. Wherefore
1. Tim. 1. the lawe is holy, and the commaun-
Gala. 3. c demēt holy & iust, and good. Was that then which was good, made death vnto me? God forbid. Nay it was sinne that sinne might appeare (by it whiche was good) to worke death in me, that sinne by the commaundemente might be out of measure sinfull. For we knowe, that the lawe is spirituall: but I am carnall. solde vnder sinne, because I allowe not that whiche I do. For what I would, that do I not: but what I hate, that doo I.

D If I do nowe that whiche I would not, I consent vnto the lawe that it is good. So then nowe, it is not I that do it, but sinne that dwelleth in me. For I knowe, that in me (that is to saye in my fleshe) dwelleth noo good thinge. For to will is presente with me: but I finde no meanes to performe that which is good. For the good that I would, do I not: but the euill which I would not, that doo I. If I do that I would not, then is it not I that do it, but sinne that dwelleth in me. I find the by the law, that when I would do good, euill is present with me: For I delite in the lawe of God, after the inwarde man: But I see another lawe in my members, rebelling agaynst the lawe of my minde, and subduinge me vnto the lawe of sinne, which is in my members. O wretched manne that I am: who shall deliuer me from this bodie subdued vnto death? I thanke God throught Iesus Christ our Lord. So then, with the minde I serue the lawe of God, but with the fleshe the lawe of sinne.

The. viij. Chapter.

There is then no dampnation to them which are in Christ Iesu, whiche walke not after the fleshe, but after the spirite. For the lawe of the spirite of life throughte Iesus Christe, hath made me. free from the lawe of sinne, and death. For what the lawe could not do (in as muche as it was weake because of the fleshe) that performed God, and sent his sonne in the similitude of sinful fleshe, and by sin damned sinne in the fleshe, that the righteousness of the lawe, might be fulfilled in vs, which walke not after the fleshe, but after the spirite. For they that are carnall, are carnally minded. But they that are spirituall, are godly minded. To be carnally minded, is death. But to be spirituallie minded, is life and peace. & Because that the fleshely minded is enemy agaynst God, for it is not obedient to the lawe of God, neyther can bee. So then they that are in the fleshe, can not please God. But ye are not in the fleshe, but in the spirite: yf so be that the spirite of God dwell in you. If any man haue not the spirite of Christ, the same is none of his. If Christ be in you, the body is dead because of sinne: but the spirit is life for righteousness sake. Wherefore, if the spirite of him that raised vpp Iesus from death, dwell in you: even he that raised by Christ fro death, shall quicken your mortall bodies, because of his spirite that dwelleth in you. Therefore brethren, we are better, not to the fleshe, to liue after the flesh. For yf ye liue after the fleshe, ye shall dye. But yf ye (throught the spirite) do mortifie the deedes of the body, ye shall liue. For as manie as are ledde by the spirit of God, they are the sonnes of God. For ye haue not receaued the spirite of bondage to feare and moze, but ye haue receaued the spirit of adoption, whereby we crye: Abba Father. The same spirite certifieth oure spirite that we are the sonnes of God. If we be sonnes, then are we also heires, the heires I meane of God.

God, and then helres annexed with
D Christ: yf so be that we suffer with
 him, that we may be also glorified to-
 gether with him. **F** For I suppose
 that the afflictions of this lyfe, are
 not woorthy of the glozy, which shall
 be shewed vpon vs. **F** For the seruient
 desire of the creature abideth loking
 when the sonnes of God shall appere,
 because the creature is subdued to va-
 nity, against the will thereof, but for
 his will which hath subdued the same
 in hope. **F** For the same creature shalbe
 deliuered from the bondage of corrup-
 tion, into the glorioz liberte of the
 sonnes of God. **F** For we knowe, that
 euery creature groweth with vs also,
 and trauaileth in paine euen vnto this
 time. **N**ot only it, but we also which
 haue the firste frutes of the spirite,
 mourne in our selues also, and wayte
 for the adoption (of the children of
 G O D) euen the deliuerance of
 our bodye. **F** For we are saved by
 hope. But hope is sene is no hope.
 For howe can a manne hope for that,
 which he seeth? But and if we hope
 for that we see not, then dos we with
 patience abide for it. Likewise, the
 spirite also helpeth our infirmities.
 For we knowe not what to despyre
 as we ought, but the spirite maketh
 intercession for vs with grownges
 which can not be exprest. And he
 seeth the heartes knoweth what
 is the meaning of the spirite: for he maketh
 intercession for the saintes accordyng
 to the pleasure of God. **W**e knowe
 that all thinges worke for the beste
 vnto them that loue God, which also are
 called of purpose. For these which he
 knoweth before, he also ordeyned before,
 that they shoulde be like fashioned vnto the
 shape of his sonne, that he might be
 the first begotten sonne among many
 brethren. **W**hereouer, whō he appoin-
 ted before, them also he called. And
 whom he hath called, them also he iu-
 stified, them he also glorified. What
 shall we then saye to these thinges?
 yf God be on our side, who can be a-
 gainst vs? which spared not his own
 sonne, but gaue him for vs all: how

can it be that with him he shoulde not
 geue vs all thinges also? Who shall
 lay any thing to the charge of Gods
 chosen? It is god that iustificeth: who
 is he that can condemne? it is Christ
 whiche dyed, yea, rather, which is ri-
 sen againe, which is also on the right
 hand of God, and maketh intercession
 for vs. Who shal separate vs from the
 loue of God? What tribulation, or an-
 guish, or persecution, or either hunger,
 eyther nakednes, eyther perill, eyther
 sword? As it is written. **F** For thy sake
 are we killed al day long, and ar coun-
 ted as sheepe, appoynted to be slayne.
Neuerthelesse, in al these thinges we
 ouercome thowso him that loued vs.
F For I am sure, that neither death, ne-
 ther life, neither Angells, nor rule,
 neither power, neither things present,
 neyther things to come, nether heichte
 neither loweth, neither any other cre-
 ature shalbe able to departe vs from
 the loue of God, whiche is in Christ
 Iesu our Lord. **F**

Joh. 3. b.
 Ela. 53 d

Pla. 44 d

The ix. Chapter.

Say the truth in Christ, and
 Ipe not (my conscience also
 bearing me witness by the holy
 ghost) that I haue great heu-
 nes & continual sorow in my hart. **F** For
 I haue wished my selfe to be cursed
 from Christ, for my brethren (my kin-
 smen as pertaining to the flesh) whi-
 che are the Israelites. **T**o whom per-
 taineth the adoption (of the children)
 and the glozy, and the covenantes, &
 the law that was geuen, and the ser-
 vice of God, and the promises: whose
 also are the fathers, and they of whom
 (as concerning the flesh) Christ came,
 which is God in al thinges to be pray-
 sed for euer. Amen. **I** speke not these
 thinges, as though the word of god had
 taken none effect. **F** For they are not al
 Israelites, which are of Israel: nether
 are they al children straightway, y are
 the seede of Abraham. But in Isaac shall
 thy seede be called: that is to say. thy
 which are the children of the flesh, are
 not the children of God. But they which
 be the children of promise, are counted

Ex. 32. g

Rom. 3. a

Rom. 2 d

Ge. 21. b

Jo. 8. e

Rom. 2. d

The Epistle

the seede. For this is a worde of promise. I come, and Sara shall have a sonne. Not only by this, but also Rebecca was with child by one, even by our father Isaac. For eare the children were bozne, when they had neyther doone good, neyther bad (that the purpose of God by election, might stande) it was said

Ge. 25. c. into her, not by the reason of woorkes, but by the caller. the elder shall serue the yonger. As it is written: Jacob have I loved, but Esau have I hated. What shall we say then? Is there any unrighteousnesse with God? God forbid. For he sayth to Moyses: I will shewe mercy to whom I will. I will shewe mercy: & will have compassion on whom I will. I have compassion on whom I will. I have compassion. So lieth it not then in a mans will or cunning, but in the mercy of God. For

Ex. 33. d. scripture saith unto Pharaon: Even for this same purpose have I spered & bp, to shewe my power on thee, & that my name might be declared throughout all the worlde. So hath he mercy on whom he will, & whom he will he maketh hard hearted. Thou wilt say then unto me: Why the blameeth he us yet? For who hath ben able to resist his will? But O men, what arte thou, whiche disputed with God?

Exo. 9. b. What the worke say to the workman. Why hast thou made me on this fashion? hath not & potter power over the clay, even of the same lump to make one vessel unto honor, & an other unto dishonor? Even so, God willing to shewe his wrath, and to make his power knowne, suffered with long patience the vessels of wrath, ordeined to damnation, & to declare the riches of his glory on the vessels of mercy, whiche he had prepared unto glory: whom also he called, not of the Jewes only,

Es. 46. b
and. 64. c.
Ec. 33. b
Ier. 18. a
but also of the Gentils. As he saith also to Osee: I will cal the my people which were not my people: and her beloved whiche was not beloved (& yet to have obteyned mercy: whiche hath not obteyned mercy.) And it shall come to passe, that in the place wher it was said unto them: Ye are not my people,

there shall they be called the children of the living god. But Esay crieth concerning Israel. though the number of the children of Israel be as the sand of the sea, yet the remnant shall be saved. For he finisheth the worde verily, and maketh it short, in righteousness. For a short word will God make on earth. And as Esay sayd before: except the Lord of Saboth had left us, we had ben made as Sodom, & had bene likened to Gomorra. What shall we say then? We saye that the Gentiles whiche folowed not righteousness have overtaken righteousness: even & righteousness whiche cometh of faith. Contrariwise, Israel whiche folowed the law of righteousness, could not attain to the law of righteousness. Wherefore? even because they sought it not by faith, but as it were by the woorkes of the law. For they have stumbled at the stumbling stone. As it is written: Behold, I put in Sion a stumbling stone, & a rocke that men shall offend at. And who so ever belongeth to him, shall not be confounded.

Osee. 2. b
1. ps. 2. b.
which were not my people: and her beloved whiche was not beloved (& yet to have obteyned mercy: whiche hath not obteyned mercy.) And it shall come to passe, that in the place wher it was said unto them: Ye are not my people,

there shall they be called the children of the living god. But Esay crieth concerning Israel. though the number of the children of Israel be as the sand of the sea, yet the remnant shall be saved. For he finisheth the worde verily, and maketh it short, in righteousness. For a short word will God make on earth. And as Esay sayd before: except the Lord of Saboth had left us, we had ben made as Sodom, & had bene likened to Gomorra. What shall we say then? We saye that the Gentiles whiche folowed not righteousness have overtaken righteousness: even & righteousness whiche cometh of faith. Contrariwise, Israel whiche folowed the law of righteousness, could not attain to the law of righteousness. Wherefore? even because they sought it not by faith, but as it were by the woorkes of the law. For they have stumbled at the stumbling stone. As it is written: Behold, I put in Sion a stumbling stone, & a rocke that men shall offend at. And who so ever belongeth to him, shall not be confounded.

Es. 10. a
Es. 1. a

Es. 12. b
1. Pe. 2. a
3. Ios. a

Es. 12. b
1. Pe. 2. a
3. Ios. a

Es. 12. b
1. Pe. 2. a
3. Ios. a

Es. 12. b
1. Pe. 2. a
3. Ios. a

Es. 12. b
1. Pe. 2. a
3. Ios. a

The .x. Chapter.

Brethren, my heartes desire, and prayer to God for Israel is, that they might be saved. For I beare them remembrance, that they have a fervente mynd to Godwarde, but not according to knowledge. For they being ignorant of Gods righteousness, and going about to stablish their owne righteousness, have not bene obedient unto the righteousness of God. & for this cause is the fulfilling of the law, to iustifie all that beleue. For Moyses I write of the righteousness whiche cometh of the law, how that the law, which doth the thinges of the law, shall live thereby. But the righteousness whiche cometh of faith, speaketh on this wise: Say not thou in thine heart, who shall ascende into heaven? (that is, to fetche Christ downe from above) Or who shall descend into the deepe? (that is, to fetche

by Christ againe from death.) But what saith he? • The word is in thy euen in thy mouth and in thine heart. This same is the word of faith, whiche we preache. For if thou knowest with thy mouth, that Iesus is the Lord, & beleue in thine heart, that God rayled him by from death, thou shalt be safe. • For to beleue with the heart iustificeth: & to knowledg with the mouth, maketh a man safe. For scripture saith: • whosoener beleueth on him, that not be confounded. There is no difference betwene the Jew and the Gentile. For one is Lord of all, which is rich vnto all that call vpon him. For • whosoener doth call on the name of the Lord, shall be safe. Howe then shall they call on him, on whom they haue not beleued: how shall they beleue on him, of whom they haue not heard: how shall they heare, without a preacher? And how shall they preach except they be sent? As it is written: How beuifull are the feete of them which bring tidings of peace, & bring tidings of good things? But they haue not al obeyed to the Gospel. For

1.1.1. **Elay** saith: • Lord, who hath brieden our sayings? So then saith cometh by hering, and hering cometh by the word of god. But I aske: haue they not heard? No doubt: their sounde went out into all lands: & their word into the ends of the world. But I demaunde, whether Israell didde know or not? First Moyses sayth: • I will prouoke you to enuy, by the that are no people: by a foolish nation I will anger you: Elay after that is bold and saith: • I am found of them, that sought me not: I am manifeste vnto them that asked not after me. But against Israell he saith: • I day long haue I stretched forth my handes vnto a people that beleueth not, but speaketh against me.

Chap. xi.

I say the, hath God cast away his people? God forbid. For euē I also am an Israelite, of the seide of Abrahā, of the tribe of Benjamin, god hath not cast away

his people, whiche he knowe before. Wote ye not, what the scripture saith of Helias, howe he maketh intercession to God against Israell, saying: • Lord, they haue killed thy prophets & digged downe thine altars: and I am lesse alone, and they seeke my life. But what sayeth the answer of God vnto him? • I haue reserved vnto my selfe seuen thousand mē, which haue not bowed the knee to the image of Baal. Euen so also at this time is there a remnaunt lesse accordinge to the election of grace. If it be of grace, then is it not nowe of woorkes. For then grace is no moze grace. But if it be of woorkes, the is it now no grace. For then were deseruinge noo moze deseruing. What then? Israell hath not obtayned that whiche he seeketh: but the election hath obtained it. The remnaunt are blinded accordinge as it is written. • God hath geuen them the spirite of iniquities: eyes that they should not se, and eares that they should not heare, euen vnto this day. • And Dauid sayeth: Let their table be made a snare to take them withall, and an occasion to fall, and a rewarde vnto them. Let their eyes be blinded that they see not: & bowe thou downe their backe alway. I saye then: haue they therefore stumbled, that they shoulde utterly fall away together? God forbid: but through their fall is saluation happened vnto the Gentiles, for to prouoke them withall. Wherefore if the fall of the riches of the world, and the minishing of them, the riches of the Gentiles: howe much moze their perfectnesse? I speake to you Gentiles in as much as • I am the Apostle of the Gentils. Rom. 1.1. I will magnific mine office, if by any means I may prouoke the which are my fleshe, & might saue some of them. For if casting away of the be the reconciling of the world: what shall I re- ceuing of the be, but life agayne from death? For if one peece be holy, & whole heape is holy. And if & rote be holy, & banches shall be holy also. Though some of & banches be broken of, and

Elay. 6. c
mat. 13. b
Job. 12. c
Acts. 28.
psal. 69. c

Rom. 1.1
1. Cor. 1.2. a
Etm. 1.

Li. ii, thou

The Epistle

Ier. II. c.

thou bringe a wilde olive tree, wast grafted in among them, and made partaker of the roote and fatnes of the olive tree, boaste not thy selfe agaynst the bryanches. For if thou boast thy selfe, thou bearest not the roote, but the roote thee. Thou wilt saye then: the bryanches are broke off that I might be grafted in. Thou sayest wel, because of unbeliefe they were broken of, and thou standest stedfast in sayth. Be not hye minded, but feare: for seeinge that God spared not the naturall bryanches, take heede, least it come to passe that he spare not thee also. Beholde therefore the kindnes and rigorosnes of God, on them which fell rigorosnes: but towards the kindnesse, if thou continue in his kindnes. Or els thou shalt be hewen off, and they agayne. If they bide not still in unbeliefe, shalbe grafted in again. For God is of power to graff the in again. For if thou wast cut out of a naturall wilde Olive tree, and was grafted contrary to nature in a true Olive tre, howe muche moze shall the naturall bryanches be grafted in their owne Olive tree agayne. I woulde not that this secreete shoulde be hidde from you my brethren, (leaste ye shoulde be wise in your owne conceytes) that partelye kindnes is happened in Israell, untill the fulnes of the Gentils be come in: and so all Israell shalbe saved. As it is written. There shall come out of Sion hee that doeth deliuer, and shall turne away ungodlynesse from Jacob. And this is my couenaunte vnto them, when I shall take away their sins. As concerning the Gospel they are enemyes for your sake: but as touching the election they are loved for the fathers sakes. For verelpe, the giftes and callinge of God are suche, that it can not repente him of them: for looke, as ye in time past had not beleueed God, yet have nowe obtayned mercye through their unbeliefe: euen so nowe have they not beleueed the mercye whiche is happened vnto you: that they also maye obtayne mercye. For God had

2 Cor. 3. d

**Esa. 59. d
Pla. 14. b**

swapped all nations in unbeliefe, that he mighte haue mercye on all. O the depenes of the riches both of the wisdom and knowledge of God: howe vnsearchable are his iudgements, and his wayes pass finding out: For who hath knowen the minde of the Lord? Or who hath bene his counsellor: eyther who hath geuen vnto him sike, and he shalbe recompensed againe. For of him, and through him, and for him are all thinges. To him be glory for euer. Amen.

The xx. Chapter.

I Beseeche you therefore brethren, by the mercifulnesse of God, that ye make your bodie a quick sacrifice holpe and acceptable vnto god: which is your reasonable seruinge of God, and fashion not your selues like vnto this worlde, but bee ye changed in your shape, by the renninge of your minde, that ye maye proue what thing that good, and acceptable, and perfite will of God is. For I saye (through the grace that vnto me is geuen, to euery man amonge you, that no man stande hye in his owne conceyt, moze then it becommeth him to esteeme of him selfe: but so iudge of himself, that he be gentle and sober, accordinge as God hath dealt to euery man the measure of faith. For as we haue many members in one bodie, and all members haue not one office: so we bring manye, are one bodie in Christ, and euery man amonge our selues, one another members. For seeinge that we haue diuers giftes accordinge to the grace that is geuen vnto vs: if any man haue the gifte of prophesie, let him haue it, he be agreeing vnto the sayth. Let him that hath an office, waite on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, geue attendance to his exhortatio. If any man geue, let him do it with singleness. Let him that ruleth, doo it with diligence. If any man haue mercye, let him doo it with cheerefulness. Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which

is good. Be kinde one to an other with brotherly loue. In geuing honour, go one before an other. Be not slouthfull in the busynes whiche ye haue in hand. Be seruent in the spirit. Apply youre selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saintes, be ready to harbour. Bless them which persecute you: blesse (I saie) & curse not. Be mery with them that are mery. Wepe also with them that weepe. Be of like affection one towarde another. Be not hye minded: but make your selues equal to them of the lower sort. Be not wise in your owne opinions. Recompence to no manne euill for euill. Provide afoze hande thinges honest (not onely before God, but also in the sighte of all menne.) If it be possible (as muche as is in you) liue peaceably with all menne. Dearely beloued, auenge not your selues, but rather geue place vnto wrath. For it is written: Vengeance is mine, I will rewarde, sayeth the Lord. Therefore, if thyne enemye hunger, feede hym: if he thyrste, geue him drynke. For in so dooinge thou shalt heape coales of fyre on his heade. Bee not overcome of euil, but overcome euil with goodnesse.

The xliij. Chapter.

Let euerye soule submitte him selfe vnto the authoritie of the higher powers. For there is no power but of God. The powers that be, are ordeyned of God. Who soeuer therefore resisteth power, resisteth the ordinance of God. But they that resist, shall receaue to them selfe damnation. For rulers are not fearefull to them that doo good, but to them that doo euill. Wille thou bee withoute feare of the power? Doo well then: and so shalt thou bee prayd of the same. For he is the minister of God, or thy wealth. But and if thou doo that

whiche is euill, then feare: for he beareth not the swearde for naught: for he is the minister of God, to take vengeance of him that doeth euill. Wherefore ye muste nedes obeye, not onely for feare of vengeance: but also because of conscience. And euen for this cause paye ye tribute. For they are Goddes ministers, seruing for the same purpose. Geue to eue-
ry man therefore his due, tribute to whom tribute belongeth: custome, to whome custome is due: feare to whome feare belongeth: honoure, to whome honoure pertaineth. We nothinge to anye man: but this, that you loue one another. For he that loveth an other, hath fulfilled the lawe. For these commandementes: Thou shalt not committe adoutrie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Thou shalt not luste, and so forth, (if there be any other commaundment) it is all comprehended in this saying. Namely: Loue thy neyghbour as thy selfe. Loue hurteth not his neighbour. Therefore is loue & fulfilling of the lawe. This also, we knowe the reason howe that it is tyme that we shoulde nowe awake out of slepe. For nowe is our saluation neerer then when we beleeued. The night is passed, the day is come nye. Let vs therefore caste away the deedes of darkenesse, and lette vs put on the armour of light. Let vs walke honestly, as it were in the day light: not in eatinge and drynking, neyther in charynge and wantonnes, neyther in stryfe and enuyng: but put ye on the Lord Iesus Christ. And make not prouision for the fleshe to fulfill the lustes of it.

The xliij. Chapter.

Him that is weake in the saythe, receyue: not in dysputyng and troublinge his conscience. One beleeueth that he maye eat all thinge: Another whiche is weake eateth herbes.

The Epistle

Ro. 12.a Let not him that eateth, despise him
Iaco. 5.b that eateth not. And lette not hym
Iudge him that ea-

teth. For God hath receaued him.
What arte thou that iudgest another
mans seruauant whether he stande oz
fall, that pertayneth vnto his owne
maister? yea, he shalbe holden by, that
he maye stande. For God is able to
make him stande. This man putteth
difference betwene day and day. And
ther man counteth all dayes a lyke.
Let euery mannes minde satisfie him
selfe. He that obserueth the daye, doeth
it vnto the Lord. And he that doeth
not obserue the daye, doeth it for the
Lord also. He that eateth, doeth it to
please the Lord, for he geueth God
thankes. And he that eateth not, ea-
teth not to please the Lord withall,
and geueth God thankes. For none
of vs lucth for him selfe, and no man
dyeth for him selfe. For yf we lyue,
we lyue vnto the Lord. And yf we
dye, we dye vnto the Lord. Whether
we lyue therfore, oz dye, we are the
Lords. For Christ therfore dyed,
and rose againe, and reuiued, that he
might be. Lord of deade and quicke.

Acts. 2.f
Phil. 2.b

But why doest thou then iudge thy
brother? Epyther why dost thou des-
pise thy brother? We shalbe al brought
before the iudgement seate of Christ.

Esa. 65.e
Phil. 2.b

For it is wrytten: As truly as I
lyue, sayth the Lord, all knees shall
bowe to me, and all tonges shall geue
praple to God. Soo shall enery one
of vs geue accomptes of him selfe
to God. Lette vs not therfore iudge
one another anye moze. But iudge
this rather, that no man put a stum-
bling blocke, oz an occasion to fall in
his brothers waye. For I knowe,
and am full certified by the Lord Je-
sus, that there is nothing common of
it selfe: but vnto him that iudgeth it
to be common, to him is it common.

mat. 15.b

Acts. 10.b

1. Cl. 4.a

Mar. 7.d

If thy brother be grieved with thy
meate, nowe walkest thou not chari-
table. Destrope not him with thy
meate, for whom Christ dyed. Cause
not your treasure to be euill spoken

Of. For the kingdome of God is not

meate and drinke: and righteousness,
and peace and ioye in the holy ghost.
For he that in these thinges serueth
Christ, pleaseeth God, and is commen-
ded of all menne. Let vs therfore so-
lowe those thinges whiche make for
peace, and thinges wherewith one
maye edifie another. Destrope not
the worke of God for a little meates
sake. All thinges are pure: but it is
euill for that man, whiche eateth with
hurte of conscience. It is good nether
to eate fleshe, neyther to drinke wine,
neyther any thinge, wherby thy bro-
ther stumblith, epyther sayeth, oz is
made weake. Hast thou sayth? hane
it with thy selfe before God. Happy
is he, that condemneth not him selfe,
in the thinge whiche he alloweth. For
he that maketh conscience is damned
yf he eate, because he eateth not of
sayth. For what soeuer is not of
sayth, that same is sinne. R

The .xv. Chapter.

VYe whiche are strong, ought I
to beare the fraglenes of them
whiche are weake, and not to
stand in our owne conceytes. Let eu-
erie man please his neighbour vnto his
wealthe and edefyinge. For Christ
pleased not him selfe: but as it is wryt-
ten. The rebukes of them whiche
rebuked thee, sell on me. Whatso-
euer thinges are wrytten afore time,
they are wrytten for our learninge,
that we throughte patience and com-
forte of the Scriptures, mighte haue
hope. The God of patience and conso-
lation, graunt you, to be lyke minded
one towarde another, after the en-
saumple of Christe Iesus: that ye
all agreeynge together maye with
one mouth praple God, the father of
our Lord Iesus Christe. Where-
fore, receaue ye one another, as Christ
receaued vs to the praple of God. And
this I saye, that Iesus Christe was
a minister of the circumcision for
the truth of God to confyrme the pro-
myces made vnto the fathers, that

Tim. 1.f

Pla. 69.d

Ro. 5.d

Leu. 19.b

Mat. 23.d

1. Cl. 4.a

¶ Gentiles might prayse God for his
 cause, as it is written. • For this
 cause I will prayse thee amonge the
 gentils, and sing vnto thy name. And
 againe he saith: Kiopte ye Gentils
 with his people. And againe, • prayse
 the Lord all ye Gentils, and laude
 him all ye nations together. And a-
 gayne Esay saith: There shall be • the
 roote of Jesse, and he that shall rise to
 reigne ouer the Gentils, in him shall
 the Gentils trust. The god of hope fil
 you with al ioy and peace, in beleuing
 that ye may be riche in hope throughe
 the power of the holy ghost. • I my
 selfe am full certified of you (my bre-
 thren) that ye also are full of good-
 nes, and filled with all knowledge,
 willing to exhort one another. Ne-
 verthelesse (brethren) I haue some-
 what more boldly written vnto you,
 partly, to put you in remembrance, tho-
 rough the grace that is geuen me of
 God, that I should be the minister of
 Iesu Christe, amonge the Gentiles,
 and shold minister the gospel of God,
 that the offering of the gentils might
 be acceptable, and sanctified by the ho-
 ly ghost. I haue therefore, whereof I
 may reioyce, throughe Christe Iesu, in
 those thinges, which pertaine to god.
 For I dare not speake of any of those
 thinges, whiche Christe hath not
 wrought by me, to make the Gentils
 obedient, with woordes and dedes, in
 mightye signes and wonders, by the
 power of the spirite of God: soo that
 from Jerusalem, & the coastes rounde
 about vnto Iliricum, I haue filled
 all countreyes with the Gospel of
 Christ. So haue I enforced my selfe
 to preache the Gospel, not where
 Christ was named, leaste I shoulde
 haue built on an other mans founda-
 tion: but as it is written: • To whom
 he was not spoken of, they shall see:
 and they that heard not, shall vnder-
 stande. For this cause haue I bene
 ofte lette (and am lette as yet) that I
 coulde not come vnto you: but nowe
 seeing that I haue no more to doo in
 these countreyes, and also haue bene
 desirous manye yeares to come vnto

you, whensoever I take my iourney
 into Spayne, I will come to you.
 For I trust to see you in my iourney,
 and to be brought on my way thither-
 warde by you, after that I haue som-
 what enioyed youre acquayntaunce.
 Nowe goe I vnto Jerusalem, and
 minister vnto the saynctes. For it
 hath pleased them of Macedonia, and
 Achaia, to make a certayne distributi-
 on vpon the poore sainctes, which are
 at Jerusalem. It hath pleased them
 verpise, and their debtors are they. •
 For if the Gentiles bee made parta-
 kers of their spirituall thinges, they
 duetie is to minister vnto them in bo-
 dilye thinges. When I haue perfour-
 med this, and haue brought them this
 fruite sealed, I will come backe a-
 gayne by you into Spayn. I am sure
 that when I come vnto you, I shall
 come with aboundaunce of the bles-
 sing of the gospel of Christe. • I be-
 seeche you brethren for our Lord Je-
 sus Christes sake, and for the loue of
 the spirite, that ye helpe me in my
 busynesse with your prayers to God
 for me, that I may be deliuered from
 them, whiche beleue not in Iewespe:
 and that this my seruice, whiche I
 haue to doo at Hierusalem maye bee
 accepted of the sainctes, that I maye
 come vnto you with ioye, by the will
 of God, and maye with you be refre-
 shed. The God • of peace bee with
 you all, Amen. acts. 17. d
and. 24. d
1 cor. 16. a
2. cor. 8. a
and. 9. a

The xvi. Chapter.

I Commende vnto you Phoe-
 bus our sister (whiche is a mini-
 ster of the Congregation of
 Cenchrea) that ye receyue her
 in Christe, as it becommeth saynctes,
 and that ye assist her in what soeuer
 busynesse shee needeth of your ayde.
 For she hath succoured manye, and
 mine owne selfe also. Greete Prisca
 and Aquila, • my helpers in Christe
 Iesu, whiche haue for my lyfe lay-
 ed downe theyr owne neckes. Vnto
 whome not I onelye geue thanks,
 but Acts. 18. a

The Epistle

but also all the Congregations of the Gentiles. Epheſwſe, greete the congregation that is in their house. Salute my well beeloued Epheneſes, whyche is the fyrst fruite of Achaia in Chriſte. Greete Marpe, whyche beſtowed muche labour on vs. Salute Andronicus and Junia my couſyns, and pryſoners with me also: which are well taken among the Apoſtles, and were in Chriſte befoze me. Grete Amplias my beloued in the Lord. Salute Urban our healer in Chriſte, and Stachis my beloued. Salute Appelles approued in Chriſte. Salute them which are of Ariſtobolus houſeholde. Salute Herodion my kinsman. Greete them that be of the houſeholde of Marcifſus, which are in the Lord. Salute Triphena and Triphosa, which labour in the Lord. Salute the beeloued Perſis, which laboured much in the Lord. Salute Rufus choſen in the Lord, and his mother and mine. Greete Alincritus, Philegon, Permon, Patrobas, Mercius, and the bretherne, which are with them. Salute Philogus and Julia, Percus and his ſiſter, and Olimpha, and all the ſaintes which are with them. Salute one another with an holy kiſſe. The Congregations of Chriſte ſalute you.

2cor. 13 c. I beſeech you brethren, marke Col. 2. b them which cauſe diuiſion, and Eph. 5. b geue occaſions of euill contrary to the doctrine, which ye haue learned, and auoyde theym. For they that are ſuche, ſerue not the Lord

Phil. 3. b Jeſus Chriſte, but their owne beſyes, and with ſwete and flatteringe wordes, deceyue the heartes of the innocentes. For youre obedience is gone abroade vnto all menne. I am gladde therefore no doubte, of you.

But yet I woulde haue you wiſe vnto that which is good, and to be innocente as concerning euill.

The God of peace ſhall treade Satan vnder youre feete ſhortly. The grace of oure Lord Jeſus Chriſte be with you. Timothyus, my woorthie

ſelowe, and Lucius, and Iulon, and Soſipater my kinſeman ſalute you. I Tertius ſalute you, which wrote this Epistle in the Lord. Gains mine hoſte, and the hoſte of all the Congregation ſaluteth you. Erastus the treaſurer of the citie ſaluteth you. And Quartus a brother ſaluteth you. The grace of oure Lord Jeſus Chriſt be with you all. Amen. To him that is of power, to ſtabliſhe you accordinge to my Goſpelle, and preachinge of Jeſus Chriſte, in utteringe of the miſterpe which was kept ſecrete, ſince the worlde beganne, but nowe is opened by the ſcriptures of the Prophetes, at the commaundement of the euerlaſting God, to ſtirre vp obedience vnto the faith, publiſhed amonge all nations: To the ſame God, which alone is wiſe be honour and prayſe through Jeſus Chriſt, for euer. Amen.

This Epistle was ſent to the Romaynes from Corin-
thum by Phoebe, the that
was miniſter vnto the
congregation at
Cenchrea.

The firſt epiſtle of Saint
Paule the Apoſtle to the
Corinthians.

The firſt Chapter.



Rule called an
Apoſtle of Je-
ſus Chriſte,
thoꝛough the
will of God,
& brother So-
ſenes. Vnto
the congrega-
tion of God,

which is at Corinthum. To the

sanctified by Christ Iesu called sain-
tes with all that call on the name of
oure Lord Iesus Christe in euery
place, epyther of theirs, or of oures.

Grace be vnto you, and peace from
God oure father, and from the Lord
Iesus Christe. I thanke my God
alwayes on your behalfe, for the grace
of God, which is geuen you by Je-
sus Christ; that in all thinges ye are
made riche by him, in all biteraunce
and in all knowledg, by the whiche
thinges the testimonye of Iesus
Christ was confirmed in you, so that
ye are behinde in no giste, waytinge
for the appearing of oure Lord Je-
sus Christ, which shall also strength
you vnto the ende, that ye maye bee
blamelesse in the daye (of the com-
ming) of our Lord Iesus Christe.

God is saythfull, by whom ye are
called vnto the felowshippe of his
sonne Iesus Christe oure Lord. I
beseeche you brethren, by the name of
oure Lord Iesus Christe, that ye
all speake one thinge, and that there
be no dissention among you: but that
ye maye bee a whole bodye: of one
mynde, and of one meaninge. For it
is shewed vnto me (my brethren) of
you, by them which are of the house
of Cloe, that there is stryfe amonge
you. I speake of the same, that euerye
one of you sayeth: I holde of Paule,

I holde of Appollo: I holde of Ce-
phas: I holde of Christe. As Christe
decided: Was Paule crucified for
you: epyther were ye baptised in the
name of Paule: I thanke God, that
I baptised none of you, but
Chryspos and Gaius, leaste anye
shoulde saye, that I hadde baptised
in mine owne name. I baptised al-
so the house of Stephana. Further-
more knowe I not whether I bapti-
sed any man (of you) or no. For Christ
sent me not to baptise, but to preache
the Gospell, not with wisdom of
wordes, leaste the Crosse of Christe
shoulde haue bene made of none ef-
fect. For the preaching of the Crosse,
is to them that perishe, foolishnesse:
but vnto vs which are saved, it is the

power of God. For it is written
I will destroye the wisdom of
the wyse, and will caste awayne the
vnderstanding of the prudent. Where
is the wise? Where is the Scribe?
Where is the disputer of this worlde?
Hath not God made the wisdom
of this worlde foolishnesse? For after
that the worlde through wisdom
knewe not God, in the wisdom of
God, it pleased God throughte foo-
lishnesse of preachinge, to save them
that beleue. For the Jewes requyre
a sygne, and the Grekes seeke after
wisdom. But we preache Christe
crucified, vnto the Jewes an occasi-
on of fallinge, and vnto the Grekes
foolishnesse, but vnto them that are
called bothe of the Jewes and Gree-
kes, we preache Christe the power
of God, and the wisdom of God.
For the foolishnesse of God, is wiser
then menne: and the weakenesse of
God is stronger then menne. Bre-
thren, ye see youre callinge, howe that
not manye wise menne after the
fleshe, not manye mighty, not manye
of high degre are called: But God
hath chosen the foolish thinges, of the
worlde, to confounde the wise. And
God hath chosen the weake thinges,
of the worlde, to confounde thinges
which are mighty. And byle thinges
of the worlde, and thinges which
are despised, hath god chosen: yea, and
thinges of no reputation, for to bring
to naught thinges of reputation, that
no fleshe shoulde reioyce in his pre-
sence. And of him are ye, in Christ Je-
su, which of God is made vnto vs,
wisdom, and righteousnes, and sanc-
tifying, and redemption. What accor-
ding as it is written: he which reioy-
seth, should reioyce in the Lord.

The .ij. Chapter.

And I brethren (when I
camme to you) camme not in
gloiousnesse of wordes, or
of wisdom, shewing vnto
you the testimonye of God: Neither
shewed I my selfe, that I knew any
thing among you, saue Iesus Christ.

A. b.

such

The first Epistle

ene the same that was crucified. And
 I was among you in weakenes, and
 in feare, and in much tremblinge. And
 my wordes and my preaching was not
 with enticing wordes of mans wise-
 dome: but in shewing of the spirit and
 of power, that your faith shoulde not
 stand in the wisdom of men, but in **p**
 power of God. We speake of wisdom
 among them that are perfecte: not the
 wisdom of this worlde, neyther of
 the rulers of this worlde (which go to
 naught) but we speake the wisdom of
 God, which is secrete, & lieth hid.
 Which god ordeined befoze the worlde,
 vnto our glory: which wisdom none
 of the rulers of this worlde knewe.
 For had they hadde knowledge, they
 would not haue crucified the Lord of
 glory. But (as it is writtē) - The eye
 hath not scene, and the eare hath not
 heard, neither haue entred into the heart
 of man, the thinges which God hath
 prepared for them that loue him. But
 God hath opened the vnto vs by his
 spirit. For the spirit searcheth all
 things, yea the bottom of gods secre-
 tes. For what man knoweth the thin-
 ges of a man, saue the spirit of man
 whiche is within him? Euen so the
 thinges of God knoweth no man,
 but the spirit of God. And we haue
 not receiued the spirit of the worlde:
 but the spirit which cometh of God,
 for to know the things that are geuen
 to vs of God: which thinges also we
 speake (not with wordes that mans
 wisdom reacheth, but with wordes
 which the holy ghost doth teach) ma-
 king spirituall comparisons of spiri-
 tuall thinges. The naturall man per-
 ceaueth not the things that belong
 to the spirit of God. For they are but
 foolishnesse vnto him. Neyther can
 he perceaueth them, because they are spi-
 rituall examined. But he that is
 spirituall, discusseth al thinges: yet he
 him selfe is iudged of no man. For
 who hath knowen the minde of the
 Lord, eyther who shall inourme
 him? But we vnderstande the minde
 of Christ.

The. iij. Chapter,

And I could not speake (vnto
 you brethren) as vnto spi-
 rituall: but as vnto carnall,
 euen as vnto babes in Christe. For
 I gaue you milke to drinke, and not
 meat. For ye then wer not strong ne-
 ther are ye as yet. For ye are yet carnall
 As long verily as ther is among you
 enuying, and strife, and sectes: Ye
 ye not carnall, and walke after the
 maner of men: For while one sayth:
 I holde of Paule, and another: I am
 of Apollo, are ye not carnall? What
 is Paule? What a thinge is Apollo?
 onely ministers are they by whom ye
 beleued, euen as the Lord gaue eu-
 ery man grace. I haue planted, Apo-
 lo watered, but God gaue the increase.
 So then, neyther he that planteth,
 any thinge, neyther he that watereth,
 but God that geueth the increase. He
 that planteth, and he that watereth,
 are one. Euery man yet shall receaue
 his rewarde, accordyng to his labour.
 For wee are Goddes labourers, ye
 are Goddes husbandry, ye are god-
 des buildinge: Accordyng to the
 grace of God geuen vnto me as a wise
 builder haue I layde the foundati-
 on. And another builde thereon.
 But lette every man take heede, howe
 he buildeth vpon. For an other founda-
 tion can no man lay, then it that is
 layde, which is Iesus Christe. If
 any man builde on this foundation,
 golde, siluer, precious stones, tymber,
 haye, or stubble, euery mans worke
 shall appere. For the day shall declare
 which shalbe shewed in fire. And the
 fire shall try euery mans worke what
 it is. If any mans worke that he hath
 builde vpon, bide, he shall receaue a re-
 warde. If any mans worke burne
 he shal suffer losse, but he shalbe safe
 himselfe: neuerthelesse, yet as it were
 thzough fire. Know ye not, that
 ye are the temple of God, and how that
 the spirit of God dwelleth in you?
 If any man despyle the temple of God
 him shall God destroy. For the tem-
 ple of God is holpe, which temple ye
 are. Let no man deceaue himselfe. If
 any man seme wise to himself among
 you

you, lette him become a foole in this world, that he may be wise. For the wisdom of this world is foolishnes with God. For it is writtē: he compasseth the wyse in their craftynesse. And agayne. G O D knoweth the thoughtes of the wise, that they be hayne. Therfore let no man reioyce in men. For all thinges are yours, whether it be Paule, eyther Apollos, either Cephas: whether it be the world, yether life, eyther death: whether they be present thinges, or thinges to come, all are yours, and ye are Christes, and Christ is Gods. **E**

The. iij. Chapter.

LET A man this wise esteeme vs, euen as the ministers of Christe, and stewardes of the secretes of God. Furthermoze it is required of the stewardes, that a man be sounde saythfull. With me it is but a verye small thing that I shoulde be iudged of you, eyther of mannes iudgement. No I iudge not of mine owne selfe. For I knowe nought by my self: yet am I not thereby iustificed. It is the Lorde that iudgeth me. Therfore iudge nothing before the tyme, vntill the Lorde come, which will lighten thinges that are hid in darknes, and open the counsailes of the heartes. And then shall euery man haue prayse of God. **T**hese thinges (brethren) I haue for an ensample, described in mine owne person, and in Apollos, for your sakes, that ye might learn by vs, that no man count of him selfe beyond that, which is aboue writtē: that one swell not agaynst another for any mans cause. For who preferreth thee? What hast thou, that thou haste not receiued? If thou haue receaued it, why reioycest thou, as though thou haddest not receyued it? No we ye are full, now we ye are made riche: ye reigne as kinges without vs, and I would to God, ye diuide reigne, that we mighte reigne with you. For me thinketh, that God hath set forth vs (whiche are the laste of apostles). as it were men appointed to death. For we are a gasping stocke

vnto the world, and to the angels, and to men. We are foolles for Christes sake, but ye are wise thowowe Christ. We are weake, but ye are stronge. Ye are honozable, but we are despised. Euen vnto this time we hunger and thirst, and are naked, and are buffetted with sikkes, and haue no certain dwelling place, and labor, working with our owne handes. We are reuiled, and yet we blesse. We are persecuted, and suffer it. We are euill spoken off, and we praye. We are made as it were the filthynesse of the worlde, the offscouring of all thinges, euen vnto this daye. I write not these thinges, to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousande instructions in Christ, yet haue ye not many fathers. In Christ Iesu haue I begotten you, through the Gospell. Wherfore I desyre you to soloowe me, (as I soloowe Christ.) For this cause haue I sente vnto you Timotheus, whiche is my deare sonne, and faithfull in the Lord, which shall put you in remembrance of my wayes, that I haue in Christ, euen as I teache euery where in all cōgregations. Some swell, as though I would come no moze at you. But I will come to you shortly, yf God will: and will knowe, not the wordes of them which swell, but the power: for the kingdome of God is not in wordes, but in power. What will ye? Shall I come vnto you with a rodde, or els in loue, and in the spirite of softnesse?

The. v. Chapter.

There goeth a common saying, that there is fornication among you, and suche fornication as is not named among the gentiles, that one shoulde haue his fathers wyfe. And ye swell, and haue not rather forswed, that he which had don this dede, might be put from amōg you. For I verily as absent in body, but present in spirite, haue determined already (as though I wer present cōcerning him

Act. 20 g

1. Cor. 2 e

2. Cor. 3 d

Act. 18 c

Heb. 6. a

3

Leu. 18. d

The fyrst Epistle

that hath done this dede, in the name of our Lorde Iesus Christ, when ye are gathered together, and my spirite with you, with the power of the Lorde Iesus Christ. to deliuer him vnto Satan, for the destruction of the fleshe, that the spirite may be saued in the day of the Lorde Iesus. Your re-
 mat. 28.6
 toyfynge is not good: knowe ye not, that a little leuen sowzeth the whole tyme of dowe. Pourge therefore the olde leuen, that ye may be newe dowe, as ye are swete breade. For Christe our pasceouer is offered vppre for vs. Therefore, let vs kepe holy daye, not with olde leuen, neyther with the le-
 2
 uen of malitiousnes and wickednes: but with the swete breade of purenes and trueth. I I wrote vnto you a p-
 2. Co. 3b
 stle, that ye should not company with fornicatours of this world, eyther of the couetous, or extortioners, eyther the ydolaters: for then muste ye nedes haue gone out of the world. But now I bidde write vnto you, that ye company not together, yf any that is called a brother, be a fornicatour, or couetous, or a worshipper of ymages, eyther a rayler, eyther a dyonkarde, or an extortioner: with him that is suche, see that ye eate not. For what haue I to do, to iudge them which are without. Do ye not iudge them that are within? Them that are without, God iudgeth. But awaye the euill from among you.

The .vi. Chapter.

Dirre one of you hauing bu-
 synes with another, goe to lawe vnder the wicked, and not rather vnder the saintes.
 mat. 12. d
 and, 19. d
 • Do ye not knowe, that the saintes shall iudge the world. If the world shalbe iudged by you: are ye not good ynough to iudge smale tryples? knowe ye not howe that wee shall iudge the Angels? howe muche more may we iudge thinges that pertaine to the lyfe? If pee haue iudgements of worldlye matters, take them which are despised in the congregation, and make them iudges. Then I saie to your shame. Is there vnto one

wise mā among you? What not one at all, that canne iudge betwene brother and brother, but one brother goeth to lawe with an other: and that vnder the vnbeleuers? Howe therfore there is bitterye a faulte amonge you, because ye go to lawe one with another. Whye rather suffer ye not wzonger? Whye rather suffer ye not your selues to haue harme? naye, ye your selues do wzong, and robbe, and that the by-
 Gal. 5. d
 Eph. 5. d
 thzen. Do ye not knowe, howe that the vnrighteous shall not inherite the kingdome of God? Be not decei-
 6. d
 1. d
 2. d
 ued. For neyther fornicatours, ney-
 3
 ther worshippers of ymages, neyther aduouters, neyther weakelings, nei-
 ther abusers of them selues with mā-
 kinde, neyther theeuers, neyther coue-
 tous, neyther dyonkardes, neyther cursed speakers, neyther pillers, shall inherite the kingdome of God. And suche were some of you, but ye are washed, but ye are sanctified, but ye are iustified by the name of the Lorde Iesus, and by the spirite of our God. I may do all thinges: but all thinges are not profitable. I may do all thin-
 1. Co. 13. d
 ges, but I will be brought vnder no mans power. Meates are ordeyned for the belly, and the belly for meates: but God shall destroy both it and them. Lette not the body be applied vnto fornication, but vnto the Lorde, and the Lorde vnto the bodye. God hath rayled by the Lorde, and shall
 1. Co. 6. d
 rayle vs by his power. • Eyther knowe ye not, that your bodies are the members of Christ: shall I nowe take the members of Christ, and make them the members of an harlot? God forbid. Do ye not knowe that he whiche completh him selfe with an harlot, is become one body? • For mat. 19. d
 two (saith he) shalbe one fleshe. But he that is ioyned vnto the Lorde is one
 Eph. 5. d
 spirite. Flee fornication. Every synne that a man doth, is without the body. But he that is a fornicatour, synneth against his owne body. Either knowe ye not, howe that your bodies are the temple of the holy ghost, which dwel-
 and
 leth in you, whom ye haue of God,

and howe that ye are not your owne: for ye are dearly bought. Therefore glorifye God in your bodies and in your spirittes, which are goddes.

The. viij. Chapter.

A concerninge the thinges wherof ye wote vnto me: It is good for a manne, not to touche a woman. Nevertheless, to a nyde whozdome let every man haue his wife: and let every woman haue her husbnde. Let the husbnde geue vnto the wife due beneuolence. Like the wife also the wife vnto her husbnde. The wife hath not power of her own body: but the husbnde. And like the wife the husbnde hath not power of his owne body: but the wife. With-
 1. d. hawe not your selues one from an-
 2. d. other, excepte it be with consente for a time, for to geue your selues to fasting and prayer. And afterwarde come together againe, lest Satan tempt you for your inconueniencye. This I say of saupre, and not of commaundment. For I woude that all men were as my selfe am: but every man hath his proper gifte of God, one after this maner, another after that. I saye vnto them that be vnmarrid and widowes: it is good for them, if they abide euen as I do. But and - if they cannot abstayne, let them marrye. For it is better to marrye then to burne. Vnto the married commaunde, not I, but the Lorde: Let not the wife be separated from the husbnde. If she separate her selfe, let her remaine vnmarrid, or be reconciled vnto her husbnde agayne. And let not the husbnde put awaye his wife from him. To the remnant speake I, not the Lorde. If any brother haue a wife that beleueth not, if she be contente to dwell with him, let him not put her awaye. And the woman whiche hath to her husbnde an infidell, and consent to dwell with her, let her not put him awaye. For the unbelieuing husbnde is sanctified by the wife, and the unbelieuing wife is sanctified by the husbnde. Or els were pore children vnclean: but nowe are they holie. But and if the

unbeleuing depart, let him depart. A brother or a sister is not in subiection to suche. But God hath called vs in peace. For howe knowest thou (O woman) whether thou shalt saue thy husbnde or no? Either howe knowest thou (O man) whether thou shalt saue thy wife or no? but euen as God hath distributed to every manne. As the Lorde hath called every man, so let him walke: and so ordeyne I in all congregations. If any man be called being circumsised, let him not adde vncircumcision. If any be called vncircumcised, let him not be circumsised. Circumcision is nothing, & vncircumcision is nothing: but the keepinge of the commandmentes of God. Let euery man abyde in the same calling, wherein he was called. Art thou called a seruaunt? care not for it. Nevertheless if thou maist be free, vse it rather. For he that is called in the Lorde, being a seruaunt, is the Lordes freeman. Like wise he that is called being free, is Chrystes seruaunt. Ye are dearly boughte, be not ye the seruants of men. Brethren, let every man wherein he is called, therein abyde with God. As concerninge virgins, I haue no commaundment of the Lorde, yet geue I counsell, as one that hath obtayned mercede of the Lorde to be saythfull. I suppose therefore that it is good for the present necessity. For it is good for a man so to bee. Arte thou bounde vnto a wife? seeke not to be loosed. Art thou loosed from a wife, seke not a wife. But and if thou marrye a wife, thou hast not sinned. Like wise if a virgin marry, she hath not sinned. Nevertheless, such shall haue trouble in their fleshe: but I sauoure you. This say I by reason: the time is shorte. It remaineth, & they which haue wines, be as though they had none: & they & wepe, be as though they wept not: and they that reioyce, be as though they reioyced not: & they that bye, be as though they possessed not: & they that vse this world, be as though they used it not. For the fashion of this world goeth awaye.

Eph. 4.

1 Tim. 6.

Psal. 90
 2 Pet. 3

The first Epistle

awaye. • I woulde haue you with-
out care. • He that is vnmarried,
careth for the thinges that belonge to
the Lord, how he may please the lord.
But he that hath married a wife, ca-
reth for the thinges that are of the
worlde, how he may please his wife.
There is difference betwene a virgin
and a wife. The single woman ca-
reth for the thinges that are of the
Lord, that she may be holy both in bo-
dy and also in spirit: I gaine, she that
is married, careth for the thinges that
pertain to the worlde, howe she may
please her husbande. This I speake
for your profite, not to tangle you in a
snare: but that ye folowe it which is
honest and comely, and that ye maye
cleaue vnto the Lord without sepa-
ration. If anye man thinke that it is
vncome for his virgin, yf she passe
the time of marriage, and if so neede re-
quire, let him do what he listeth, hee
sinne not: lette them be coupled in
marriage. Nevertheless, he that pur-
poseth surety in his heart, hauing no
need: but hath power ouer his owne
will: and hath so decreed in his heart,
that he will kepe his virgin, doth wel.
So then, he that iopneth his virgin
in marriage, doeth wel. But he y iop-
neth not his virgin in marriage doeth
better. • The wife is bound to the ma-
riage, as long as her husband liueth.
If her husbande dye, she is at libertie
to mary with whom she will, onelye
in the Lord. But she is happier, if she
so abide, after my iudgement. And I
think verely, y I haue y spirit of god.

The viij. Chapter.

A touching things offered
vnto images we are sure that
we haue knowledge. Know-
ledge maketh a man swell, but loue e-
dispyeth. If any man thinke that hee
knoweth anye thing, he knoweth no-
thing yet as he ought to knowe. But
if any man loue god, the same is kno-
we of him. As concerning the eating
of those things y are offered vnto idols,
we are sure y the ymage is nothing in
the worlde, and that ther is none other
god but one. And though there be y are

called Goddes, whether in heauen
other in earth) as there be Godden
many and Lordes many) yet vnto vs
is there but one God which is the fa-
ther, of whom are all thinges, and we
for him and one Lord Iesus Christ,
by whom are all thinges, and we by
him. But every man hath not know-
ledge. • Some hauing conscience be-
cause of the image vntil this houre,
eate as a thinge offered vnto ymages,
and so their conscience beinge weake
is defiled. But meate maketh vs not
acceptable to God. Whether if we eate
are we the better. Whether if we eate
not, are we the worse. But take heed
least by anye meanes this libertie of
yours be an occasion of falling to the
that are weake. For if some man see
thee which haste knowledge, sit and
eate of meate offered vnto images, shal
not the conscience of him which is
weake be boldned to eat those thinges
which are offered to ymages. And so
through thy knowledge shal the
weake brother perishe, for whom
Christ died. When ye sinne to agaynst
the brethren, and wound theyr weak
conscience, ye sinne agaynst Christ.
Wherfore. yf meate hurt my brother,
I will neuer eate fleshe lest I offend
my brother.

The ix. Chapter.

A I not an Apostle? Am I
not free? haue I not sene Je-
sus Christ our Lord? Are ye
not my woorage in the Lord? If I
bee not an Apostle vnto other, yet am
I vnto you. For the seal of mine Ap-
ostleship are ye in the Lord. Mine
answers to them that aske me is
this. Haue we not power to eate and
to drinke? Haue wee not power to
leade about a woman a sister, as well
as other Apostles, and as the brethren
of the Lord, and Cephas? Either on-
lye I and Barnabas haue not power
this to do. Who goeth a warfare anye
time of his owne cost? Who planteth
a vineyarde, and eateth not of the frui-
tes thereof? Who sedeth a flocke,
and eateth not of y milke of the flocke.
• I hope I shall thinke after the man-
ner

Rom. 7

Acts. 5

1 Cor. 10

mer of men. Sayeth not the lawe the same also? For it is writtē in þe lawe of Moses. • Thou shalt not moouell the mouth of the oxe that treadeth out the sheene. Woth god take thought for oxen? Naith he it not altogether for oure sakes? For oure sakes no doubt this is writtē: that he which careth shuld care in hope, and that he which cheereþ in hope, shuld be partaker of his hope. • If we sowe vnto you spiri-
tuali things, is it a great thing if we reape your bodily things? If other be partakers of this power ouer you, wherfore are not we rather? Fewer thelesse, • we haue not bled this power: but suffer all thinges, leasse we shoulde hinder the Gospell of Christ. Do ye not know, how þe they which minister about holie things live of the sacrifice? They which wait of þe temple, are partakers of the temple. Eue
n also did the Lord ordain: • that they which preach the Gospel, shoulde live of the gospel. • But I haue bled none of these things. Fewer thelesse I wote not these things, that it shoulde be so done vnto me. For it were better for me to die, then that any man shoulde take this reioysing from me. For if I preache the gospel, I haue nothing to reioyce of. For necessitie is put vnto me. But so is vnto me, if I preache not the Gospel. If I do it with a good will, I haue a reward. But if I do it against my will, an office is comitted vnto me. What is my reward then? Verely that when I preache the gospel, I make the gospel of Christ free, that I misse not mine authoritie in the gospel. Wher though I be free fro all men, yet thus I made my self seruant vnto all, that I might win the more. Vnto þe Jewes I became as a Jew, to win the Jewes. To them that were vnder the lawe, was I made as though I had ben vnder the lawe, (when I was not vnder the lawe) to win them that were vnder the lawe. To the that were without lawe, became I as though I had ben without lawe, (where I was not without lawe, as pertaining to God, but vnder the

lawe of Christ) to winne them that were without lawe. To the weake became I as weake, to win the weake. In all thinges. I fashioned my selfe to all men, to save at þe least way some. And this I doo for the gospels sake, that I might haue my parte thereof. Perceyue ye not, howe that they which run in a course, runne all, but one receiveth the reward? So runne that ye may obtayne. Every man that prometh masteries, abstaineth from all thinges. And they do it to obteyne • a crowne that shal perish: but we to obtayne an everlastig crowne. I therefore so runne, not as at an uncertayne thing. So fight I, not as one þe beatech the ayre: but I tame my bodye, and bring it into subiection, least by any meanes it come to passe, that whiche I preached to other, I my self shoulde be cast away. •

Chap. x. Chapter. x.

Brethren, I would not that ye shoulde be ignorant, howe that our fathers were all vnder the cloude, all passed through the sea: and were all baptised vnder Moses • in the cloude and • in the sea: and • did all eate of one spiritual meat, and • did all drinke of one maner of spirituall drinke. And they drinke of that spirituall rock that folowed them • which rock was Christe. • But in many of them had God no delite. For • they were overthrown in the wilderness. These are ensamples to vs, that we shoulde not lust after euill thinges, as they lusted. And that ye shoulde not be worshippers of images, as were some of them, according as it is writtē: • The people sate downe to eate and drinke, and rose vp to playe. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one daye. • xlii. thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of • serpentes. Neither murmure ye as some of the murmured, and were destroyed of the destroyer. All these thinges happened vnto them for ensamples, but are writtē

I. cor. 10.

2 Ti. 4. b
1 Pe. 5. b

Exo. 13. b
Exo. 14. e
Exo. 16. c
Exo. 17. b
Nu. 20. a
mat. 26. c

Nu. 14. e

15

Ex. 32. d

Nu. 14. g
ant. 2. 5. b
Nu. 21. b

The first Epistle

to put vs in remembrance whom the
endes of the world are come vppon.
Wherfoze let him that thinketh he sta
deth, take heed lest he fall. Ther hath
none other temptation taken you, but
such as foloweth the nature of man.

1 Cor. 13. f But. God is saythfall, which shall
1 Cor. 13. b not suffer you to bee tempted aboue
1 Cor. 13. d your strength: but shall in the middes
2 Pet. 2. b of the temptation make a way, that ye
may be able to bere it. Wherfoze my

dece be loured, &e from wooshipping
of Images. I speake as vnto them,
which haue discretion, iudge ye what
I saye. Is not the cuppe of blessinge
which we blesse, partaking of & blud

D of Chyist? Is not the breade whiche
we breake, partaking of the bodie of
Chyist? because that we (though we
be many) yet are one breade & one bo-
dy, in as much as we all are partakers
of one breade, and of one cup. Beholde
Israel after the fleshe. Are not they

1 Cor. 8. a which eate of the sacrifice, partakers
of the temple? What say I the. that

E & image is any thing? or that it whi-
che is offered to images, is any thing?
Nay, but this I say: that the thinges
which the Gentils offer, they offer to
deuils, and not to God. I wold not
that ye shoulde haue fellowship with
the deuils. Ye can not drinke of the
cup of the Lord, and of the cup of the
deuils. Ye can not be the partakers of
the Lordes table, & of the table of de-
uils. Ether do we prouoke the Lord?
Are we stronger then he? I may doo

Eccl. 37. d all thinges, but. all thinges are not ex-
pedient. I may do all thinges, but all

1 Cor. 13. b thinges edifye not. Let no mā seeke
that which is his owne: but let every
man seeke that which belongeth to an
other. Whatsoeuer is solde in the fleshe
market, that eate, and of he no questio
for conscience sake. For the earth is

Pla. 24. a the Lordes, and all that therein is. If
any of them which beleue not; bidde
you to a feast, & ye be disposed to goe,
whatsoeuer is set before you, eate, ask-
ing no question for conscience sake:
But and if any manne say vnto you:
This is offered vnto images, eate not
of it for his sake that shewed it, & for

conscience sake. The earth is the Lordes,
and all that therein is. Conscience
I saye, not thine, but of the other. For
why is my libertie iudged of an other
mans conscience? For if I take
my part with thankes, why am I
will spōke of for & thing wherfoze I
geue thankes. Whether therfoze ye
eate or drinke, or what so ever ye doo,
do all to the glayfe of God. & be ye
geue none occasion of euill, neither to
the Jewes, nor yet to the Gentiles,
nither to the congregation of God:
euen as I please all men in all thinges,
not seeking mine owne profite,
but the profite of manye, that they
might be saved.

The. xi. Chapter.

Be ye folowers of me, as I
am the folower of Chyist. I
commend you brethren, that
ye remember me in all thin-
ges, & kepe the ordinaunces, euen as I
deliuered them to you. But I wold
haue you to knowe, that Chyist is the
head of every man. And the man is
the womans head. And God is Chyist
thes head. Every manne prayng or
propheysinge, hauinge any thing on
his heade, shameth his heade. Every
woman that prayeth or propheyseth
bare headed, dishonoureth her heade.
For that is euen as one, as if she were
shauen. If & woman be not conuered, let
her also be shorne. If it be shame for a
woman to be shorn or shaued, let her co-
uer her head. A mā ought not to co-
uer his head, for as much as he is the image
and gloire of God. But the woman
is the gloire of the man, for the man
is not of the woman, but the woman
is of the man. Nether was the mā crea-
ted for the woman, sake: but the wo-
man for the mā sake: for this cause
oughte the woman to haue power on
her head, for the angels sakes. For
thelesse, neither to the man without
the woman, neither the woman with-
out the man in the Lord. For as the
woman is of the man, euen so is the
man, by the woman, but all of God.
Iudge in your selues, whether it be
comely that a woman pray vnto God
bare

here hebbed: Doth not nature it selfe
teach you, that it is a shame for a man,
if he haue long hear, & praise to a wo-
man, yf she haue long heare. For her
hear is geuen her to couer her with-
all. If any man lust to strime, we haue
no suche custome, neither the congre-
gations of God. This I swarne you
of, and commend not, that ye come not
together after a better maner, but af-
ter a worse. For first of all, when ye
come together in the congregation, I
heare that there is discention among
you: & I partly beleue it. For there
must be sectes among you, that they
which are perfect among you, might
be knowen. When ye come together
therefore into one place, the Lordes
supper can not be eaten: For euery
man beginneth afoze to eate his owne
supper. And one is hungrie, & another
is drunken. Haue ye not houses to
eate and to drinke in? Despise ye the
congregation of God, and shame them
that haue not? What shall I saye vn-
to you? shall I prayse you? In this
prayse I you not: & That whiche
I deliuered vnto you, I receaued of
the Lord. For the Lord Iesus the
same night, in which he was betray-
ed, toke bread, and when he had ge-
uen thanks, he brake it, and sayde:
Take ye, and eate, this is my body,
which is broken for you. This do ye
in the remembrance of me. After the
same maner also he toke the cup, whē
supper was don, saying: This cup is
the new testament in my blood. This
do as oft as ye drinke it in remem-
brance of me. For as often as ye shal
eate this bread, and drinke this cup, ye
shall shewe the Lordes death, till he
come. Wherfoze, whosoener shall eate
of this bread, or drinke of the cup of
the Lord withoutely, shalbe guiltye
of the body and bloude of the Lord.
But let a man examine himselfe, & so
let him eate of the bread, and drinke
of the cup. For he that eateth or drin-
keth withoutely, eateth and drinketh
his owne dampnation, because he ma-
keth no difference of the Lordes body.
For this cause many are weake and

sicke among you, and many slepe. For
if we had iudged our selues, we shuld
not haue bene iudged. But when we
are iudged of the Lord, we are chastis-
ned, that we shuld not be dampned of
the world. Wherfoze my brethren whē
ye come together to eate, tary one for
another. If any man hunger let him
eat at home, that ye come not together
vnto condemnation: Other thinges
will I set in order when I come.

Chap. xii. Chapter.

Concerninge spirituall thinges
(brethren) I woulde not
haue you ignoraunte. Ye
knowe that ye were Gentils
& went your wayes vnto dome yma-
ges, euen as ye were led. Wherfoze I
declare vnto you, that no man spea-
king by the spirite of God, despyeth
Iesus. Also no man can say that Je-
sus is the Lord, but by the holy ghost.
There are diuersities of giftes, yet
but one spirite. And there are differen-
ce of administrations, and yet but one
Lord. And there are diuers maners
of operations, and yet but one God,
whiche worketh all in all. The gifte
of the spirit is geuen to euery man, to
edifie withall. For to one is geuen
thorow the spirit, the utteraunce of
wisdom. To another is geuen the
utteraunce of knowledge by the same
spirite. To another is geuen sapie by
the same spirit. To another the giftes
of hearing, by the same spirit. To a-
nother power to do miracles. To a-
nother to prophesy. To another iudg-
ment to discerne spirites. To another
diuers tongues. To another the inter-
pretation of songes: But these all
worketh enen the selfe same spirit, di-
uiding to euery man a seuerall gifte,
euen as he will. For as the body is
one, & hath many members, & all mem-
bers of one body, though they be many,
yet are but one body, enē so is the church.
For by one spirit it are we al baptised to
make one body, whether we be Jewes
or gentils, whether we be bond or fre
and haue all dronke of one spirit. For
the body is not one member, but ma-
ny. If the fote saye: I am not of hand,

The first Epistle

I am not of the body: is he therefore not of the bodye? And yf the care say: I am not the eye, I am not of the body: is he therefore not of the bodye? If all the body were an eye, where were then the eare? If all were hearing, where were the smelling? But now hath god set the members every one severally in the bodye as it hath pleased him. If they were al one member, wher were þ bodye? How ar ther many members, yet but one bodye. And the eie cannot say vnto þ hand, I haue no nede of thee. Again, the head cannot say to the fete: I haue no nede of you. Yea, rather a great deale those members of þ body which seeme to be moze feble, ar necessary. And vpon those members of the body which we thinke least honeste, put we moze honestye on. And our vngodly partes haue moze beauty on. For our honest members nede it not.

But God hath so disposed the body, & hath genen the moze honour to þ part which lacked, lest there should be any strife in the body: but that the members should indifferently care one for another. And if one member suffer, al suffer with him. If one member be had in honour al members be glad also. Ye ar þ body of Christ, & members one of another. And God hath also ordeyned in þ con-

gregation, first Apostles, secondarily prophetes, thirde teachers, then them that do miracles: after that the giftes of healing, helpers, gouerners, diuersitie of tongues. Are all Apostles: Are al Prophetes: Are al teachers: Are al doers of miracles: Haue al the giftes of healing: Do all speake with tongues: Do al interpret: Couet after the best giftes. And yet shew I vnto you a moze excellent way.

The xliii. Chapter.

Though I speake with þ tongues of men & of Angels, and haue no loue, I am euē as sounding brasse, or as a tinkling cymball. And though I could prophesye, & vnder-

Mat. 7. e stand al secretes, & al knowledge: yea, **Luk. 13. e** **Mat. 17. e** if I haue al faith: so þ I could moue mountaines out of their places, & yet haue no loue, I am nothing. And

though I bestow al my goods to fede the poore, & though I geue my bodye euē that I burned, and yet haue no loue, it profiteth me nothing. Loue suffreth long, & is courteous. Loue enuieyth not. Loue doth not frowardly; smelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thingeth no euill, reioyseth not in iniquitie: but reioyseth in the truth, suffereth al thinges, beleeueth al thinges. Though that prophesying faile, either tongues cease, or knowledge vanishe away, yet loue faileth neuer away. For our knowledge is imperfect, & our prophesying is imperfect. But when that whiche is perfecte, is come, then that whiche is imperfecte shall be done awaye. When I was a child, I spake as a child, I vnderstode as a child, I imagined as a child. But as sone as I was a man, I put away childishnes. Nowe we see in a glasse, euē in a darke speking, but then shall we see face to face. Now I know vnperfectly: but then shall I knowe euē as I am knowē. Now abideth faith, hope and loue, euē these thre: but the chiefe of these is loue. &

The xliii. Chapter.

Ifoure for: loue, and courte spirituall giftes: but mooste chiefly that ye may prophesye. For he that speaketh with the tongue speaketh not vnto men, but vnto God. For no man heareth him. Howbeit in the spirit he speaketh misteries. But he that prophesieth speaketh vnto men for their edifying, for their exhortation and for their comfort. He that speaketh with the tongue, profiteth him selfe: he that prophesieth, edifieth the congregation. I would that ye al spake with tongues: but rather that ye prophesied. For greater is he that prophesieyth, then he that speaketh with tongues, excepte he expounde it, that the congregation may haue edifying. Nowe brethren, if I come vnto you speaking with tongues: what shall I prophete you, except

I speake to you, eyther by reuelation
 of by knowledge, or by prophesying,
 or by doctrine: Whoeuer, whē thin-
 ges without life geue soules (whether
 it be a pipe or an harpe, excepte they
 make a distinctiō in the soundes, how
 shall it be knowen what is piped or
 harped? For if the trumpe geue an vn-
 certayn voyce, who shall prepare him
 selfe to the warre? Euen so likewise
 when ye speake with tonges, excepte
 ye speake wordes that haue significa-
 tion, how shall it be vnderstand what
 is spoken? For ye shall but speake in
 the ayre. Many kindes of voyces are
 in the worlde, and none of them are
 without signification. If I knowe
 not what the voice meaneth, I shall be
 vnto him that speaketh, an aleant: and
 he that speaketh, shall be an aleant vnto
 me. Euen so ye (for as much as ye co-
 ner spirituall giftes) seke, that ye may
 excell vnto the edifying of the congrega-
 tion. Wherefore, let him that spea-
 keth with tonge, praye, that he maye
 interprete also. For if I praye with
 tong, my spirit prayeth, but my vnder-
 standinge doeth no good. What is it
 then? I wil pray with the spirit, and
 will pray with the vnderstanding. I
 will singe with the spirit, and will
 singe with the vnderstanding. For
 eis, whē thou blestest with the spirit,
 how shall he occupieth the rowme
 of the vblearned, saye: Vmen, at thy
 geuinge of thanks, scing he vnder-
 standeth not what thou sayest? Thou
 verily geueth thanks well, but the o-
 ther is not edified. I thanke my God
 that I speake with tonges more then
 ye all. Yet had I leuer in the congrega-
 tion to speake five wordes with my
 vnderstanding to the information of
 other, rather then ten thousand wor-
 des with the tonge. Brethren, be not
 ye children in wit. Howbeit, as con-
 cerning maliciousnes, be children: but
 in witte be perfecte. In the lawe it is
 written. With sundry tonges, & with
 sundry lippes wil I speake vnto this
 people, and yet for all that, will they
 not heare me, sayth the Lord. Where-
 fore tongues are for a signe, no to the

that beleue: but to the that beleue not.
 Contrarywise, prophesying serueth
 not for them that beleue not: but for
 them which beleue. If therfore when
 al the congregation is come together,
 and all speake with tonges, ther come
 in they are vblearned, or they which
 beleue not: will they not saye, that ye
 are out of your wittes? But and if al
 prophesye, and there come in one that
 beleueth not, or one vblearned, he is
 rebuked of all men, and is iudged of
 euery man, & so are the secrettes of his
 heart opened, and so falleth he downe
 on his face, and worshipping god, and
 sayth: that God is in you of a trueth.
 How is it then brethren? As oft as ye
 come together, euerye one of you hath
 a songe, hath a doctrine, hath a tonge,
 hath a reuelation, hath an interpreta-
 tion. & let all thinges be done vnto the
 edifying: If any man speake with
 tonge: let it be by two, or at the moste
 by thre, & that by course, and let ano-
 ther interprete it. What if there be no
 interpreter, let him kepe silence in the
 congregation, & let him speke to him-
 selfe and to God. Let the Prophetes
 speake two or thre, and let the other
 iudge. If any reuelatiō be made to a-
 nother that sitteth by, let the first hold
 his peace. For ye may al prophesy one
 by one, that all may learne, and that al
 may haue comfote. And the spirits of
 the Prophetes are in the power of the
 prophetes. For God is not causer of
 stryfe: but of peace, as (I teache) in
 all congregations of the Saintes. 1. Co. 14. 33
 - Let your women kepe silence in the
 congregation. For it is not permitted
 vnto them to speake: but to be vnder
 obedience, as sayth the lawe. If they
 will learne any thinge, let them aske
 their hus bandes at home: for it is a
 shame for women to speake in the
 congregation. Sprunge the woorde
 of God from you? Ether came it vn-
 to you onely? If anye man thinke
 him selfe to be a prophete, eyther spi-
 rituall: let him knowe, what thinges
 I write vnto you. For they are the
 commaundementes of the Lord. But
 and if any man be ignorant let him be
 ignorant.

1 Joh. 4. 8

Ro. 15. 8
 1. Co. 14. 33
 Gene. 3. c
 1 Co. 14. 33

The first Epistle

ignozant. Wherefore brethren comet to prophesie, & forbid not to speake with tonges. Let all things be done honestly and in order (among you.)

Che. x. Chapter.

Brethren, as pertaining to the Gospell which I preached vnto you, which ye haue also accepted, & in the which ye continue, by the which also ye are saved: I do you to wit, after what manner I preached vnto you, if ye kepe it, except ye haue beleued in bayne. For first of all I deliuered vnto you, that whiche I receaued: how that Christ died for our sinnes, agreeing to the scriptures: And that he was buried, and that he arose againe the thirde day according to the scriptures, & that he was seene of Cephas, then of the twelue. After that was he seene of me then fiftie hundred brethren at once, of whiche many remaine vnto this day, and many are fallen a slepe. After that appeared he to James, then to all the Apostles. And last of all he was seene of me, as of one that was bozne out of due time. For I am the least of the Apostles which am not worthy to be called an Apostle, because I persecuted the congregation of God. But by the grace of God, I am that I am. And his grace which is in me, was not in bayne. But I labored more abundantly then they all, yet not I, but the grace of God which is with me, therefore whether it were I or they, so we preach, and so haue ye beleued. If Christ be preached howe that he rose from the dead: howe saye some among you, that ther is no resurrection of the dead: If there be no risinge agayne of the dead, then is Christe not risen agayne. If Christ be not risen agayne, then is our preaching in vaine, & your faith is also in bayne. Ye and we are found falsse witnesses of god, we haue testified of God, howe that he raysted vp Christ: whom he raysted not vp, if it be so that the dead ryle not agayne. For if the dead ryle not agayne, then is Christ not risen agayne. If it be so that Christe rose not agayne, then is

your faith in bayne, and ye are yet in your sins. Therefore they which are fallen a slepe in Christe are perished. If in this life onely we beleue on Christ, the are we of all men most miserable. But now is Christ risen fro the dead, and become the first fruits of them that slepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam al dyed: euen so by Christ, shal al be made aloue, but euery man in his owne order. The firste is Christ, then they that are Christs at his coming. Christ commeth the ende, when he hath deliuered vp his kingdome to God the father, when he hath put down al rule and al auctoritie and power. For he muste reygne till he hath put all his enemies vnder his fete. The last enemye that shalbe destroyed, is death. For he hath put all things vnder his fete. But when he saith, all things are put vnder him, it is manifest that he is excepted, which did put all things vnder him. When all thinges are subdued vnto him, then shal the sonne also him selfe be subiect vnder him, that put all thinges vnder him, that God maye be all in all. Els what do they, whiche are baptised ouer the dead, if the dead ryle not at all? Why are they then baptised ouer them? Yes, & why stand we alwaie then in jeopardy? By oure retynginge whiche I haue in Christ Iesu our Lord, I dye daily. That I haue fought with beasts at Ephesus after many maner of men, what auantageth it me, if the dead rise not agayne? Let vs eate and drinke, for to morowe we shall dye. Bee not ye deceaued, euill wordes corrupte good manners. Awake truly out of slepe, and siene not. For some haue not the knowledg of God: I speake this to youre shame. But some man will saye: how arise the dead: with what bodie shall they come? Thou fool, that whiche thou sowest, is not quickened, excepte it dye. And what sowest thou? Thou sowest not that bodie that shalbe but bare corne, as of wheate, or of some other, but God ge-

Esa. 53 b
mat. 28. b
Ioh. 20. c
Luk. 24 b

Acts. 3. a
9. a. 22. a
and. 26. b
Gala. 2. c

Col. 1.

Pl. 110

mar. 12.

1. Ioh. 1.

Plal. 1.

1. Ioh. 1.

1. Ioh. 1.

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1. Ioh. 1.

1. Ioh. 1.

1. Ioh. 1.

1. Ioh. 1.

geth it a body at his pleasure, to curre
 frade his owne body. & All fleshe is
 not one maner of fleshe: but ther is one
 maner of fleshe of men, another maner
 of fleshe of beastes, another of fyshes,
 and another of byrdes. & here are also
 celestiaall bodies, and there are bodies
 terrestrial. But the glozpy of the cele-
 stiaall is one, and the glozpy of the terre-
 strial is another. & here is one maner
 glozpy of the sonne, and another glozpy
 of the Moone, and another glozpy
 of the starres. For one starre differeth
 from another in glozpy. So is the resur-
 rection of the dead. It is sowen in cor-
 ruption, it riseth againe in incorrup-
 tion. It is sowen in dishonour, it riseth
 againe in honoure. It is sowen in
 weaknes, it riseth again in power. It
 is sowen a naturall body, it ryls a-
 gayne a spirituall body. & ther is a na-
 turall body, & there is a spirituall body:
 as it is also writt: the first man. &
 Adam was made: a liuing soule, and the
 laste Adam was made a quickening
 spirite. Howbett, y is not first which
 is spirituall, but that which is natu-
 rall, & then that which is spirituall. &
 The first man is of the earth, earthy:
 the second man is the Lorde from hea-
 uen (heavenly.) As is the earthy, such
 are they that are earthy. And as is the
 heavenly, suche are they that are hea-
 uenly. And as we haue bozne the
 ymage of the earthy, so shall we beare
 the ymage of the heauely. & his say I
 brethren that fleshe and bloud can not
 inherit the kingdome of god. Neither
 doth corruption inherit incorruption.
 Beholde, I shew you a mistery. We
 shall not all sleepe: but we shall all be
 chaunged, and that in a moment, in the
 twinkling of an eye by the last trump.
 For the trompe shall blowe, and the
 deade shall ryls incorruptible, and we
 shalbe chaunged. For this corruptible
 must put on incorruption: and this
 mortall must putte on immortallitie.
 When this corruption hath put on in-
 corruption, & this mortall hath put on
 immortallitie: then shalbe brought to
 passe the saying y is written: Death
 is swallowed vp in victorie: & Death

where is thy sting? Hel where is thy
 victorie? & the sting of death is sinne:
 and the strength of sinne is the lawe:
 But thankes be vnto God which
 hath geuen vs. victorie, thoroowe our
 Lorde Iesus Christe. & therfore my
 deare brethren, be ye stedfaste and vn-
 moueable, & waite riche in the worke
 of the Lorde, for as much as ye knowe,
 howe that youre labour is not in
 vayne in the Lorde.

The .xvi. Chapter.

Concerning the gathering for
 the santes, as I haue ordeyned
 in the congregations of Galacia
 euen so do ye. & upon some Saboth day
 let euery one of you put aside at home
 and laye by whatsoener is meete, that
 there be no gatherings when I come.
 When I come, whosoener ye shall a-
 loue by your letters, the will I send,
 to bring your liberalitie vnto Ierusa-
 lem. And yf it be mete that I go also,
 they shall go with me. I will come
 vnto you when I go ouer to Macedo-
 nia. For I will go throughout. Ma-
 cedonia. With you peradventure I
 will abyde a while: or elles tarye all
 winter, that ye may bringe me on my
 way, whither soeuer I go. I wil not
 se you now in my passage: but I trust
 to abyde a while with you, yf god shal
 suffer me. I wil tarye at Ephesus, vn-
 till the spytich daye. For a great doze
 and a fruitfull is opened vnto me. and
 there are manye aduersaries. If
 motheus come, see that he be without
 feare with you. For he worketh the
 worke of the Lorde, as I doo: let no
 man therfore despise him, but conuey
 him sooth in peace, that he may come
 vnto me. For I loke for him with the
 brethren. & I speake of brother
 pollo I certifie you that I greatly
 despyed him, to come vnto you with
 the brethren, but his minde was not
 at all to come at this time. Howbett
 he will come, when he shal haue con-
 uenient time. Wathe ye, stande faste
 in the saythe, quite you lyke men, be
 stronge. Let all your busynes be done
 with loue. Brethren, ye knowe the
 house

1. Co. 5. 8

Acte. 17. 10

Ro. 15. 16

2. Co. 8. 10

and. 9. 2

Act. 19. 10

1. Co. 16

1. Co. 15. 6

acts. 19. 10

Acts. 18. 6

1. Co. 16

and. 3. 2

The second Epistle.

house of • Stephana (and of Fortunatus and Achaicus) howe that they are the first frutes of Achaia, and that they haue appoynted them selues to minister vnto the Saintes. I beseeche you that ye be obedient vnto such, and to al that helpe and labour. I am glad of the commynge of Stephana and Fortunatus and Achaicus: for that whiche was lacking vnto me on your parte they haue supplied. For they haue comforted my spirite and yours. Like therfore that ye know them that are suche. The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doth the congregation that is in their house, (with whom also I am lodged.) All the brethren grete you: • Grete ye one another with an holy kisse. The salutation of me Paule with mine owne hande. If any man loue not the Lord Iesus Christ, the same be Anathema Maranatha. The grace of the Lord Iesus Christe be with you: My loue be with you all in Christ Iesu. Amen.

The first Epistle to the Corinthians, was sent from Hippo, by Stephana and Fortunatus, and Achaicus, & Timotheus.

The seconde Epistle of Saint Paule the Apostle to the Corinthians.

The first Chapter.



Paule an Apostle of Iesu Christe by the will of GOD, and brother Timotheus vnto al the congregation of God, whiche is at Corinthum

With all the Saintes whiche are in

Rom. 1 a all Achaia. • Grace be with you, and

peace from God our father, and from the Lord Iesus Christ. • Blessed be God the father of our Lord Iesus Christ, whiche is the father of mercy, and the God of all comfort, whiche comforteth vs in all our tribulation, in so muche that we are able to comforte them whiche are in any manner of trouble, with the same comfort, wherewith we our selues are comforted of God. For as the afflictions of Christ are plenteous in vs, euen so is our consolation plenteous by Christ. Whether we be troubled for your consolation and healthe, (or whether we be comforted, it is your comforte and saluation) whiche saluation shewed her power in that ye suffer the same afflictions, whiche we also suffer: or whether we be comforted for your consolation and saluation, our hope also is steadfast for you: in as muche as we knowe, howe that as ye are partakers of the afflictions, so shal ye be partakers also of the consolation. Brethren, I would not haue you ignorant of our trouble, which happened vnto vs in Asia. For we were greued out of measure passing strength, so greatly that we despaired euen of life. Also we receaued an answer of death in our selues, that we shoulde not put our truste in our selues: but in God whiche rayseth the dead to life agayne, and whiche deliuered vs from so greate a death, and death deliuer. On whom we truste, that yet hereafter he will deliuer, by the helpe of your prayer for vs, that by the meanes of many prayers, thanks may be geuen of many • on our behalfe, for the gyfte geuen vnto vs. For our reioysing is this, euen the testimony of our conscience, that in singleness (of heart) and godly purenes, and not in fleshly wisdom, but by the grace of GOD, we haue hadde our conuersation in the world, and most of all to yourwardes. We wyte none other thinges vnto you, then that ye read and also knowe. Yea, and I truste ye shall fynde vs vnto the ende, euen as ye haue founde

be partly: for we are your reioysing, **2. euen** as ye are ours in the day of the **1. 16 a** Lord Iesus. And in this confidence was I minded first to haue come vnto you, that I might haue had one pleasure more with you, and to passe by you into Macedonia, and to haue come agayne oute of Macedonia vnto you, and to be led forth of you toward Jewry. **1. 16 b** While I thus was minded: did I vse lightnes? Or thinke I carnallye those thinges whiche I thinke: that with me shoulde be. yea, yea, and naye, naye. **1. 16 c** God is saythfull: for oure preachinge to you, was not yea and naye. For Gods sonne Iesus Christe whiche was preached among you by vs (euen by me and Siluanus and Timotheus) was not yea & naye but by him it was yea. For al the promyses of God, by him are yea: and are in him Amen, vnto the laude of God through vs. For it is God, which stablisheth vs with you in Christe, and standeth by vs, & hath annointed vs, which hath also sealed vs, and hath geuen the earnest of the spirite in oure heartes. **1. 16 d** I cal God for a record vnto my soule that for to fauoure you with all I came not any more vnto Corinthum. **1. 16 e** Not that we be lordes ouer your sayth: but ar helpers of your ioy. For by sayth ye stande.

¶ The .ij. Chapter.

But I determined this in my selfe, that I woulde not come agayne to you in heavynesse. For if I make you sorre, who is it that shoulde make me glad, but the same which is made sorre by me? And I wrytte this same vnto you, lest if I came vnto you, I should take heuines (vpon heuines) of them of whom I oughte to reioyce. This confidence haue I toward you all, that my ioye is the ioye of you all. For out of great affliction & angnish of heart I wrote vnto you with manye teares: not that ye shoulde be made sorre, but that ye might perceue the loue, which I haue moste specially vnto you, If any man hath caused sorowe, the same hath not

made me sorre, but partly, lest I should greeue you all. It is sufficient vnto the same man, that he was rebuked of many. So that nowe contrarywise, ye ought rather to forgeue him, and consozte him: least that same personne shoulde be swallowed by with ouer muche heavynes. **1. 17 a** Wherefore, I exhorte you, that loue may haue strength ouer him. For this cause verily did I wryte that ye should be obedient in all thinges. To whom ye forgeue any thinge I forgeue also. For if I forgane anye thing, to whom I forgane it, for your sakes forgane I it, in the syghte of Christ, lest Satan shoulde preuent vs. For his thoughts are not vnknown vnto vs. **1. 17 b** When I was come to Troas for Christes Gospels sake, (and a great dooze was opened vnto me of the Lord) I had no rest in my spirite because I found not Titus my brother, but tooke my leane of the ym, and wente awaye into Macedonia. Thanks be vnto god, which alwayes geueth vs the victoype in Christe, and openeth the sauour of his knowledge by vs in euery place. For we are vnto God the sweete sauour of Christe, among them that are saved, & amonge them which perishe. **1. 17 c** To the one part are we the sauour of death vnto death. And vnto the other are we the sauour of life vnto life. And who is mete vnto these thinges. For we are not as the moste parte are, whiche chop and chaunge with the worde of God: but euen out of purenes, and by the power of God, in the syght of God, so speaks we in Christe. **1. 17 d**

¶ The .iiij. Chapter.

Ve begin to praple our selues agayne. **1. 18 a** Neede we as some other, of Epistles of recommendation vnto you, or letters of recommendation from you? Ye are our Epistle wrytten in our herts, which is vnderstand and red of al mē, forasmuch as ye declare that ye are the epistle of Christ, ministered by vs, and wrytten, not in inke, but with spirit **1. 18 b**

The second Epistle

Exod. 24 of the liuinge God • not in tables of
Deu. 5. b stone, but in fleshy tables of ϕ heart.
Iere. 31. Such trust haue we through Christe
 to Godwarde, not that we are suffici-
 ent of our selues to think any thing
 as of our selues: but if we be able vn-
Philip. 2 to any thinge, • the same commeth of
1. cor. 4. b GOD, which hath made vs able to
 • minister the newe testament, not of
 the letter, but of the spirit. For the let-
 ter killeth, but the spirit geueth life.
 If the ministration of death through
 the letters figured in stones, was glo-
 rious, so that the children of Israel
 coulde not beholde the face of Moses,
 for the glorie of his countenaunce
 (whiche glorie is done awaye) whye
 shal not the ministration of the spirit
 be muche more glorious? For yf the
 ministring of condemnation be glori-
 ous: much more doth the ministration
 of righteousness exceede in glorie. For
 no doubt that which was there
 glorified, is not once glorified in res-
 pecte of this exceeding glorie. For yf
 that which is desctroyed was glori-
 ous, muche more that which remaineth,
 is glorious. Seeing the that we
 haue such trust, we vse great bolde-
Exo. 24 d nes and do not as Moses, which put
 a vayle ouer his face, that the children
 of Israel should not see for what pur-
 pose that serued which is put awaye.
mat. 13. b • But their mindes were blinded.
Mar. 4. b For vntill this daye remaineth the
Luke. 8. b same couering vntaken awaye in the
Acte. 28 f lecture of the olde testament, which
Ioh. 12 f vayne shall be put awaye in Christe.
Rom. 11 But euen vnto this day when Mo-
 ses is red, • the vayne hangeth before
 their heartes. Neuerthelesse • when
 they tourne to the Lord, the vayne
Exo. 34. shalbe taken awaye. • The Lord noo
Rom. 11 doubt is a spirit. And wher the spirit
 of the Lord is, there is libertie. But
 we all behold in a mirrour the glorie
 of the Lord, with his face open, and ar-
 chaunged vnto ϕ same multitude fro
 glory to glory, euen as of the spirit of
 the Lord. The. liij. Chapter.

Therefore, seeing that we haue
 such an office, euen as GOD
 hath had mercy on vs, wee goo

not out of kynde: but haue cast from
 vs the clothes of vnholynespe, & walke
 not in craftines, neither handle we the
 worde of God disceitfully, but open
 the trueth and repoze our selues to
 euery mannes conscience in the sight
 of God. For our Gospell be yet hid,
 it is hid among them that are lost, in
 whom • the God of this world • hath
 blinded the myndes of them which
 beleue not, least the light of the Gos-
 pell of the glorie of Christ (which
 is the ymage of God) shoulde shyne
 vnto them. For we preach not our
 selues, but Christe Iesus to be the
 Lord, and our selues poure seruan-
 tes, for Iesus sake. For it is God, ϕ
 • commanded the light to shyne out
 of darkenes, which hath • shined in
 our hartes, for to geue the lighte of the
 knowledg of the glory of God, in the
 face of Iesus Christ. But we haue
 this treasure in • earthen vessels, that
 the excellency of the power might be
 Gods, and not oures. We are troubled
 on euery side, yet are we not without
 shife. We ar in pouerty but not bitterly
 without somewhat. We suffer perse-
 cution: but are not forsaken therein.
 We are cast downe: neuerthelesse we
 perish not. We alwayes • beare aboute
 in the bodye, the dying of the Lord
 Iesus, that the lyfe of Iesus mighte
 also appeare in oure bodye. For
 we which lyue, are alwayes deli-
 uered vnto death for Iesus sake,
 that the lyfe also of Iesus might ap-
 pere in oure mortall fleshe.
 So then, death woorketh in vs, but
 lyfe in you. For But seeing that we
 haue the same spirit of sapth (accor-
 ding as it is written: I beleued, and
 therfore haue I spoken.) we also be-
 leue, and therfore speake. For we
 knowe that he which raysed vp the
 Lord Iesus, shall rayse vp vs also by
 the meanes of Iesus, and shall set vs
 with you. For all thinges doo I for
 your sakes • that the plenteous grace
 by thankesgiving of many, maye re-
 bounde to the prayse of God. Where-
 fore we are wretched. But though oure
 outward man perishe, yet the inward

Iohn. 12
Eloy. 6. c
Mat. 13.
mar. 4. b.
Luke. 8. b
Iohn. 12.
Acte. 13.
1. Pet. 1.

1. cor. 5. d

Gala. 6. d

Rom. 8.

Pla. 116

1. Cor. 13

Job man is renewed daye by daye. • For our tribulation whiche is momentary and light, prepared an exceeding and eternall weight of glory vnto vs, while we looke not on the thinges which are scene, but on the thinges which are not scene. For the thinges which are scene, are temporall: but thinges which are not scene are eternal.

The .v. Chapter.

For we knowe that if our earthly mansion of this dwelling were destroyed, we haue a buildinge of God, an habitation not made with handes, but eternall in heauen. For therefore saye we desiringe to bee clothed with oure mansions which is from heauen: soe yet, yf that we be founde clothed, and not naked. For we that are in this tabernacle, sigh and are grieved because we wold not be vnclothed, but wold be clothed bypon, that mortalitie might be swallowed by of life. He that hath ordeyned vs for this thinge, is God: which very same hath geuen vnto vs the earnest of the spirite.

Therefore we are alwaye of good chere, and knowe that as longe as we are at home in the body, we are absent from God. For we walke in saythe, not after outward appareance. Nevertheless we are of good comfort, and had leuer to be absent from the bodye, and to be present with God. Wherefore, whether we be at home or from home, we endenoure oure selues, to please him. • For we must al appeare before the iudgement seate of Christ, that euery man may receaue the workes of his bodye accordinge to that he hath done, whether it be good or bad. Shewing then that we knowe, howe the Lord is to be feared, we saue saye with men. For we are knowne well ynough vnto God. I trust also that we are knowne in your consciences. For we praye not our selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye may haue somewhat against them, which reioyce in the face, and not in the heart. For if we be to seruent, to God as we to seruent

Or if we kepe measure, for your cause kepe we measure. For the loue of Christ constraineth vs, because we thus iudge that if one die for all, then were all dead, and he died for all, that they which liue should not henceforth liue vnto them selues, but vnto him which died for them, and rose againe. Wherefore, hence forth knowe we no man after flesh. In so much though we haue knowe Christ after flesh, nowe yet henceforth knowe we him so no more. Therefore, yf anye man be in Christ, he is a new creature. Olde thinges are passed away, beholde all thinges are become newe. Neuertheless, all thinges are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath geuen vs the office to preache the attonement. For God was in Christ, and made agreement betwene the world & himselfe, and imputed not their synnes vnto thym, and hath committed to vs the preaching of the attonement. Nowe the are we messengers in the rowme of Christ, enen as though God did beseeche you through vs: So praye we you in Christs steede, that ye be reconciled vnto God: for he made him to be sinne for vs, which knewe no sin, that we by his meanes should be that righteousnes, whiche before God is allowed.

The .vi. Chapter.

We also as helpers exhorthe you, that ye receaue not the grace of God in vayne. For he sayth: • I haue heard thee in a tyme accepted: and in the daye of saluation haue I succoured thee. Beholde nowe is that accepted tyme: beholde, nowe is that daye of saluation. Let vs geue no occasion of euill, that in our office be found no fault: but in all thinges let vs behaue oure selues as the ministers of God. In muche patience, in afflictions, in necessities, in anguishes, in stryppes, in prisonments, in stryppes, in labours, in watchinges, in fastinges, in purenes, in knowledge, in longe sufferinge, in kyndenes, in the holy ghosse, in loue

1. Cell. 5
Esay. 44
1 po. 2 a
Rom. 3. 2
Coll. 1. c
Coll. 2. 6

Esay. 53
Rom. 8. 8

Esay. 49

1. cor. 4. 8

The second Epistle

Unsayned, in the word of truth, in the power of God, by the armour of righteousness of the right hand and on the left, by honour and dishonour: by evil report and good report: as disceiters, and yet true: as unknown, and yet known: as dying, and behold, we live: as chastened, and not killed: as sorrowing, and yet alwaye merie: as poore, and yet make many rich: as having nothing, and yet possessing all things.

C O ye Corinthians, our mouth is open unto you. Oure hearte is made large: ye are in no strait in vs, but you are in a strait in youre owne bowelles: I promise vnto you like reward as vnto children.

Deu. 7. a your seruants at large, and we beate not ye the poke with the unbelaers. For what fellowship hath righteousness with unrighteousnesse? Or what company hath light with darkenesse?

Mat. 8. d Or what concord hath Christ with Belial? Either what parte hath he that beleeueth with an infidel? Or how agreeth the temple of God with images? For ye are the temple of the liuinge God (as sayde God).

1. cor. 3. b I will dwell among them, and walke **and. 6. d** amonge them, and will be their God: **Exod. 19** and they shalbe my people. Wherefore **Leuit. 29** come out from among them, & separate your selues from them (sayeth the **Eze. 27g** Lord) and touch none vnclean thing so will I receaue you, and wilbe a father vnto you, and ye shalbe my sons and daughters, sayeth the Lord almighty.

The vij. Chapter.

S Eeing that we haue such promises (dearely beloued) let vs cleanse our selues from all filthynesse of the flesh and spirite, and growe vp to full holynes with the feare of God. Vnderstand vs, we haue hurt no man: we haue corrupted no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you before, that ye are in our heartes to dye and liue with you: I am verie holde ouer you: I reioyce greatlye in you. I am filled with comforte, and an exceeding ioyous in all our tribu-

lation. For when we were come into Macedonia, our flesh had no rest: but we were troubled on every syde. Outwarde was fightinge, inward was feare. Peruerbelles. God that comforteth the abiect, comforteth vs by the comming of Titus. And not by his comming onely, but also by the consolation whiche wee receaued of you: when he told vs your desire, your weeping, youre seruent minde for me: so I reioyced the more. For though I made you sorie with a letter, I repente not, though I did repent. For I perceue that the same epistle made you sorie, though it were but for a season. But I nowe reioyce, not that ye were sorie, but that ye so sorowed, that ye repented. For ye sorowed godly, so that in nothing ye were hurte by vs. For godly sorow causeth repentance vnto saluation, not to be repented of, contrary wise. Wooldy sorow causeth death. For beholde, what diligence this godly sorow that ye tooke hath wrought in you gladnes: yea, it caused you to cleare your selues. It caused indignation, it caused feare, it caused desire, it caused punishmente. For in all thinges ye haue shewed your selues, that ye were clere in that matter. Wherefore, though I wrote vnto you, I did it not for his cause: I had doone the hurte, neyther for his cause that was hurte, but that youre good mynde for vs might appere amonge you in the sight of God. Therefore, we are comforted, because ye are comforted: yea and exceeding the more ioyed we, for the ioye that Titus had because his spirite was refreshed of you all. I am therefore not nowe ashamed, though I boasted my selfe to him of you, for as all thinges, whiche we speake vnto you are true, even so our boasting that I made vnto Titus is founde true. And his inward affection is more abundant toward you, when he remembereth the obedience of you all: how with feare and trembling ye receaued him. I reioyce that I may be in you hold ouer all thinges.

The. viij. Chapter.

I Certifie you brethren, of the grace of God, which was given in the congregations of Macedonia, howe that the aboundaunce of their reioysing is, that they are tryed with much tribulation. And though they were exceeding poore, yet haue they given exceeding richely, and that in singlenesse. For to their powers, I beare them recorde, yea, and beyonde their power, they were willinge of their owne accord, and prayed vs with great instance, that we woulde receaue their benefite, and suffer them to bee partakers with other. in ministrye to the saintes. And this they didde, not as we looked for, but gave their owne selues fyrste to the Lord, and after vnto vs by the will of God, so that we coulde not but desyre Titus to accomplishe the same beneuolence amonge you also, euen as he had begonne. Nowe therefore, as ye are riche in all parties, in faith, in word, in knowledge, in all feruentnes, and in loue, which ye haue to vs: euen so, see that ye be plenteous in this beneuolence also. This sape I, not commaunding: but because of feruentnes. I do also we the vnfaynednes of your loue toward other men. For ye know the liberalitie of our Lord Iesus Christe, that though he was ryche, yet for your sakes he became poore, that ye through his pouertie, mighte be made ryche. And I geue counsel hereto. For this is expedient for you which beganne, not to doo onely, but also to will a yere ago. Nowe therefore, performe the thinge which ye beganne to do: that as there was in you a redynes to will, euen so, ye may performe the dede. of that which ye haue. For yf there be fyrst a willing mind, it is accepted accordyng to that a man hath, and not accordyng to that he hath not. It is not my minde that other be set at ease, and ye brought into commaunce: but yf there be egallnes now at this time, & that your aboundaunce may sucke their lacke, and that their aboundaunce may supply your lacke:

that there maye be equalitie agreeyng to that which is written: • He that had muche, had not the moze aboundaunce: and he that had a litle, had neuerthelesse. Thanks be vnto God, which put the same good mind for you in the heart of Titus, which accepted the request: yea, rather he was so well willing, that of his owne accord, he came vnto you. We haue sente with hym the brother, whose laude is in the Gospell thowoweout all the congregations: and not that onely, but is also chosen of the congregations to be a felowe with vs in our iourney, concerning this beneuolence that is ministered by vs vnto the prayse of the same Lord, and to sterre type your prompt minde. For this we excheue, that anye man shoulde rebuke vs in this plenteous distribution, • that is ministered by vs (to the glorie of the Lord) and make prouision for honest thinges, not onely in the sighte of the Lord: but also in the sighte of men. We haue sent with them a brother of ours, whom we haue ofte times proued diligente in manye thinges, but nowe much moze diligent. The great confidence which I haue in you, hath caused me this to doo, partly for Titus sake, which is my felowe and helper as concerning you: partly because of other which are our brethren, and the messengers of the congregations, and the glorie of Christe. Wherefore shewe ye vnto them the proue of your loue, and of our boasting of you in the sight of the congregations.

The. ix. Chapter.

O the ministring. to the saintes, it is but superfluous for me to write vnto you: for I knowe the readynesse of your mynde, wherof I boaste my selfe vnto them of Macedonia, and that Achaia was prepared a yere ago: and your example hath prouoked many. Men theles, yet haue I sent these brethren, lest our boasting which I make of you shuld be in vayne in this behalfe, yf ye

The second Epistle

(as I haue sayde) maye prepare your selues, leas̄ yf peraduenture they of Macedonia come with me, & find you vnprepared, we (I will not saye ye) shoulde be ashamed in this matter of boasting. Wherefore, I thought it necessary to exhort the brethren, to come befoze hād vnto you, & to prepare your good blessing promised afore, that it might be ready, so that it be a blessing and not a defrauding. ¶ This yet I say: he which soweth litle, shall reape litle, and he that soweth (in geuing) largely & frely, shall reape plenteously: And let euery man do, according as he hath purposed in his heart, not grudgingly, or of necessitie. ¶ For God loveth a cherefull geuer. God is able to make you riche in all grace, that ye in all thinges hauing sufficient vnto the vtmost, maye be riche vnto all maner of good workes, as it is written: He hath sparfed abode, and hath geuen to the poore, his righteousness remayneth for euer. He that ministrerth sede vnto the sower, minister breade also for foode, and multiply your sede, and increase the frutes of your righteousness, & that on all partes, ye maye be made riche into all singleness, which causeth through vs, that thanks are geuen vnto god. For the office of this ministration, not onely supplieth the neede of the sayntes: but also is aboute here in, that for this laudable ministringe, thanks might be geuen to God of many: which prayse God for the obedience of your consenting to the Gospel of Christ, and for your singleness in distributing to them, and to al men, and in their prayers for you, which longe after you, for the aboute daunt grace of God in you. Thanks be vnto God, for his vnspokeable gift.

¶ The .x. Chapter.

I Paule my selfe beseech you by the meekenesse and softenesse of Christ, whyche when I am present amonge you, am of no reputation: but am bolde towarde you being absent. I beseech you, that I neede not to be bold when I am present with that same boldenesse, wher-

with I am supposed to haue ben bold, agaynste some, which repute vs as though we walked carnallye. For though we walke in the flesh, yet we do not war fleshly. ¶ For the weapons of our warfare are not carnal thinges, but thinges mightie in God, to caste downe strong holdes, wherewith we overthrowe counsels and euerie hye thinge that exalteth it selfe agaynste the knowledge of God, and bring in to captiuitie all ymaginations to the obedience of Christ, and are ready to take vengeance on all disobedience, whē your obedience is fulfilled. Loke ye on thinges after the better appearance: If any man trust in him selfe, that he is Christes, let him consider this agayne of him selfe, that as he is Christes, euē so are we Christes. For though I boaste my selfe somewhat more of our auctoritie (which & Lord hath geuen vs. to chispe, and not to destroye you) it shall not be to my shame: lest I shoulde seme as though I wrote aboute to make you afrayde with letters. For the epistles (sayeth he) are soze, and stronge: but his bodily presence is weake, and his sprach rude. Let him that is such, thinke on this wise: that as we are in wordes by letters, when we are absent, such are we in dedes, when we are present. For we cannot finde in our hartes to make our selues of the number of the, or to compare oure selues to them, which prayse them selues. ¶ Heure thelesse, while they measure them selues with them selues, and compare them selues with them selues, they vnderstande naughte. But we will not reioyce aboute measure, but according to the measure of the rule, which God had distributed vnto vs, a measure to reache euen vnto you. For we stretch not oute our selues beyonde measure, as though we reched not vnto you. For euen to you also haue we come with the Gospel of Christ, & we boaste not our selues out of measure of other mens labours. Yea, and we hope it will come to passe, that when your sayth is increased amonge you,

Eph. 6.

1. cor. 13.

2. cor. 22.

Pro. 11. D
Gala. 6. b

Exo. 25. a
and. 35. a
Ecc. 25. a

psa. 112. b

we shalbe magnified accordinge to our measure moze largely, and that I shall preache the Gospell in those regions which are beyond you: and not to boast of those thinges, whiche by another mans measure are prepared all ready. But let him that reioyseth, reioyce in the Lord: for he that praiseth him selfe, is not allowed, but he whom the Lord prayseth.

¶ The. xi. Chapter.

V Would to God, ye could haue suffred me a little in my foolishnes, yea, ye doo also for: beare me. For I am gelous ouer you with godly gelousie. For I haue coupled you to one man, that ye should make your selues a chaste virgin vnto Christ. But I feare least it come to passe, that as the serpent begyled Eue through his subtiltie, eue so your wits should be corrupt from the singlenes that he hadde towarde Christ. For if he that cometh preache another Iesus then him whome we preached: or if ye receue another spirit then that which ye haue receaued, either another Gospell then that yee haue receaued, ye mighte righte well haue bene content. For I suppose that I was not behind & chiefe Apostles. But though I be rude in speakinge, yet I am not so in knowledge. Howbeit amonge you, we haue bene well knownen to the utmost what we are in all thinges. Did I therein sin, because I submitted my selfe, that ye might be exalted: and because I preached to you the Gospell of God free: I robbed other congregations, & tooke wages of the, to do you seruice. And when I was present with you, and had neede. I was chargeable to no man: for that which was lacking vnto me, the brethren which came from Macedonia, supplied, and in all thinges I kepte my selfe so that I should not be chargeable to any man, and so will I kepe my selfe. If the trueth of Christ be in me, this reioysinge shall not be taken from me in the regions of Achaia. wherefore & Because I loue you not. & God knoweth.

Nevertheless what I doo that will I do, to cut away occasion from them whiche desire occasion, that they might be founde like vnto vs, in that wherein they reioyce. For suche false Apostles are disceitfull woothers, and fashion theym selues like vnto the Apostles of Christ. And no meruaile: for Satan himselfe is chaunged into the fashion of an Angell of light. Therefore it is no great thing, though his ministers fashion theym selues as though they were the ministers of righteounesse, whose ende shalbe accordinge to their deedes. I saye agayne, lest any man thinke that I am foolish, or els euen nowe take ye me as a foole, that I also may boast my selfe a little. That I speake, I speake it not after the Lord: but as it were foolishly in this matter of boasting. Seeing that manye reioyce after the flesh, I will reioyce also. If ye suffer fooles gladly, seeing ye poure selues are wise. For ye suffer yf a man bying you into bondage, if a man denoure, if a man take, if a man exalt him selfe, if a man smite you on the face. I speake as concerning rebuke, as though we had bene weak (in this behalfe.) Howbeit, wherein soeuer any man dare be bold, I speake foolishly, I dare be bolde also. They are Egyptians, euen so am I. They are Hebrewes, euen so am I. They are of the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant: In stripes aboue measure. In prison more pientiously: In death oft. Of the Jewes five times re- ceaued I euery time. xi. stripes saue one. Christe was beaten with Ict. 26.6. rodde. I was once stoned, I suffered thise shipwracke. Nighte and day haue I bene in the deepe sea. In Iourning often: in perils of waters, in perils of robbers, in teopardies of mine owne nation: in teopardies among the heathen. in perils in the cutie, in perils in wilderness, in perils in the sea, in perils amonge false brethren, in laboure and trauayle, in

Wat-

The seconde Epistle

1. cor. 9. d

Swatchinges often, in hunger & thirst, in fastinges often, in cold and nakednesse: beside the thinges whiche outwardly happen vnto me. I am cambrized dayly, & do care for all congregations. Who is weake, and I am not weake: who is offended, and I burne not? If I must needs boast, I will boast of the thinges that concerne mine infirmities.

The. xij. Chapter.

Actes. 9.

16

Job. 2. b.

The God and father of oure Loyde Iesus Christ, which is blessed for evermore, knoweth that I lye not. In the Citie of Damasco, the gouernour of the people vnder king Aretas laid watch in the citie of the Damascens, and would haue caught me: and at a window was I let downe in a basket through the wall, and so escaped I his handes. Doubtes, it is not expedient for me to boast, I wil come to visions & reuelations of the Lord, I knowe a man in Christ about. xliij. yeares ago (whether he were in the bodie, I can not tell: or whether he were out of the bodie, I cannot tell, God knoweth) how that he was taken vp into the third heauen. And I knowe the same man (whether in the bodie, or out of the bodie. I cannot tell, God knoweth) howe that hee was taken vp into Paradise, and heard secrete wordes, which no man can utter. Of this man will I boast, but of my selfe will I not boast, except it be of mine infirmities. For though I woulde boast, I shall not be a foole: for I wold say the truth. Neuertheless, I spare you: least any man shuld thinke of me, aboue that whiche he seeth me to be, or that he heareth of me. And lest I should be exalted out of measure through the excellency of the reuelations: there was geuen vnto me vniuersities through the flesh, even the messenger of Satan to buffet me, because I shoulde not be exalted out of measure. For this thinge besought I the Lord thus, that it might depart from me. And he sayde vnto me, my grace is sufficient for the

For my strength is made perfect through weaknes. And gladly therefore will I reioyse of my weaknes, that the strength of Christ may dwel in me. Therefore, haue I delectation in infirmities, in rebukes, in necessities, in persecutions, in anguishes, for Christs sake. For when I am weake, then am I stronge. I am become a foole in boasting my selfe. Ye haue compelled me: for I oughte to haue bene commended of you. For in nothing was I inferior vnto the chief Apostles, though I be nothing, yet the tokens of an Apostle were wrought amonge you with all patience, and signes & wonders, & mighty deedes. For what is it, wherein ye were inferior vnto other congregations, except it be herein, that I was not chargeable vnto you. Forgerne me this wronge. Beholde, now the third time I am ready to come vnto you: & yet will not be chargeable vnto you. For I seeke not yours, but you. For the childre ought not to lay vp for the fathers, but the fathers and mothers for the children. I wil very gladly bestowe, and will be bestowed for your soules, though the more I loue you, the lesse I am loved againe. But be it, that I was not chargeable vnto you: neuertheless, when I was craftie, I toke you with guile. Did I pill you by any of them, whom I sent vnto you? I desired Titus, and with him I sent a brother. Did Titus defraude you of any thing? Walked we not in one spirite? Walked we not in like steppes? Agayne, thinke you that we excuse our selues vnto you: we speake in Christ in the sight of God: but we do all thinges (deceiue beloued) for your edifying. For I feare, lest it come to passe, that yf I come I shall not find you such as I wold & that I shalbe found vnto you suche as ye wold not. I feare, lest there be among you a debater, enuyng, wrath, stryfes, bookebpynges, whisperinges, swellinges, & seditions: and that when I come agayne, God bring me lowe among you, and I be constrained

ned to beswape many of them which haue sinned all readye: and haue not repented of the vnclennes, and fornication, and wantonnes, whiche they haue committed,

The xij. Chapter.

NOWE come I the thirde time vnto you: in the month of twoo or threer witnesses shall euery woorde be stablished. I tolde you befoze: and I tell you befoze, and as I sayde, when I was presente with you the seconde time, so write I now beinge absent, to them whiche in time past haue sinned, and to all other: that if I come agayne, I will not spare, seeing that ye seeke experience of Christ, which speaketh in me, which among you is not weake but is mighty in you. For though he was crucified in weaknes, yet liueth he through the power of God. And we (no doubt) are weake in him: but we shall liue with him by the might of God among you. Examine your selues, whether ye are in the fayth or not. Prove your owne selues. Know ye not your owne selues, howe y^e Iesus Christ is in you: except ye be cast awayes. I trust ye shall knowe y^e we are not cast awayes. I desire befoze God y^e ye do none euil, not that we should seeme commendable: but that ye should do that which is honest: & let vs be counted as cast awayes. We can do nothing agaynst the truth, but for the truth. We are glad whē we are weake & ye stronge. Whis also we wishe for, euen your perfectnesse. Therefore write I these thinges beinge absent, least when I am present, I shoulde vse sharpenes, according to the power. Whiche the Lord hath geuen me to edifye, and not to destroye. Finally brethren, fare ye well, be perfect, be of good comfort, be of one minde, liue in peace, and the God of loue and peace shall be with you. Greete one another in an holie kisse. Al the saintes salute you. The grace of our Lord Iesus Christ, and the loue of God, & the fellowship of holly ghost be with you all. Amen.

The ende of the second Epistle to the Corinthians.

Sent from Philippos a citie in Macedonia, by Titus and Lucas.

The Epistle of Saint Paul the Apostle to the Galatians.

The first Chapter.



PAUL an Apostle, not of men, neyther by man: but by Iesus Christ, and by God the father, whiche rayled him by cruel death: and al the brethren which are with me. Vnto the congregations of Galacia: Grace be with you, and peace from God the father, & from our Lord Iesus Christ, which gaue him selfe for our finnes, to deliuer vs from this present euill woorde, according to the will of God our father, to whom be praise for euer and euer. Amen. I meruaile, that ye are so soone turned (from Christe whiche called you by grace) vnto another Gospell which is nothing els but that there be some which trouble you, and intend to peruerce the Gospel of Christ. Neuerthelesse, though we our selues, or an angel from heauen, preache any other Gospell vnto you, then that which we haue preached vnto you, let him be accursed. As we sayd befoze, so say I now agayne, yf any man preach any other Gospell vnto you, then that ye haue receaued, let him be accursed. Do I now persuaade men, or God? Other do I seeke to please men? For if I hadde hitherto studied to please men, I were not the seruant of Christ. I certifie you brethren, y^e Gospell which was preached of me, was not after y^e manner of men. For

Rom. 1. 8
1 Cor. 1. 8
2 Cor. 1. 8

Acts. 19.

Job. 31. 4

The Epistle

For I neither receaved, nor learned
it of man, but by the reuelatio[n] of Iesus
Christ. For ye haue heard of my con-
uersation in time past, in the Jewes
I persecuted the congregation of God,
and spoiled it, and persecuted in the
Jewes waye above many of my com-
panions in mine owne nation, being
a very seruient mainteiner of the tradi-
tions of the elders. But whē it plea-
sed God, which separated me from mi-
mothers wombe, and called me here
vnto by his grace, for to declare his
sonne by me, that I shuld preach him
amonge the Heathen: immediatly I
commenced not of matter with flesh
and bloud, neither turned to Jerusa-
lem, to them whiche were Apostles
before me: but wente my waye into
Arabia, and came againe vnto Da-
masco. Then after thre yere, I retur-
ned to Jerusalem to see Peter, and a-
bode with him fifteene dayes. Other
of the Apostles saw I none, save Ja-
mes the Lordes brother. The things
therfore which I wrote vnto you: be-
holde, before God I lye not. After
that I came into the coastes of Siria
and Cilicia, and was vnknowne as
touching my person vnto the congre-
gations of Jewes, whiche were in
Christ. But this they heard onelye,
that he which persecuted vs in time
passe, nowe preacheth the sayth, whi-
che before he destroyed. And they glo-
rified God in me. R

The .ij. Chapter.

Then fourtene yeres thereafter
I went by agayne to Jerusa-
lem. With Barnabas, & tooke
Titus with me, I went by also by
reuelation, and commenced with them
of the Gospel which I preach among
the Gentils (but specially) with the
whiche were counted chiefe, leaste I
should runne or had runne in bayne.
Also Titus whiche was with me
though he were a Greke, yet was not
compelled to be circumcised: and that
because of incomers being false bre-
thren, which came in pynitye to tpye
oute our libertie which we haue in

Christe Iesu, that they might bring
vs into bondage. To whom we gaue
no rowm, no not for the time (by way
of subiection) because that the trueth
of the Gospel might continue with
you. Of them which seemed to be som
what, what they were in time passed
it maketh no matter to me. God lo-
keth on the ourwarde apperaunce of
no man. Neuertheles they which se-
med great, added nothing to me. But
contrarywise, when they sawe that
the Gospel ouer the vncircumcision
was committed vnto me, as the Gos-
pel ouer the circumcision was commit-
ted vnto Peter. For he was migh-
ty in Peter in the Apostleship ouer
the circumcision, the same was migh-
ty in me amonge the Gentils. When
they perceaued the grace that was ge-
uen vnto me, the James, Cephas and
John, which seemed to be pillars came
to me and Barnabas the right hands
of that felowship, that we shoulde be
Apostles amōg the Heathen, and they
in the circumcised: only that we shuld
remember the poore. Wherin also I
was diligent to do the same. But whē
Peter was come to Antioch I with-
stode him openly, because he was wo-
thy to be blamed. For yet that certain
came from James, he did eate with
Gentils. But when they were come,
he withdrew we and separated him selfe
from them, fearing them which were
of the circumcision. And the other Je-
wes, dissembled as well as he: in so
much Barnabas also was brought
into their simulation. But when I
saw that they wēt not the right way
after the trueth of the Gospel, I said
vnto Peter before them all: if thou be-
ing a Jewe, liuest after the maner of
the Gentils, and not as do the Jewes:
why causest thou the Gentils to liue
as do the Jewes? For we which are
Jewes by nature, and not sinners of
the Gentils, know that a man is not
iustified by the dedes of the lawe, but
by the faith of Iesus Christ. And we
haue beleued on Iesus Christ, & we
might be iustified by faith of Christ
and not by the dedes of the lawe be-
cause

come by the dedes of lawe no flesch
shalbe iustified. If while we seek to
be made righteous by Christe, we
our selues are found sinners, is Christ
then the minister of sinne? God forbid.
For if I build againe the thinges
which I destroyed, then make I
my selfe a trespasser. For I (through
the lawe) haue bene deade to the lawe,
that I might liue vnto Christe. I
am crucified with Christe. Neuer-
theless I liue: yet nowe not I, but
Christe lyueth in me. The lyfe which
I now liue in the flesch, I liue by the
faith of the sonne of God. which lo-
ued me, and gaue him selfe for me. I
despise not the grace of God. For if
righteousnes come of the lawe, then
Christ is dead in vayne.

The. iij. Chapter.

De foliſhe Galathians: who
hath bewitched you, that ye
should not beleue the truth?
To who Iesus Christ was
described before the eyes and amonge
you crucified. This onely woulde
I learne of you, whether ye receaued
the spirite by the dedes of the lawe,
or by the preachinge of the sayth. Are
ye suche foolles, that after ye haue be-
gonne in the spirite, ye nowe ende in
the fleshe? So many thinges ye haue
suffered in vayne, if it be also in vaine.
Whereouer, he that ministrereth to you
the spirite, and worketh myracles
amonge you, doeth he it throughe the
dedes of the lawe, or by preachinge
of the sayth? Euen as Abraham be-
lieued god, and it was ascribed to him
for righteousness. Ye knowe there-
fore, that they which are of sayth, the
same are the childe of Abraham.
For the scripture sayinge afore hande,
that god woulde iustifie the heathen
throughe sayth, shewed before hande
gladder tydings vnto Abraham say-
inge: In thee shall all nations be
blessed. Soe then, they which are of
sayth, are blessed with faithful Abra-
ham. For as many as are of the dedes of
the lawe, are subject to the curse. For
it is written: cursed be euery one

continuerh not in all thinges which
are written in the booke of the lawe
to fulfill them. That no man is iusti-
fied by the lawe in the sighte of god,
it is euident. For the iuste shall liue
by sayth. The lawe is not of sayth:
but the man that fulfilleth the thinges
(contayned in the lawe) shall liue in
them. Christe had deliuered vs from
the curse of the lawe, inasmuch as he
was made accursed for vs: for it is
written: cursed is euery one, that han-
geth on tree, that the blessinge of Ab-
raham myght come on the Gentiles
throughe Iesus Christe, that wee
myght receiue the promise of the spi-
rite throughe sayth. Wherefore, I
speake after the manner of menne.
Though it be but a mans testament,
yet if it be allowed, no man despiseth
it: or addeth any thing thereto. And
Abraham and his serde were the pro-
mises made. He sayeth not in the fra-
des, as manye: but in thy seade as of
one, which is Christe. This I say,
that the lawe which beganne after-
warde, beyonde foure hundred and
thirtie yeres, doeth not disanull the
testament, that was confirmed afore
of God vnto Christe, to make
the promise of none effect. For if the
inheritaunce come of the lawe, it com-
meth not nowe of promise. But god
gaue it vnto Abraham by promise.
Wherefore then serueth the lawe?
It was added because of transgres-
sion (till the seede come, to whom the
promise was made) and it was orde-
ned by Angels in the hande of a
mediatour. A mediatour is not a me-
diatoure of one, but God is one,
As the lawe then agaynst the pro-
mises of God: God forbid. For
yf there had bene a lawe geuen which
coude haue geuen life: then no donbe
righteousnes should come by the
lawe. But the scripture concluded al
thinges vnder sinne, that the promise
by the sayth of Iesus Christ should
bee geuen vnto them that beleue.
But before that faith came, we wer
kept vnder the lawe, and wer shut by
vnto the faith which should after ward
be

Abac. 28
Ro. 20. 8
He. 10. 9
Le. 28. 8
Eze. 20. 5
Ro. 10. 4
Deu. 22. 8

Ge. 15. 6
Exo. 12.
Iudi. 5. b
Act. 7. a.
Ro. 4. c.
Ro. 5. e.
and. 7. b.
Act. 7. 8.

Ro. 7. e.
1. 1. b

The Epistle

be declared. Wherefore, the lawe was
our scolemaster vnto Christ, that we
should be iustified by faith. But af-
ter that faith is come, we are no les-
ser vnder the scolemaster. For ye are
all children of God, because ye beleue
in Christ Iesu. For all ye that are
baptised haue put on Christ. There
is no Jew, neyther Gentile: there is
neyther bond, neither free: there is ne-
ither man nor woman. For ye all are
one in Christ Iesu. If ye be Chris-
tians, then are ye Abrahams seeds, and
heires according to the promise.

Ro. 6. 8.

Joh. 18 c

The. iij. Chapter.

Lu. 20. b

Joh. 3. b.

Rom. 8. a

Rom. 8. e

1 Cor. 8. b

Coll. 2. d

AND I saye, that the heire
(as longe as he is a childe)
differeth not from a seruaunt,
though he bee Lord of all,
but is vnder tutors and governours,
vntill the time that the father hath
appoynted. Euen so wee also, when
wee were children, were in bondage
vnder the ordinaunces of the woylde.
But when the time was full come,
God sent his sonne, made of a wo-
man and made bonde vnto the lawe,
to redreeme them whiche were bonde
vnto the lawe: that we (through elec-
tion) might receaue the inheritaunce
that belongeth vnto the naturall son-
nes. Because ye are sonnes, God
hath sent the spirite of his sonne into
oure heartes crying: Abba, father.
Wherefore now, thou art not a ser-
uaunt, but a sonne: yf thou be a sonne,
thou art also an heire of god, through
Christ: notwithstanding, when ye
knewe not god, ye didde seruite vnto
them: whiche by nature are no gods.
But now after that ye haue knowen
god (yea rather are knowen of God)
howe is it that ye tourne againe vnto
the weake and beggerlye ordinaun-
ces, wherunto againe ye desire a fresh
to be in bondage? Ye obserue dayes, a
monethes, and tymes, and yeares. I
am in feare of you least I haue bestow-
ed on you labour in vaine. Wherefore
I beseeche you to be as I am: for I am
as ye are. Ye haue not hurt me at all.
Ye knowe howe through infirmittie of
the flesh, I preached the gospel vnto

you at the firste. And my temptation
which was in the flesh, ye despised
not neither abhoyred: but receaued me
as an Angel of God: euen as Christ
Iesus. What is then your felicitye for
I beare you recorde, that if it had bene
possible ye woulde haue plucked oute
your owne eyes, and haue geuen them
to me. Am I therfore become youre
enemye, because I tel you the truth?
They are gelous ouer you my selfe.
Yea, they intende to exclude you, that
ye should be seruent to themwarde.
It is good all wayes to be seruente in
a good thinge, and not onely when I
am present with you. My little chil-
dren, of whom I traueyle in by the
again, vntill Christ be fashioned in
you, I wold I were with you now
and could chaunge my voyce: for I
stande in a doubt of you. Tell me: ye
that desyre to be vnder the lawe, do ye
not heare of the lawe? For it is writ-
ten, that Abraham had two sonnes.
the one by a bonde mayde, & the other
by a free woman. Yea, and he whiche
was bozne of the bonde woman, was
bozne after the fleshe: but he whiche
was bozne of the free woman, was
bozne by promise. Whiche thinges are
spoken by an allegory. For these are two
testamentes, the one from mount Si-
na, whiche gendereth vnto bondage, whi-
che is Agar. For mount Sina is A-
gar in Arabia, and bordereth vpon the
Cittie, whiche is now called Ierusalem,
and is in bondage vnto her children. But
Ierusalem, whiche is above is free: ype.
whiche is the mother of us all. For
it is written. Reioyce thou barren,
that bearest no children: because saythe
and cry thou that trauestest not. For
the desolate hath many mo children,
then she whiche hath an husband. We-
then, we are after Isaac, the children
of promise. But as then he that was
bozne after the fleshe, persecuted hym
that was bozne after the spirite, euen so
is it now. Wherefore, what sayeth
the scripture: put away the bonde wo-
man & her sone. For the son of the bonde
woman shall not be heire with the
son of the free woman, so then by Christ

St. 10

St. 2

He. 11

St. 1

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We are not children of the bond woman, but of the free woman. **R**

The. v. Chapter.

S And last therefore in the libertie, wherewith Christ hath made vs free, and swappte not your selues again in the yoke of bondage. **R**
Hoide, I Paule say vnto you, that if ye be circumcised, Christ shall profite you nothing at all. I testifie agayne to every man whiche is circumcised, that he is bounde to keepe the whole lawe. Christe is become but in vaine vnto you. As many of you as are iustified by the lawe are fallen from grace. We looke for, and hope in the spirite to be iustified throught faythe. **R**

For in Iesu Christe, neither is circumcision any thing woorth, neither yet vncircumcision, but fayth, which woorketh by loue. Ye did runne well: who was a lette vnto you, that ye should not beleue the truth? (consent vnto no manne.) Euen the counsaile which came not of him that calleth you. A little leuen doeth leuen the whole lump of doo. **R** I haue trust towarde you in the Lord, that ye shall be none otherwise minded. But he that troubleth you, shall beare his iudgement what soeuer he be. Wrethzen, if I yet pteache circumcision, whydoo I then yet suffer persecuti- on? Then is the slander of the crosse ceassed. I would to God, they were separated from you, whiche trouble you. Wrethzen, ye were called into libertie: onely let not your libertie be an occasiō vnto flesh, but by loue, (of the spirite) serue one another. **R**

For all the lawe is fulfilled in one woorde, whiche is this: Thou shalt loue thy neighbor as thy selfe. If ye hate and deuoure one another: take heed, lest ye be likewise consumed one of another. **R** I say, walk in the spirite, & fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirite, and the spirite cōtrary to the flesh. These are contrary one to the other, so that ye can not do what soeuer ye wold. But if ye be led of the spi-

rite, then are ye not vnder the lawe.

The dedes of the flesh are manifest, which are these: atnoury, fornicati- on, vncleannes, wantonnes, worship- ping of images, witchcraft, hatred, va- riance, zeale, wrath, strife, seditions, sectes, enuying, murder, dyonhermes gluttony, and such like: of the which I tell you hese, as I haue tolde you in time past, that they which comit such thinges shall not be inheritours of the kingdome of God. Contrarily the frutes of the spirite, loue, lope, peace, long suffring, gentleness, good- nes, faithfulness, mekenes, temperan- cie. **R** Against suche there is no lawe. They truly that are Christes, haue crucified the flesh with the affections and lustes. **R** If we liue in the spirite let vs walke in the spirite. Let vs not be desirous of vaine glory, prouoking one another, enuying one another.

The. vi. Chapter.

B Reithzen, if a man also be taken in any fault, ye which are spirituall, helpe to amende him in the spirite of mekenes, con- sidering thy selfe, lest thou also be tē- ped. **R** Beare ye one another burthe, and so fulfill the lawe of Christ. For if any man seme to himselfe that he is somewhat, whē in dede he is nothing, the same deceaeneth his owne minde. Let euery man proue his owne woork, and then shal he haue reioysing onely in his owne selfe, and not in another. **R**

For euery man shall beare his owne burthen. Let him that is taught in the woord minister vnto him that teacheth him in all good thinges. We not decreaued, God is not mocked. **R** Whatsoeuer a mā soweth, that shal he also reape. For he that soweth in his flesh, shal of the flesh reape corrupciō. But he that soweth in the spirit, shal of the spirite reape life euerlasting. Let vs not be swery of well doinge. **R** For when the time is come, we shall reape without swerinsse. While we haue therfore time, let vs do good vnto al men, & specially vnto them whiche are of the household of fayth. **R** Ye see howe large a letter I haue writte vnto

1 Cor. 6. b
Eph. 5. a

1 Cl. 1. b

Ro. 15. b

Ro. 14. c
Ro. 15. f
1 Cor. 9. b

Job. 4. b

2 Cl. 3. b

The Epistle

unto you with myne owne hande. As many as desire with outward appearance to please carnally, the same constrain you to be circumcised, only lest they should suffer persecution for the crosse of Christ. For they themselves whyche are circumcised, keepe not the lawe, but desyre to haue you circumcised, that they myght reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Iesu Christ, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Iesu, neither

Gal. 5. d. circumcision, apapleth any thing at

all: nor uncircumcision, but a new creature. And as many as walke according to this rule, peace be on them and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put me to busines. For I beare in my body the markes of our Lord Iesu Christ, the grace of our Lord Iesu Christe, bee with yours spirite. Amen

The Epistle vnto the Galathians was sente from Rome.

The Epistle of Saint

Paul the Apostle to the Ephesians.

The first Chapter.



Paul an Apostle of Iesus Christ, by the will of God. To the saintes which are at Ephesus, and to them which beleue on Iesus Christe.

Grace be with you, and peace from God our father, and from the Lord Iesus Christ. Blessed be God the father of our Lord Iesus Christe, which hath blessed vs with all manner of spirituall blessing in heavenly thynges by Christe, according as he had chosen vs in him, befoze the foundations of the world were laide, that we should be holy, and without blame befoze him thow lone. Which ordeyned vs befoze, through Iesus Christ to be heyres vnto himselfe, according to the good pleasure of his will, to the prayse of the glory of his grace, wherewith he hath made vs accepted thow lone & beloued. By whom wee haue redemption throughe his blood, even the forgiveness of sinnes, according to the riches of his grace: wherof he hath ministered vnto vs abundantly in all wisdom and prudence. And hath opened vnto vs the mystery of his will, according to his

good pleasure, which he had purposed in himselfe, to haue it declared. When the time was full come, that he might set by all thynges perfectly by Christe (bothe the thynges which are in heauen, & the thynges which are in earth) even by him, by whom we are made heyres, and were thereto predestinate according to the purpose of hym, by whose power all thynges are wrought according to the purpose of his owne will, that we (which befoze beloued in Christ) should be vnto the prayse of his glory. In whom also we beleue, soasmuche as we haue heard the wordes of truthen euen the gospel of your saluation: wherewith when ye had beleued, ye were sealed with the holy spirite of promise, which is the earnest of our inheritance, for the recovering of the purchased possession, vnto the prayse of his glory. Wherfoze I also (after that I heard of the faith which ye haue in the Lord Iesu, and lone vnto all the saintes) cease not to geue thanks for you, making mention of you in my prayers: that the God of our Lord Iesus Christe, the father of glory, maye geue vnto you the spirite of wisdom and reuelation, by the knowledge of himselfe, and lyghten the eyes of youre myndes, that ye may knowe what the hope is, wherunto he hath called you, and howe ryche the glorie is of his inheritance vpon the saintes, & what is the exceeding gretnes of his power

Rom. 1. a
1. Co. 1. a
1. Pe. 1. a
Gal. 1. a
1. Pe. 1. a

Col. 1. a

1. Pe. 1. a

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to be warde, which beleue according
to the workemen of that his mightie
power, which he wrought in Christ,
when he rayled him from the dead, &
set him on his right hand in heavenly
things, aboue all rule, and power,
and might, and dominion, and aboue
every name that is named, not in this
worlde onely, but also in the worlde to
come: and hath put all things vnder
his fete, and hath made him aboue all
things, the head of the congregati-
on, which is his body, and the fulnes
of him, that filleth all in all.

The. ii. Chapter.

AND you hath he quickened
wher as ye were dead in tres-
passes and sinnes, in the whi-
che in tyme passed ye walked, accor-
ding to the course of this worlde, euen
after the gouernour that ruleth in the
ayre, the spirit that nowe worketh in
the childeanne of vbeliefe, among
whom we al had our conuersation al-
so in tyme past, in the lustes of our
fleshe, and of the mynde: and were by
nature the children of wrath, euen as
well as other. But God, whiche is
riche in mercye (for his greates loue,
wherewith he loued vs, euen when
we were dead by synnes) quickened
vs together in Christ (by grace are
ye saued) and rayled vs vp together
with him, and made vs sytte together
with him among them of heauen in
Christ Iesu. That in times to come,
he might shewe the exceeding riches
of his grace, in kindnes to vs warde
through Christ Iesu. For by grace
are ye made safe through fayth, and
that not of your selues. It is the gift
of God, and continueth not of workes,
least anye man should boast him selfe.
For we are his workmanship, crea-
ted in Christ Iesu vnto good work-
es, whiche God ordeyned, that we
shoulde walke in them. Wherefore
remember, that ye beyng in tyme pas-
sed Gentiles in the fleshe, were cal-
led vncircumcision, from that whiche
is called circumcison in the fleshe,

whiche circumcison is made by han-
des: remember (I say) that at y time
ye were without Christ, beyng ale-
ntes from the common weale of Is-
raell, and strangers from the testa-
ments of the promise, hauing no hope
and beyng without God in this
worlde. But nowe by the meanes of
Christ Iesu, ye whiche sometime were
farre of, are made nye by the blood of
Christ. For he is our peace, whiche
hath made of both, one, and hath bro-
ken downe the wall that was a stop
betwene vs, and hath also put away
thoſow his fleshe the cause of hatred,
euen the lawe of commandementes
conteyned in the lawe wytten, for to
make of twaine one new man in him
selfe, so making peace, and to reconcile
bothe vnto God in one body, thoſow
the crosse, and slewe hatred thereby: &
came, and preached peace to you whiche
were as farre of, and to them that were
nye. For through him, we both haue
an entrance in one spirit vnto the fa-
ther. Nowe therefore, ye are not
strangers and soeyners, but citizens
with the saintes, and of the household
of God: and are built vpon the founda-
tion of the Apostles and Prophets (Esa. 28
• Iesus Christ him self being the hed Acts. 4
corner stone, in whom what buyl- Rom. 9
dinge former is coupled together, it Ps. 128
groweth vnto an holpe temple in the mat. 21
Rozde, in whom ye are also buylt to- Acts. 4
gether, to be an habitation of God, 1 Pe. 2
through the (holpe) ghost.

The. iii. Chapter.

IF this cause, I Paule am
a prisoner of Iesus Christ for
you herthen: Al ye haue herd
of the ministracion of the
grace of God, which is geuen me to Act. 13
you warde. For by reuelacion she Gal. 1
wed he the mistery vnto me, as I
wrote afoze in fewe wordes, wherby
when ye reade, ye may vnderstand my
knowledge in the misterie of Christ,
whiche misterie in tymes passed was
not opened vnto the sonnes of men,
as it is nowe declared vnto his holpe
Apostles & Prophetes by the spirit:
that the Gentiles shoulde be inheri-
tors

The Epistle

toys also, & of the same body, and partakers of his promise in Christ, by the means of the Gospel, wherof I am made a minister, according to the gifte of the grace of God which is given vnto me after the workinge of his power. Unto me the least of all saints in this grace given, that I should preache amonge the Gentils the unsearchable riches of Christ, and to make all men see, what the fellowship of the miserie is, which from the beginning of the worlde hath bene hid in God which made all things thorough Jesus Christ, to the intent that now vnto the rulers and powers in heavenly things, might be knowne by the congregation, the manifolde wisdom of God, according to the eternall purpose, which he wrought in Christ Jesus our Lord, by whom we haue boldnes and entranche with the confidence which is by the sayth of him. Wherefore I desire, that ye saynt not because of my tribulations, that I suffer for your sakes: which is your payle. For this cause I beseech my knees vnto the father of our Lord Jesus Christ, which is father ouer all, that is called father in heauen and in earth, that he woulde graunte you according to the riches of his glory, that ye may be strenght with might by his spirit in the inner manne, that Christ may dwell in your heartes by faith, that ye being rooted and grounded in loue, might be able to comprehend with all saintes, what is the breadth and length, depth and height, and to knowe the excellent love of the knowledge of Christ, that ye might be fulfilled with all fulnes, which cometh of God. Unto him that is able to doo exceeding abundantly above all that we aske or thinke, according to the power that worketh in vs, he praye in the congregation by Christ Jesus, throughout all ages worlde without ende. Amen.

The .iiij. Chapter.

Therefore (which am a prisoner of the Lordes) exhort you, that ye walke worthy of the vocation wherewith ye are called, with all lowlynesse and mekenesse, with humbleness of minde, forbearing one another through loue, and be diligent to kepe the vnitie of the spirit through the bond of peace, being one body, and one spirit, euen as ye are called in one hope of our calling. One Lord, one sayth, one Baptisme, one God and father of all, which is aboue all, and through all, and in you all. ¶ Unto every one of vs is given grace, according to the measure of the gifte of Christ. Wherfore he sayth. When he went by an hye, he led captiuitie captiue, and gaue giftes vnto men. That he ascended: what meaneth it? but that he also descended: firste into the lowest partes of the earth: he that descended, is euen the same also, that ascended by, aboue all heauen, to fulfill all things. And the very same made. Some Apostles, some Prophetes, some Euangelistes, some Shepherdes and Teachers: to the edifying of the sayntes, to the working and ministracion, eue to the edifying of the body of Christ, til we all come to the vnitie of faith, and knowledge of the sonne of God, vnto a perfecte man, vnto the measure of the full perfecte age of Christ. ¶ That we hence forth should be no more children, waivering and caried about with euery winde of doctrine, by the wylkeness of men, through craftyness, wherby they laye a waye for vs to deceaue vs. But let vs folow the truth in loue, and in all things grow in him, which is the head, euen Christ, in whom all things are gathered together, and knit together throughout euery loppe with one minstreth to another (according to the operatiō as euery part hath his measure,) he increaseth & body vnto the edifying of it selfe throughout. ¶ This I say therefore, and testifie through the Lord, that ye hence forth walke as, as other Gentiles walke, in humilitie of their minde, in

While they are blinded in their vnder-
standing, being farre from a godly life
by the meanes of the ignorance that
is in them, and because of the blinde-
ness of their hearts: which being past
repentance, haue gotten the stines ouer
vnto wantonnes, to worke all manner
of uncleannes, euen with greedines.
But ye haue not so lerned Christ. If
so be that ye haue heard of him, & haue
bene taught in him, as the truth is in
Jesus: (as concerning the conversati-
on in time past) to lape from you that
olde man, which is corrupt accordyng
to the deceivable iustices. & to be re-
newed also in the spirite of your mind,
and to put on that newe man, which
after God is shapen in righteousness
and true in holynes. Wherefoze • put
away lying, & speake euery mā truth
vnto his neighbour, soasmuch as we
are members one of an other. • Be an-
gry, and sinne not: let not the Son go
down vpon your wrath, neither geue
place vnto the backebiter. • Let him
that stole, steale no more, • but let him
rather labour with his handes the
thinge whiche is good, that he maye
geue vnto him that needeth. & Let no
filthy communication procede out of
your mouth: but that whiche is good
to edifie withall, as ofte as nerde is,
that it maye minister grace vnto the
hearers. And greue not ye the holpe
spirite of God, • by whom ye are sealed
vnto the daye of redemption. Let all
bitternes and fiercenes, and wrath, &
roying, and cursed speaking, be put a-
way from you, with al malitiousnes.
Be ye courteous one to an other, mer-
ciful, forgelyng one another, eue as god
for Christes sake hath forgiven you.

Chap. ii. Chapter.

Be ye. therefore folowers of
God, as deare childre, & walke
ye in loue euen as • Christ lo-
ued vs, & gaue him self for vs
an offering and a sacrifice of a swete sa-
nour vnto God. • So for forgiveness
and all uncleannes, or conetousnes, let
it not be once named amonge you, as
it becommeth Saintes, or filthyness,
or foolish talking, or telling, whiche

are not comely: but rather geuinge of
thanks. For this ye know, & no whor
monger, either vncleane person, or con-
tous person (which is a woozhipper
of images) hath any inheritance in
the kingdome of Christ and of God. •
• Let no man deceiue you with vaine
wordes. For because of such thinges
commeth the wrath of God, vpon
the childzen of disobedience. Be not
ye therfoze companions of them. Ye
were sometime darknes, but nowe are
ye light in the Lord. • Walke as chil-
dzen of lightre. (For the fruite of the
spirite consisteth in all goodnes, and
righteousnes & truth.) & Searching
what is acceptable vnto the Lord.
And haue no fellowship with the vn-
fruitfull workes of darkenes: but re-
buke them. For it is shame euen to
name those thinges which are done of
them in secrete, but all thinges when
they are brought forth by the light,
are manifest. For whatsoeuer is ma-
nifest, that same is light. Wherefoze,
he sayth: Awake thou that sleepest, and
stand vp from death, and Christ shall
geue thee light. & Take hede therfoze
how ye walke circumspectly: not as
vnwise, but as wise men, redeeming
the time, because the dayes are euill.
Wherefoze, be ye not vnwise, but vn-
derstande what the will of the Lord
is, & be not drunken with wine, wher-
in is excessie: but be filled with the spi-
rite, speaking vnto your selues • in
psalms and himnes, and spiritual
songes, singing & making melody to
the Lord in your hearts, geuing than-
kes alwayn for all thinges, vnto God
the father, in & name of our Lord Je-
sus Christe, submitting your selues
one to another in the feare of God. •
Ye women, submit your selues vnto
your owne hus bandes, as vnto the
Lord. For the hus bande is the wi-
ues head, euen as Christ • is the head
of the Congregation, and the same
is he that ministrerth salvation vnto
the body. Therefore as the congre-
gation is in subiection to Christe,
likewise let the wimes be also in
subiection to their hus bandes in all
things.

The Epistle

things. Ye husbands, love your wives, even as Christ also loved the congregation, and gave him selfe for it, to sanctifie it, and cleanse it in the fountain of water through the worde, to make it unto himselfe a glorious congregation, without spot or wrinkle, or any such thing: but that it should be holy, and without blame: So ought me to love their wives, as their own bodies, he loveth his wife, loveth himselfe. For no man ever yet hated his owne flesh: but nourisheth and cherisheth it, even as the Lord both the congregation. For we are members of his body, of his flesh, and of his bones. • For this cause shall a manne leave father and mother, and shall be ioyned unto his wife, and of twoo shall bee made one flesh. This is a great secreete, but I speake of Christe and of the congregation. Nevertheless doo ye so, that every one love his wife, even as himselfe, and lette the wife reverence her husbande.

The. iii. Chapter.

L Children obeye your fathers and mothers in the Lord: for that is right. • Honour thy father and mother: (the same is the firste commandement in the promise) that thou mayst prosper and live longe on earth. Ye fathers, moove not your children to wrath, bringing them up through the doctrine and information of the Lord. Ye servants obey them that are your bodily masters, with feare and trembling, evē with the singleness of your heart, as unto Christ: not doing service unto the eye, as that that go about to please men: but as the servants of Christ, doing the will of God from the heart with good will, serving the Lord, and not men. Knowing this that what soever good thing any man doth, the same shall he receyve agayne of God, whether he be bonde or free. And ye masters, do eue the same things unto the, putting away the threatenings. Knowing that your master also is in he

strong through the Lord, & through the power of his might. Put on all the armour of God, that ye may stande against the assaults of the death. For we wrestle not agaynst bloude and flesh: but against rule, agaynst power, agaynst worldlie rulers, even governors of the darknes of this world, against spiritual craftines in heavenly things. Wherefore, take unto you the whole armour of God, that ye may be able to resist in the euill daye, and stande perfecte in all things. Stande therefore, • and your loynes gird with the truth, having on the best plate of righteousness, and having shooes on your fete, that ye may be prepared for the Gospel of peace. Above all, take to you the shield of faith, wherewith ye may quench all the fiery darts of the wicked. And take the helmet of saluation, and the swerde of the spirite, which is the word of God. • And praye alwayes with all manner of prayer and supplication in the spirite, and watch thereunto with all instance and supplication for all sayntes and for me, • that vnterrance maye bee geuen unto collo. 4. • me, that I may open my mouth freely, to utter the secretes of my Gospel. (whereof I am messenger in bonds) that therein I may speake freely, as I ought to speake. But that ye may also knowe what condition I am in and what I doo, Titicus the deare brother and saythfull minister in the Lord, shall shewe you of all things, whom I haue sente unto you for the same purpose, that ye mighte knowe what case we stande in, and that he might comforte your hearts. Write be unto the brethren and love with faith, from God the father, and from the Lord Iesus Christe. Grace

be with all them which love our Lord Iesus Christ sincerely.

Amē.

Sente from Rome unto the Ephesians by Tychicus.

Gen. 2. d
mat. 19. a
mar. 10. a
1 Cor. 6. d
Eph. 5. g

Coll. 3. d
Ex. 20. d
Deu. 4. b

2 pa. 19. c
1 Cor. 10. a

1 Cor. 1. 26
1 Cor. 1. 6

1 Cor. 1. 11
1 Cor. 1. 11

collo. 4. a

The Epistle of Saint
Paul the Apostle unto the
Philippians.

The first Chapter.



Paul and Timothee
the seruantes of
Iesu Christe. To
all the Saintes in
Christ Iesu, whi-
che are at Philip-
pos with the Bis-
hops & Deacons.

Grace be vnto you
and peace from god our fater, & from
the lord Iesus Christ. & I thanke
my god with all remembrance of you
at allwayes in all my prayers for you,
and pray with gladnes: because ye are
come into the felowship of the gospel
from the firste daye vntill now. And
am surely certified of this, that he
which hath begunne a good worke in
you, shall performe it vntill the daye
of Iesus Christ, as it becommeth me
to iudge I of you all, because I haue
you in my hearte: forasmuch as ye are
all companions of grace with me, eue
in my bondes, and in the defendinge
and stablishing of the Gospel. For
god is my recorde, howe greatelye I
lange after you al, from the very heu-
roote in Iesu Christ. And this I
praye, that your loue may encrease yet
more & more in knowledge, and in all
vnderstanding, & ye may accept the
things that are most excellent, that ye
may be pure: & such as offe no man vntill
the day of Christ: being filled wth the
fruite of righteousness which cometh
by Iesus Christ vnto the glorye and
praise of God. For I would ye shoulde
vnderstand (brethren) that the things
which hapned vnto me chusinge me
to the great furtherance of the Gos-
pel: So that my bandes in Christ are
manifest throughout all the iudge-
ment hall and in all other places: In
suche waye that many of the brethren in
the lord beinge encouraged through my
bandes, dare more boldelye speake the
word without feare, as they do at Philippi.

Christ of enuy, and strife, and some of
good will. The one parte preach
Christe of strife and not sincerely,
supposing to adde more aduersitee to
my bandes. Agayne the other parte
preache of loue, because they knowe
that I am set to defende the Gospel.
What then? So that Christ be pre-
ached any manner of way, whether it be
by occasion, or of true meaning, I am
glad therof, yea, and will be glad. For
I knowe, that this that chaunce to my
saluation, through your prayer and
ministringe of the spirite of Iesu
Christ accordinge to my expectation,
and hope, that in nothing I shall be
ashamed: but that with all boldnesse,
(as alwayes euen so now also) Christ
shalbe magnified in my body, whether
it be through life, or through death. For
Christ is to me life, and death is to me
auantage. If it chaunce me to liue in
the flesh, that thing is to me fruitfull
for the worke, and what I shall chose
I wote not. For I am constrained of
these two thinges. I desire to be lo-
sed, and to be with Christ which is
much and farre better. Neuertheles,
to abide in the fleshe is more needfull
for you. And this I am sure of, that
I shall abide, and continue with you
all, for your furtherance & ioy of your
faith that your reioysing may be the
more abundant through Iesus Christ
in me, by my comming to you agayne.
Onely let your consideration be, as
it becommeth the Gospel of Christ:
that whether I come and see you, or
els be absent, I may yet heare of your
condition, that ye continue in one spi-
rite, and in one soule, labouring as we
do, to mainteyne the faith of the gos-
pel, and in nothinge fearinge your
aduersaries, which is to them a cause
of perdition, but to you of saluation,
and that of God: for vnto you it is
grace of Christ, that not only ye shuld
believe on him: but also that ye shoulde
suffer for his sake, hauinge euen suche
a sight, as ye sawe in me, and now
in my heart of me.

2. cor. 1. 8

2. cor. 5. 4

Ep. 4. 2

The first Chapter.

P. 97.

11

The Epistle

If there be therefore any consolation in Christe, if there be any comfort of love, if there be any fellowship of the spirit, if there be any compassion and mercie: fulfill ye my toye, that ye be like minded, having on love, bringe of one accord, and of one mind, that nothing be done through strife or of bayne glory, but in meekenes of minde, let every man esteem another better then himselfe.

1 Cor. 10. 13. b **Heb. 5. a** **1 Pet. 4. b** **1. Pet. 2. b** **2 Cor. 7. c** **2. Cor. 12. c**
 • Love not ye every man on his own thinges, but every man on the thinges that are other mens. • Let the same mind be in you which was in Christ Jesus: which whē he was in the shape of God, thought it not robbery to be equal with God. Nevertheless, he made him selfe of no reputation, taking on him the shape of a servaunte, and became like unto men, & was found in his apparell as a manne. He humbled himselfe, and became obediēte unto death, even the death of the crosse. Wherefore, God also hath exalted him on hye, and given him a name which is above all names: that in the name of Jesus, every knee should bowe, both of thinges in heaven and thinges in earth, and thinges vnder the earth, and that all tongues should confesse, that Jesus Christe is the Lord, unto the prayse of God the father. Wherefore, (my dearly beloved) as ye have alwayes obeyed, not when I was presente onely, but now muche moze in mine absence: then so worke out your owne salvation with feare and trembling. • For it is God which woorketh in you, both the will and also the deede, even of good will. • Do all thing without murmuring and disputing, that ye may be such as no man can complaine on: and withouten sonnes of god, without rebuke, in the midde of a crooked and peruerse nation: among whō see that ye shine as lightnes in the world holding fast the word of life, that I maye reioyce in the hope of Christe.

offering and sacrifice of your faith: I reioyce and reioyce with you all. For the same cause also do ye reioyce, and reioyce with me. I trust in the Lord Jesus, for to send Timothy unto you, that I also maye be of good comforte, when I knowe what case ye stande in. For I have no man that is so like minded to me, which with so pure affection will care for your matters. For all other like their owne, and not the thinges which are Jesus Christes. Ye knowe the proofe of him, howe that as a sonne with the father, so hath he with me bestowed his service in the Gospell. Him therefore I hope to send, as soon as I knowe howe it will go with me. I trust in the Lord, that I also my selfe shall come shortly. But I supposed it necessarye to sende brother Epaphroditus unto you, my companion in labour & fellow soldier, your Apostle, which ministereth unto me at neede. For he long after you all, and was full of heavines because that ye have heard say, that he had bene sicke. And no doubt he was sick, in so much that he was nye unto death. But God had mercie on him: and not on him onely, but on me also: least I shoulde have sorrowe upon sorrowe. I sente him therefore the moze diligently: that whē ye se him, ye may reioyce againe, and that I may be the lesse sorrowful. Because him therefore in the Lord with all gladnesse, and make muche of such: because that for the worke of Christ he went so farre, that he was nye unto death, and regarded not his life, to fulfill that which was lacking on your parte towards me.

1 Cor. 10. 13. b

Ro. 15. d
1 Cor. 5. d

The 13. Chapter.

M

Oreover, (brethren) reioyce ye in the Lord. It grieveth me not to write one thing often to you: for to you it is a sure thing. Beware of dogges, beware of evill workers, Beware of dissentions, • For some are circumcised, which serve god in the spirit, & reioyce in Christ. And some have no confidence in the flesh.

• For some are circumcised, which serve god in the spirit, & reioyce in Christ. And some have no confidence in the flesh.

Rom. 2. d
Eph. 2. c
1 Cor. 4. c

thought

thoughte I might also reioyce in the
 flesh. If any other man thinketh that
 he hath wherof he might trust in the
 flesh, I have more: being circumci-
 sed the eighth daye of the kindred of Is-
 rael, of the Tribe of Benjamin - an
 Ebene bozne of the Hebzeus - as con-
 cerning the lawe, a Pharise: as concer-
 ning feruentnes, I persecuted & cōgre-
 gation as touching the righteousness
 which is in & law, I was barebake-
 ble. But the things that wer daun-
 tage unto me, those I counted losse for
 Christes sake. Yea, I think al thinges
 but losse for & excellency of the know-
 ledge of Christ Iesu my Lord. For
 whom I haue counted all thing losse,
 & do iudge them but vile, that I may
 win Christ, and be found in him not
 having mine owne righteousness of &
 lawe: but that which is through the
 faith of Christ: even the righteousness
 which cometh of God through faith:
 that I may know him and the vertue
 of his resurrection, and fellowship of
 his passions, while I am cōformable
 unto his death yf by anye meanes I
 mighte attayne vnto the resurrection
 of the deade. Not that I haue attay-
 ned vnto it already, or I am already
 perfite: but I follow, if I may com-
 prehend that, wherein I am compre-
 hended of Christ Iesu. Brethren, I
 count not my selfe that I haue gotten
 it as yet, but this one thing I saie: I
 forget those things which are behind,
 and endenour my selfe vnto those thin-
 ges which are before, and (according
 to the marke appoynted) I preache
 to the rewards of the hys calling of
 GOD through Christ Iesu. Let
 vs therefore as many as be perfecte,
 be thus wise minded, & if ye boother
 wise minded, God shall open the same
 also vnto you. Neuertheles vnto that
 which we haue attained vnto, let vs
 proceede by one rule, that we may be
 of one accord. Brethren, be follo-
 wers together of me, and take on them
 which walke enē so, as ye haue vs for
 an ensample. For many walke (of
 whō I haue told yow oft, & now tell
 you sweating) in the yarethy enemies

of the crosse of Christ, whose end is
 damnation, whose god is their belly,
 and glorie to their shame, whiche are
 worldly minded. But our conuersa-
 tion is in heauen, fro whens we loke
 for the saviour, even the Lord Iesus
 Christ, which shall change our vile
 body, that we maye make it like vnto
 his glorious bodye, according to the
 working, wherby he is able also to
 subdue all thinges vnto him selfe. R.

The. liti. Chapter.

Therefore my deare brethren
 (dearly beloned and longed
 for) my joy and crowne so con-
 tinue in the Lord, yea beloned I pray
 Euodias, and deseck Hincriches, that
 they be of one accord in the Lord. Yea
 and I deseck the saythful yoke felow
 help the women, which labored with
 me in the Gospel; and with Clement:
 also, and with other my labour fe-
 lowes, whose names are in the booke
 of life. Reioyce in the Lord alway
 and agayne I say reioyce. Lette your
 softnes be knowen vnto all men. The
 Lord is euen at hand. Be careful for
 nothing: But in all prayer and sup-
 plication let your petitions be many-
 fed vnto God, with geuyng of than-
 kes. And the peace of God (whiche
 passeth all vnderstanding) kepe your
 heartes and mindes thorough Christ
 Iesu. Furthermore, brethren what
 soeuer thinges are true, whatsoeuer
 thinges are honest, whatsoeuer thin-
 ges are iust, whatsoeuer thinges are
 pure, whatsoeuer thinges are conueni-
 ent, whatsoeuer thinges are of honest
 repoyte: If there be any vertue, yf
 there be anye prayse (of learninge)
 those same haue ye in your mind whi-
 che ye haue bothe learned and recei-
 ned, heard also and scene in me: those
 thinges do; and the god of peace shall
 be with you. I reioyce in the Lord
 greatly, that now at the laste your
 care is requyred agayne for me in that
 wherein ye wer also careful, but ye lac-
 ked oportunitie. I speake not because
 of necessitie. For I haue learned in
 whatsoeuer estate I am, therewith to

Ro. 16.3

Lu. 10.6.

2po. 17.

1 Cel. 5.9

C

be content. I knowe howe to be lowe,
 and I knowe howe to excede. Every
 where and in al things I am instruc-
 ted, both to be full to be hungry, both
 to have plenty and to suffer neede, I ca-
 do all thinges through Christ which
 strengtheth me. Notwithstandinge
 ye have well done, that ye bare parte
 with me in my tribulatio[n]. Ye of Phi-
 lippos knowe also that in the begin-
 ning of the Gospell, whē I departed
 from Macedonia, no congregation
 bare part with me, as concerning ge-
 tting and receauing, but ye onely. For
 when I was in Thessalonica, ye sent
 once & afterward again vnto my neces-
 sitie, not that I desire giftes but I de-
 sire aboundant fruite on your part.
 Nevertheless I receaued al, and haue
 plenty. I was enē filled after that I
 receaued of Epaphroditus the thinges
 which were sent frō you, and odour of
 sweete smell, a sacrifice accepted and
 pleasant to God. My God shal sup-
 ply al your neede through his glorious
 riches by Iesu Christ vnto God &
 our father be prayse for evermore. I
 men. Salute all the saintes in Christ
 Iesu. The brethren which are with
 me, grete you. All the sayntes salute
 you; most of all they which are of the
 Emperours householde. The grace of
 our Lord Iesu Christ be with you al
 Amen.

Ro. 22.8
 Heb. 13.6

This Epistle was writ-
 ten from Rome, by Epa-
 phroditus.

The Epistle of Saint
 Paule the Apostle to the
 Colossians.

The first Chapter.

Paul an Apostle of Iesus
 Christ by the will of God, &
 brother Timotheus, to the
 sayntes which are at Colos-
 sa, and brethren that belene in Christ.
 Grace be vnto you & peace from god

33

our father, and from the Lord Iesus
 Christ. We gaue thanks to god the
 father of our Lord Iesus Christ. al-
 waies for you in our prayers. For we
 haue heard of your faith in Christ Je-
 sus, & of the loue which ye beare to al
 sayntes, for the hope sake which be-
 lapde by in store for you in heauen, of
 which hope, ye herd before by the true
 word of the Gospell, which is come
 vnto you: euen as it is into & worlde
 and is fruitefull (and groweth,) as
 it is also amonge you, from the daye
 in the which ye heard of it, and had
 experience in the grace of God thro-
 rough the truth, as ye lerned of Epaphro-
 dita our deare selow seruant, which
 is for you a faithfull minister of Christ
 which also declareth vnto vs your
 loue which ye haue in the spirit.
 For this cause we also since the
 day we heard of it, haue not ceased to
 pray for you & to desire, that ye might
 be fulfilled with & knowledge of his
 will in al wisdome and spiritual vnder-
 standing, & ye might walke worthy
 of the Lord, that in al thinges ye may
 please. being fruitful in al good wor-
 kes, and increasing in the knowledge
 of God, strengthened with all might,
 through his glorious power, vnto all
 patience and long suffering with sor-
 rowes, & giuing thanks vnto the fa-
 ther, which hath made vs mete to be
 partakers of & inheritance of saintes
 in light, which hath deliuered vs frō
 the power of darkness, & hath trans-
 lated vs into the kingdome of his
 deare sonne, by whō we haue redemp-
 tion through his blood, euen the for-
 geuener of sinnes. which is & image
 of the inuisible God, first begottē of
 all creatures. For by him were all
 thinges created, that are in heauen, and
 that are in earth, visibill and inuisibill,
 whether they be manerlie or lordship,
 eyther rule or power. All thinges
 were created by him and for him, and
 he is before all thinges, and he is
 the heade of the bodye, euen of the
 congregation: he is the beginninge
 and first begottern of the dead, that in
 all

Phil. 1.1
 1 Cor. 13.1
 Rom. 1.1
 Phil. 1.1
 Eph. 1.1

Collo.

Eph. 1.1

Joh. 1.1

Eph. 1.1

Heb. 1.1

Eph. 1.1

1 Cor. 1.1

all thinges he might haue the prehe-
minence: For it pleased the father, that
in hym should all salnes dwell, and by
him to • reconcile all thing vnto him
self, and to sit at peace by him thow
the blood of his crosse, both thinges in
heauen, and thinges in earth. And you
• which were sometime farre of, and
enemies, because your mindes were
set in euill workes, hath he nowe yet
reconciled in the body of his flesh tho-
row death, to make you holy, and un-
blameable, and without faulte in hy
owne sight if ye continu grounded &
established in the sayth, and be not mo-
ued away from the hope of the Gos-
pell, wherof ye haue heard, how that
it is preached amonge all creatures,
whiche are vnder heauen, wherof I
paule am made a minystrer. Nowe
say I in my suffrynge • for you, and
fulfill that whiche is behinde of the
passions of Christe in my flesh, for
his bodys sake, whiche is the con-
gregation wherof I am made a mi-
nister, accordyng to the ordinaunce of
god, which ordinaunce was geuen me
vnto you ward to fulfill the worde of
God, that • mistery which hath bene
hid since the worlde began, and sens
beginning of generations: but now is
opened to his saintes, to whom god
wold make knownen what & glorious
riches of this mistery is amonge the
gentils, whiche ryche is Christe in
you, & hope of gloze, whom we pre-
ach warning all men, & teaching all men,
in all wisdom, to make all men perfite
in Christ Iesu. Wherin I also labo-
r and strine, euen as farre forth as his
strength worketh in me mightily.

The ii. Chapter.

If I would that ye knewe
howe great care that I haue
for you, and for them that are
at Laodicia, and for as many
as haue not seene my person in the
fleshe, that their hearts might be con-
forted, when they are knit together in
loue, & in all riches of full understan-
ding for to knowe the mistery of god
the father, and of Christe, in whom

are hid all the treasures of wisdome
and knowledge. • This I saye, least
any man shoulde begile you with en-
tynginge wordes, For though I bee
absent in the fleshe, yet am I wyth
you in the spirite, toyinge and behol-
dyng your order, and your steadfast
sayth in Christ. As ye haue therefore
receaued Christ Iesu the Lord, euen
so walke ye in hym, so that ye bee roo-
ted and builde in him, and stablished
thorough sayth as ye haue learned: and
therein be plentious with geuynge
thankes. • Beware, least any man
spoyle you thorough Philosophie and
disceatfull banitie, after the tradition
of menne, and after the ordinaunces
of the worlde, and not after Christe.
For in hym dwelleth all the fulnesse
of the Godheade bodelye, and ye are
complete in him: which is the heade
of all rule and power, by whom ye al-
so are • circumcysed with circumcy-
sion which is done without handes,
forasmuch as ye haue put of the sinful
body of the flesh throught the circum-
cision that is in Christ, in that • ye ar-
buried with him throught baptism,
in whom ye are also risen agayne tho-
rough sayth that is wrought by the
operation of god, whiche rayled him
from death. • And ye when ye were
dead throught sinne and throught the
uncircumcision of your fleshe, hath he
quickened with him, and hath forge-
uen vs all our trespasses, & hath
put out the hande wytyng that was
against vs, contained in the law writ-
ten, and that hath he taken oute of the
way, and hath fastened it to his crosse
and hath • spoyled rule and power,
and hath made a shewe of them open-
ly, and hath triumphed ouer them in
his owne person. Lett no man there-
fore trouble your conscience aboute
meate and drinke, or for a peece of an
holy day, or of new moone. Or of
Saboth dayes • whiche are shad-
dowes of thinges to come: but the
bodye is in Christ. Lett no man make
you shute at a wynged marke by the
humbleness and holynes of angels, in
the thinges which he neuer sawe, be-
ing

Eph. 5. a

B.

mat. 24. a
mar. 13. a
luk. 21. b
Eph. 5. b

Rom. 2. d
Eph. 2. c.
Col. 2. b.
Rom. 6. a
gala. 3. d
C

Ro. 6. a.
Eph. 2. a
Col. 1. c

gen. 3. c.
Lu. 11. c.
Joh. 12. c

heb. 8. a
and. 10. a

D

The Epistle

ing causelesse putte by with his fleshy minde, and holdeth not the heade, wherof all the body by ioyntes and complex, receaueth nourishment, and is knit together, and increaseth with the increasing that commeth of God. Wherfore, yf ye be dead with Christ, from the • ordinances of the worlde, why as though ye yet liued in the worlde, are ye ledde with traditions. Touche not, taste not, handle not: which shall perishe, through the very abuse: after the commandementes and doctrines of men. Which thinges outwardly haue the similitude of the wisdom by superstition and humbleness of minde, and by hurting of the body, and in that they do the fleshe no worship, vnto the nede thereof.

Gala. 4. a

The. iij. Chapter.

If ye be then risen again with Christ, seke those thinges which are aboue, where Christ sitteth • on the right hande of God. Set your affection on heavenly thinges, and not on earthy thinges. For ye are dead, and your life is hid with Christ in God. When soeuer Christ (which is our life) shall shew him selfe, then shall ye also appeare with him in glorie. For as much as there is for your earthy members: fornication, vnicannesse, vnnaturall lust, euill concupiscence, and couetousnes, which is worshipping of ydols: for which thinges sake the wrath of god bleth to come on the disobedient children • among whom ye walked sometime, when ye liued in them. But now put ye also away from you all suche thinges: wrath, fierceness, maliciousnesse, cursed speaking, filthy communication out of your mouth. Be not one to another, seeing that ye haue put off the olde man with his workes, and haue

Eph. 1. b
Irb. 1. a.
10. c. and
12. a.

Eph. 2. a

Rom. 6 a

Eph. 4. c.

Gal. 6 d

put on the newe man which is renewed into the knowledge and image of him that made him, • where is neither Gentile nor Jewe, circumcision nor vnicircumcision. Barbarous or Suthian, bonde or free: but Christ is all in all thinges, • Therefore as

elect of God, holy and beloued, vnder tender mercy, kindnes, humbleness of minde, meekenes, long suffering, forbearing one another, and forgiving one another, yf any man haue a quarrell against another: as Christ forgave you, euen so doo ye. Forbeare all these thinges put • on loue, which is the bonde of perfectenesse. And the peace of God so rule in your hartes: to the which peace ye are called in one body. And see that ye be thankful. Let the word of Christ dwell in you plentifully with all wisdome. Teache and exhort your owne selues, • in Psalms and hymnes, and spirituall songes, singing with grace in your hartes to the Lord. And • what so euer ye do (in worde or dede,) doo all in the name of the Lord Iesu, geuing thanks to God the father by him. • Ye wiues, submit your selues vnto your owne husband, as it is comely in the Lord: Ye husbandes, loue your wiues, and be not bitter vnto them. • Ye children, obey your fathers and mothers, in all thinges: for that is well pleasing vnto the Lord. Ye fathers, prouoke not your children (to anger) least they be of a desperate mind. • Ye seruants, be obedient vnto them that are bodily masters in all thinges: not with eye seruite as men pleasers, but in singleness of heart, fearing God. And whatsoever ye doo, doo it heartely, as though ye did it to the Lord, and not vnto men: knowing that of the Lord ye shall receiue the reward of inheritance, for ye serue the Lord Christ. But he that doth sinne shall receaue for his sinne. • Neither is there any respect of persons (with God.)

Ps. 1. a
Eph. 5. b
1 Cor. 10
Eph. 6. a
Col. 3. c
1 Pet. 2. 1

Eccl. 3. 5
Rom. 2
Col. 3. 4

The. iij. Chapter.

Masters, doo vnto your seruantes that which is iust & equall, knowing, that ye also haue a master in heaven. Continue in prayer, and watche in the same, with thankes geuing praying also for vs, • that God maye open vnto vs the doore of utterance, that we

The firste Epistle of
Saint Paul the Apostle vnto
the Thessalonians.

The firste Chapter



Paul and Silvanus
and Timothe. Un-
to the congregation
of the Thessalonians,
in God the fa-
ther, and in the Lord
Jesus Christe.

Grace bee vnto you and peace from
God our father, and from the Lord
Jesus Christe. We geue God than-
kes alwayes for you all: makinge
mention of you in our prayers with-
out ceasing, & call you to remembrance
because of the worke of your faith, and
labour in loue, and because ye haue
continued in the hope of our Lord
Jesus Christ, in the sight of God our
father. We knowe brethren, (be-
lieued of God) how that ye are elect. For
our Gospell came not vnto you by
worde onely, but also by power, and
by the holy ghosse, and by muche cer-
taintie, as ye knowe, after what man-
ner we behaued our selues amonge
you, for your sake. And ye became fol-
lowers of vs and of the Lord, re-
ceauing the worde with much afflic-
tion with ioye of the holye ghosse: so
that ye were an ensample to all that be-
lieue in Macedonia and Achaia. For
from you sounded out the word of the
Lord, not in Macedonia & in Achaia
onely: but your faith also which ye
haue vnto God, spredde her selfe &
broad in al quarters, so that it nedeth
not vs to speake any thing at all. For
they them selues shewe of you, what
manner of cuntryng in we had vnto you
and howe ye tourned to God from
Idoles, for to serue the liuinge and
true God, and for toooke for his
sonne from heauen, whom he rapted
from death: & risen Jesus, which deli-
uereth vs from the wrath to come.

Rom. 2. 8
1 Cor. 1. 3
2 Cor. 1. 3
Gala. 1. 3
Eph. 1. 3
Rom. 1. 8
Phil. 1. 3
Eph. 1. 3
Col. 1. 3
1 Tes. 1. 3
1 Ti. 1. 3

1 Cor. 2. 8
2 Tes. 2. 8

Act. 1. 3.
Job. 3. 14

We may speake the miserie of Christ
(wherefore I am also in bondes) that
I may utter it, as it becometh me to
speake. Walke wisely toward them
that are without, and louse no oportu-
nitie. Let your speach be alwayes well
fauored and powdred with salt, that
ye may knowe, how ye ought to an-
swere euery man. Of all my business
shall ye be certified by Tichicus, the
beloued brother and faithfull minister
and felow seruant in the lord, whom
I haue sente vnto you, for the same
purpose, that he might knowe what ye
do, and that he might comfort poure
hearts with one Onesimus, a faith-
full and beloued brother, whiche is
one of you. They shall shewe you of
all things, which are a dooyng here.

Tichicus my prison felowe salu-
ted you, and Marcus Barnabas sis-
ters sonne: touching whom, ye recei-
ued commaundements. If he come vnto
you, receiue him: and Jesus which
is called Justus, which are of the cir-
cumcision. These onely are my worke
felowes vnto the kingdom of God,
which haue ben vnto my consolation.

Epaphras, the seruant of Christe,
(whiche is one of you) saluteth you,
and alwayes labourerth feruently for
you in prayers, that ye may stand per-
fecte and full, in all the will of God.
For I beare him recorde, that he hath
a seruiens mind for you and them that
are of Laodicia, and them that are of

Hierapolis. Weare Lucas the Philis-
tine greeteth you, and Demas. Sa-
lute the brethren, which are of Lao-
dicia, and salute Timothe, and the
congregation, which is in his house.
And when the Epistle is red of you,
make that it be redde also in the con-
gregation of the Laodicians, and that
ye likewise read the Epistle of Lao-
dicia. And say to Archippus: Take
heede to the office that thou hast recei-
ued in the Lord, & thou fulfill it. The
salutatio by the hand of me Paul: re-
member my bondes. The grace of our
lord Jesus Christ be with you. Amen.

Sent from Rome by Tichi-
cus and Onesimus.

The .ij. Chapter.

For

The first Epistle

Х. Б. Б. Б.
Х. Б.

Act, 16, c

Oct. 17, b

Gal. I. b
25

Phil. I. A

3ct. 20 g

2.tcf.3.b

1,007,9.6

D

For ye your selues (bʒethʒen) knowe of our entrance in vnto you, howe that it was not in bayne: but euen after that we hadde suffered befoze, and were + shamefully entreted at Philippos (as ye knowe) then were wee bolde in our God, to speake vnto you the gospelle of god, in + muche stryuing. For our exhortation was not to brynge you to error, noʒ yet to vncleannesse, neyther was it with guile: but as we were allowed of god, that the gospell shuld be committed vnto vs: euen so wee speake, not as they that + please men, but God, which trieth our heartes. Nether leade we our conuersation at any time with flattering wordes, as ye knowe: neyther by occasion of courtesiesse. + God is recorde, neyther sought we praise of men, neither of you, noʒ yet of any other, when we might haue bene in auctoritie, as the Apostles of Christ, but we were tender among you, euen as a nurse cherisheth her childʒen, so were we affectioned toward you, our good wil was to haue dealt vnto you, not the gospell of god onely: but also our owne soules, because ye were dere vnto vs. + Ye remember bʒethʒen our labour, and trauaile. + For we labored daye and nyght, because we would not bee chargeable vnto any of you, and preached vnto you the gospell of god. Ye are witnesse, and so is god, how holp and iustly and vnblabelly we behaued our selues among you, that beleeued as ye knowe, how that we haue suche affection vnto euery one of you, as a father doth vnto his childʒen, exhorting, comforting, and beseeching you, that ye would walke worthe of god, which hath called you vnto his kingdome and gloʒy. For this cause thank we god also without ceasing, because that when ye receaued of vs the worde (wherewith ye learned to knowe god, ye receyued it not as the worde of man: but euen as it was in dede, the worde of god, which woorketh also in you that beleeue. + For ye bʒethʒen, became folowʒers of the con-

gregation of God, which in Iesuy
are in Christ Iesu: for ye haue suffe-
red like thinges of your kinsmen, as
we our selues haue suffered of the Je-
wes. Which as they killed the Lord
Iesus, and their owne Prophetes, e-
uen so haue they persecuted vs, and
God they please not, and at contrary
to all men, & hinder vs, that we shold
not speake vnto the Gentiles, that
they might bee saued, to fulfill thei-
sinnes alwaye. For the wrath of
God is come on them, euen to the ve-
rmost. For asmuch as theyzen as we are
kept from you, for a season, as concer-
nyng the bodyly presence (but not in
the heart) we enforced the more to se
you personallie with greate desire.
And therfore we wold haue come vn-
to you. I Paule ones and again: but
Sathan withstoode vs: for what is
our hope of ioy or crowne of reioysing:
- are not ye it in the presence of oure
Lord Iesus Christ at his comming:
ye are our glory and ioy.

The.iii.Chapter.

Wherfoze, ſens we coulde no
lenger forbere, we thought
good to remayn at . Athens
alone, and ſente to Timothe
our brother, & miniſter of God, & the
helper forth of our labour in the goſ
pell of Chriſt to ſtabliſhe you, and to
comfort you, concerlinge our ſaythe,
that no man ſhould be moved in theſe
afflictions. For ye your ſelues know
that we are euen appointed therunto.
For when we were, with you, we
woulde you beſoze, that we ſhould ſuf
fer tribulation, euē as it cam to paſſe,
and as ye know. For this cauſe when
I coulde no lenger forbere, I ſente
that I mighte haue knowledg: of
your ſaythe, leaſt by ſome meanes the
tempter had temted you, and leſt our
labour had bene beſtowed in vayne.
But now lately, whē Timothe came
from you vnto vs, and declared to vs
your ſaith and your loue, and howe
that ye haue good remembrance of vs
in all waies, deſiring to ſee vs as we alſo
deſire to ſee you: Therfoze brethren,
we

We receaued consolation by you, in all our aduersitie and necessitie, through your sayth. For now we are we alpe yf ye stand stedfast in the lord. For what thanks can we recompence to God agayne for you, ouer all the toye that we toye for your sakes befoze god: prayinge nighte and daye exceddingly, that we might see you presently, and might fulfill the thinges which are lacking vnto your sayth. God him selfe our father, and our Lord Iesus Christe shall guide oure toynep vnto you: the Lord also shall increase you, and make you slowe ouer in loue one towarde another and towarde all men, euen as we do towarde you, that he may make your heartes stable and vnblymeable, in holynes befoze God our father, at the comminge of our Lord Iesus Christ with all saintes.

¶ The. iiij. Chapter.

Furthermore, we beseeche you (brethren) and exhorde you by the Lord. Iesus, that ye increase more and more, euen as ye haue receaued of vs, howe ye ought to walk and to please God. For ye knowe, what commaundementes we gaue you by our Lord Iesu Christ. For this is the will of god. euen your holines, that ye shoulde abstaine from fornication, and that euery one of you should knowe. howe to keepe his vessel in holynes and honoure, and not in the lust of concupiscence. as do the hethen whiche knowe not God, that no man oppresse and defraude his brother in bargayning: because that the Lord is the auenger of all such thinges, as we tolde you befoze, and testified. For God hath not called vs vnto vncleannes, but vnto holines. For he therfore that despiseth, despiseth not man, but God, which hath sent. his holy spirit amonge you. For But as touchinge brotherly. loue, ye neede not, that I wyte vnto you. For ye are taught of God, to loue one another. Yea, and that thinge verely ye do vnto all the brethren whiche are in all Macedonia. we beseeche you brethren, that ye increase more and more, and that ye

stude to be quiet, and to meddle with your owne busynes, and. to worke with your owne handes, as we com- manded you, that ye may behaue your selues honestly towarde them that are without, and that nothing be lacking vnto you. For I would not brethren that ye should be ignorant concerning them which are fallen asleepe, that ye forowe not as other do, whiche haue no hope. For yf we beleue, that Iesus dyed, and rose againe, euen so them also whiche sleepe by Iesus, will God bring agayne with him. For this say we vnto you in the word of the Lord, that we which shall. liue, and that remaine in the comming of the Lord, shall not come ere they whiche sleepe. For the Lord him selfe shall descende from heauen with a shoute and the voyce of the. Archangel and trompe of God. And the dead in Christe shall arise first: then we whiche shall liue, (euen we whiche shall remaine) shall be caughte by with them also in the cloudes to mete the Lord in the ayre. And so shal we euer be with the Lord. wherfore comforte your selues one another with these wordes.

¶ The. v. Chapter.

Finallye, of the tymes and seasons (brethren) it is no neede that I wyte vnto you: for ye your selues knowe perfectly, that the day of the Lord shall come, euen as a thefe in the night. For when they shall say, peace, and all thinges are safe, then shall. sodeyn destruction come vpon them (as sozo we cometh vpon a woman trauelling with child) and they shall not escape. But. ye brethren are not in darknes, that day should come on you as a thefe. For ye are all the children of lighte, and the children of the daye. we are not of the night, nyther of darkenes. Therefore lette vs not sleepe as do other, but let vs watch, and be sober. For they that sleepe, sleepe in the night: and they that be dronke, are dronken in the night. But let vs which are of the daye be sober, armed with the beste plate of sayth and loue, and with hope of saluation for an helmet.

The second Epistle.

The first Chapter.

1. cor. 5. c For God hath not appoynted vs to prouoke wrath vnto our selues, but to obtayne saluation by the meanes of our Lord Iesu Christ. whiche dyed for vs: that whether we wake or slepe we should lyue together within him. wherfore, comforte your selues together, and edifye every one another, euen as ye do. **I** We beseech you brethren

Gala. 6. b ren, that ye knowe them. whiche labour amonge you, and haue the oversight of you in the Lord, and geue you exhortation, that ye haue them in hys reputation thow loue, for their workes sake, and be at peace with them. **Phil. 2. d** We beseech you (brethren) warne the that are unruly, comfort the feeble minded, lyfte vp the weake, be patient to-

Mat. 5. g ward all men. He that none recompence euill for euill vnto anye man: but euer solowe that whiche is good, both among your selues, & to all men.

Phil. 4. a Reioyce euer. Praye continually.

Lu. 18. a In all thinges geue thanks. For

D this is the will of God thow Christ Iesu towarde you. Quench not the

1. cor. 14. g spirite. Despile not prophesynges. Examine all thinges, kepe that which is good. Abstaine from al euill appearaunce. The very God of peace sanctifie you throughtout. And I pray god that your whole spirite, and soule and body may be preserved: so that in no thinge ye maye be blamed in the commynge of our Lord Iesus Christ.

1. cor. 1. b Faithfull is he whiche called you, which will also do it. Brethren, praye **and. 10. c** for vs. Greete all the brethren with **Ro. 16. c** an holy kisse. I charge you in the Lord **1. cor. 1. 5. c** that this Epistle be read vnto all the **2. cor. 1. 3. c** holy brethren. The grace of the Lord **1. the. 3. d** Iesus Christ be with you. Amen.



Dilectus and Silu-
nas and Timothe-
us. Vnto the con-
gregation of the
Thessalonians in
god our father, and
in the Lord Iesus

Christ. Grace be vnto you and peace from God oure father, and from the Lord Iesus Christ. We are bounde to. thanke God alwayes for you brethren (as it is meete) because that your fayth groweth exceedingly, & every one of you swimmeth in loue toward another, betwene your selues so that we our selues boast of you in the congregations of God, ouer your patience and faith in all your persecutions and tribulations that ye suffer, whiche is a token of the righteous iudgement of God, that ye are counted worthy of the kingdome of God, for whiche ye also suffer. It is verely a righteous thinge with God, that he recompence tribulation to them that trouble you: and to you whiche are troubled, rest with vs, when the Lord Iesus shall shewe him selfe from heauen with the Angells of his power, with flaming fyre, whiche shall render vengeance vnto them that knowe not God, & and that obey not the Gospel of our Lord Iesus Christ, which shall be punished with everlastinge dampnation, from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to become marvellous in all them that beleene: because oure testimony that we had to you, was be-
Rom. 10
1. cor. 10
Eph. 1. a
Ro. 1. b
Phil. 1. b
Col. 2. a
Eph. 1. c

leued enen the same daye. Wherfore, also we pray alwayes for you that our God will make you worthy of this callinge, and fulfill all direction of goodnes and the woorkes of faythe, with power: that the name of our Lord Iesus Christe maye be glorified by you, & ye by him, according to the grace of our God, and of the Lord Iesus Christ.

C **Rom. 2**
D **1. the. 2**
Sap. 5
mat. 25

The first Epistle vnto the Thessalonians was written from Athens.

The seconde Epistle of Saint Paul the Apostle vnto the Thessalonians.

The second Chapter.

V We beseeche you (brethren) by the coming of our Lord Iesu Christe, and in that, we shall assemble vnto hym that ye be not suddenly moued from your mind, nor be troubled, neither by spirit, neither by wordes, nor yet by letter, which should seeme to come from vs, as though the day of Christ were at hand. Let no man deceaue you by any meanes, for the Lord shall not come except there come a departing first, & that that sinnefull man be opened, the soine of perdition, which is an aduersary: and is exalted aboue all, that is called God, or that is worshipped: so that he doth sit in the temple of God boasting him selfe to be god. Remember ye not, that when I was yet with you, I tolde you these thinges: And now ye knowe what withholdeth: euen that he might be bittered at his tyme. For the mistery of the iniquitie doth already worke, till he whiche now only letteth, be taken out of the waye. And then shall that wicked be bittered, who the Lord shall consume with the spirit of his mouth, and shall destroy with the appearance of his coming Ieuen him whose coming is after the working of Satan, with all lying power, signes & wonders, and with all deceauablenes of unrighteousnes, among them that perish, because they receaued not the loue of the truth that they might be saved. And therefore God shall sende them stronge delusion, that they should beleue lyes: that all they might be damned, which beleued not the truth: but had pleasure in unrighteousnes. But we are bounde to geue thanks alway to god for you (brethren beloued of the Lord) for because that god hath from the beginning chosen you to saluation, thorough sanctifying of the spirite, and through beleuing of the truth, wherevnto he called you by our Gospel, to obtayne the glorie of our Lord Iesu Christe. Therefore brethren stande fast, and keepe the ordinances which ye haue learned: whether it were by our preaching, or by Epistle, Our

Lord Iesu Christ him selfe, and God our father (whiche hath loued vs, and hath geuen vs euermlasting consolation, and good hope through grace) comfort your heartes, and stablish you in all good saying and doing.

The. iij. Chapter.

Furthermore, brethren praye ye for vs, that the worde of God may haue passage, and be glorified, as it is also with you, & that we maye be deliuered from unreasonable and froward men. For all men haue not sayth: but the Lord is saythfull, which shall stablish you, and preserue you from euill. We haue confidence through the Lord to youward, that ye both do and will do the thinges which we commaunde you. And the Lord guide your heartes to the loue of God and to the patiente waiting for Christe. For we require you brethren by the name of our Lord Iesu Christ, that ye withdraw your selues from euery brother, that beaureth himselfe inordinately, and not after the institution which he receaueth of vs. For ye your selues knowe, howe ye oughte to folow vs. For we behaue not our selues inordinately among you. Neither tooke we breade of any man for naught, but wrought with labour and sweate night and day, because we wold not be chargeable to any of you: not but that we had auctorytie: but to make our selves an ensample vnto you to folow vs. For when we were with you, this we warned you of, that if any wold not worke, the same shuld not eate. For we haue heard saie that there are some which walke amonge you inordinately, working not at all, but being besepe bodyes. Them that are suche we commaunde and exhorte by our Lord Iesus Christe, that they worke with quietnes, and eate their owne breade. Brethren be not weary in well doing. For if any man obey not our saying, sende vs word of him by a letter, and haue no company with him, that he maye be ashamed. And

Ephe. 6 c
Coll. 4 a

1 Cor. 5 d

Act. 20 g
1 Cor. 9 c
1 Cor. 2 c
and. 4 c

Gala. 9 c

2. Cor. 3 d

D. ij.

And

The second Epistle

And count him not as an enemy: but
warne him as a brother. The verye
Lord of peace geue you peace alwayes
by all meanes. The Lord be with you
all. The salutation of me Paul with
myne owne hande. This is the token
in all Epistles. So I write. The
grace of our Lord Iesus Christ be
with you all. Amen.

is not geuen vnto a righteous man,
but vnto the vnrightheous and disobe-
dient, to the vngodlye and to sinners,
to vnholy and vncleane, to murthe-
rers of fathers and murderers of mo-
thers, to manslayers, to whoremong-
ers, to them that defile them selves
with mankinde, to manstealers, to li-
ars, to perjured, and if there be any o-
ther thinge that is contrarie to the
wholesome doctrine, according to the
Gospell of the gloype of the blessed
God, whiche Gospell is committed
vnto me. And I thanke Christ Je-
sus our Lord, whiche hath made me
strong: for he counied me true, and put
me in office where as before I was a

1 Tim. 2.7
Rom. 1.8

Sent from Athens.

The first Epistle of S.
Paul to Timothee.

The first Chapter.



Paul an Apostle of
Iesus Christe, by
the commission of
god our saviour and
Lord Iesus Christe
which is our hope.
Vnto Timothee

1 Tim. 1.8
act. 16.8
1 Cor. 1.8
Gala. 1.8

his natural sonne in the faith. Grace
mercy and peace from God our father,
and from the Lord Iesus Christ oure
Lord. As I besought thee to abide
still at Ephesus (when I departed
into Macedonia) euē so do, that thou
commande some, that they folow no
strange doctrine, neyther geue heede
to fables and endlesse genealogyes,
which brede doubtles more then God-
lye edifyinge, whiche is by faith, for
the ende of the commandement is,
loue oute of a pure hearte, and of a
good consciēce, and of faith vnsayned:
from the which thinges, because some
haue erred, they are turned vnto vaine
tangling, because they would be doc-
tors of the lawe and yet vnderstande
not what they speake, neyther wherof

they affirme. Wee knowe, that the
lawe is good, if a man vse it lawfully:
knowing this, howe that the lawe

blasphemer, and a persecuter, and a
tirant. But yet I obtayned mercy,
because I did it ignorantlye thro-
ugh vnbeliefe. Neuerthelesse, the
grace of our Lord was exceeding
aboundante with fayth and loue,
whiche is by Christ Iesu. This
is a true sayinge (and by all meanes
woorthye to be receaved of vs) that
Christ Iesus came into the worlde,
to save sinners, of whom I am chiefe.
Notwithstandinge, for this cause
obtayned I mercy, that Iesus Christ
should first shewe on me all longe pa-
cience, to declare an example vnto the
which shoulde beleue on him vnto
eternall lyfe. So then vnto god, king
euerlastinge, immortall, - inuisible,
wyle onely, be honour and prayse for
euer and euer. Amen. This commaun-
dement committe I vnto thee, sonne
Timotheus, according to the prophe-
sies, which in times past were pro-
phesied of thee, that thou in the shul-
dest fight a good fight, hauing fayth
and good consciēce: which some haue
put away from them, and as concer-
ninge fayth haue made shipwacke.
Of whose number is Hymeneus
and Alexander whom I haue deli-
uered vnto Satan, that they maye
learne not to blaspheme.

1 Tim. 9.8
and. 22.8
1 Cor. 15.8
Gala. 1.8

Mat. 9.8
Mar. 2.8
Luk. 19.8
John. 3.8

Colo. 1.8
D

2 Tim. 2.8
2 Tim. 3.8
Mat. 18.8
1 Cor. 5.8

The ii. Chapter.

I Exhorte therefore, that aboue all
things, prayers, supplications,
intercessions, & geuing of thanks

Jer. 29. c he had for all men: for kings, and for
 Bar. 12 al that are in aucthoritie, that we may
 lyue a quiet and a peaceable lyfe, with
 all godlynes and honestie. For that is
 good and accepted in the sight of God
 our saviour, which will haue all men
 to be saued, & to come vnto the know-
 ledge of the truely. For there is one
 god, and one mediator betwene god
 and man, euen the man Christ Iesus,
 which gaue him selfe a ranfome for
 all men, that it shoulde be redemp-
 tion at his time, whereunto I am ordeined a
 preacher and an Apostle. I tell the
 truth in Christ and lye not: being the
 teacher of the Gentils with faith and
 veritie. I wil therefore that the men

John. 4. c praye euery where, yfing by pure
 handes without wrath or doubtinge.
 Likewise also the women, that they
 araye them selues in comely apparell
 with shameslennes and discret behau-
 iour, not with brydded heare, eyther
 golde or pearles, or costly aray: but as
 becommeth women that professe god-
 lines thozowe good workes. Let the
 woman learne in silence with all sub-
 iection. But I suffer not a woman to
 teache, neyther to vsurpe aucthoritie
 ouer the man: but to be in silence. For
 Adam was fyrst fourmed, and then
 Eue. Adam also was not deceaued,
 but the woman was deceaued, & was
 subdued to the transgression. Not-
 withstandinge thozowe bearinge of
 chyldzen she shalbe saued, yf they con-
 tinue in faith, and loue, and holynes,
 with discretioun.

The. iij. Chapter.

This is a true sayinge: If a
 man desyre the office of a Bis-
 shoppe, he desireth an honest
 worke. A Bishoppe therfore must be
 blameles, the husbande of one wyfe,
 diligene, sober, discrete, a keeper of hol-
 pitallitie: apte to teache, not geuen to
 ouer muche wyne, no fighter, not gre-
 dyue of filthy lucre: but gentle, abhor-
 ryngge fyghting, abhorring couetous-
 nes, one that ruleth well his owne
 house, one that hath chyldzen in sub-
 iection with reuerence. For yf a man

cannot rule his owne house, how shal
 he care for the congregation of God?
 He maye not be a yonge scolar, lest he
 swell and fall into the iudgemente of
 the euill speaker. He must also haue a
 good reporte of them which are with-
 out, lest he fall into rebuke and snare
 of the euill speaker. Likewise muste
 the ministers be honest, not double
 tonged, not geuen vnto muche wyne,
 neyther greedy of filthy lucre: but hol-
 dyng the misterye of the faith with a
 pure conscience. And let them fynt be
 proued, and then let them minister so,
 that no man be able to reprove them.
 Euen so must their wyues be honest,
 not euill speakers: but sober and faith-
 full in all thynges. Let the Deacons
 be the husbonds of one wyfe, and such
 as rule their chyldzen well, and theyr
 owne houtholdes. For they that
 minister well, get them selues a good
 degree and great libertie in the sayth,
 which is in Christe Iesus. These
 thynges wyte I vnto thee, trustyng
 to come shortly vnto thee: but and yf
 I tarye longe, that then thou mayest
 yet haue knowledge, how thou ought-
 est to behaue thy selfe in the house of
 God, which is the congregacion of
 the luyng god, the pyller and ground
 of truely. And without doubt grate
 is that misterye of godlynes: God
 was shewed in the flesh, was iustifi-
 ed in the sprete, was sent amonge the
 Angels, was preached vnto the Gen-
 tiles, was belued on in the worlde,
 and receaued by in glorie.

The. iiij. Chapter.



The sprete speaketh
 evidently, that in
 the latter tynes,
 some shall departe
 from the saythe, and
 shall geue hede vnto
 spirites of erreure,
 and deuetysh doctrine of theym
 which speake false thozow ypocrisie,
 haue theyr conscience marked with
 an hote yron, soptydding to marrye,
 and commanding to abstayne from
 meate

Acts. 6. a

mat. 25. b

John. 10

 Acts. 20 f
 2 Cl. 3. a
 2 Pe. 2 a
 and. 3. a
 Jude. 1. c
 1. 16. 20

The fyrste Epistle.

Gene. 1. d meates. which God had created to be
mat. 26. c receaved. with geuing thanks, of the
Acts. 27. f which beleue and knowe the tructh.
Gen. 1. d For. al the creatures of god are good
Ecc. 3. 9e and nothing to be refused, yf it be re-
Mar. 7. d ceaued with thanks geuing. For it
Ro. 14. c is sanctified by the woꝛde of God and
Etitu. 1. d praier. If thou put the brethꝛen in re-
 membrance of these thinges, thou
 shalt be a good minister of Iesu chꝛist
2. Cl. 3. d • which hast bene noꝛished by in the
 woꝛdes of the sayth and of good doc-
 trine, which thou hast continually fo-
2. Cl. 1. 1. a lowed. But. cast awaye vngodly and
2. Cl. 2. c olde wyues fables. Exercise thy selfe
Etitu. 3. c rather vnto godlines. For. bodily ex-
 ercise profiteth little: but godlines is
Collo. 2. d profitable vnto all thinges, as a thing
 which hath promysed of the life that
 is nowe, and of the life to come. This
 is a sure sayinge, and by all meanes
 woꝛthy to be allowed. For therefore
 we both labour and suffer rebuke, be-
 cause we haue a stedfastte hope in the
 liuing God, whiche is the sauour of
 all men, specially of those that beleue.
 Suche thinges commaund and teach.
Etitu. 2. b • Let no man despise thy yowthe. but
• Tit. 3. b be vnto them that beleue, an ensample
1. Pe. 5. a in woꝛde, in conuersation, in loue, in
 purete, in saythe, in purenes. Till I
 come, geue attendaunce to reading, to
 exhortation, to doctrine. Despise not
 the gifte that is in thee, whiche was
 geuen thee thowsoꝛ prophety with the
Acts. 6. b laying on of handes by the auctoritie
 of pꝛesthode. These thinges exercise,
 and geue thy selfe vnto them, that it
 may be sene, howe thou pꝛofetest in all
 thinges. Take heede vnto thy selfe,
 and vnto learning, and continue ther-
 in. For yf thou shalt so do, thou shalt
 saue thy selfe, and theym that heare
 thee.

The .v. Chapter.

1. Ru. 19. g **R**ebuke not an elder, rigo-
 rously, • but exhoꝛte him as a
 father, the yonger men, a s
 brethꝛen, the elder wome n,
 as mothers; the yonger as sisters,
 with all purenes, honour widowes,

whiche are true widowes. If any
 widow haue chylzen or newewes, let
 them learne fyrste to rule their owne
 houses godly. and to recyꝛence their
 elders. For that is good & acceptable
 before god. She that is a true • wid-
 owse and stendleesse, putteth her trust
 in God, and continueth in supplicati-
 ons and pꝛayers night and daye. But
 she that liueth in pleasure, is deade, e-
 uen yet aloue. And these thinges com-
 maunde that they may be without re-
 buke. But yf any pꝛouide not for her
 owne (and specialie for them of her
 household) the same hath denyed the
 faith, and is woꝛse then an infidel. Let
 no widow be chosen vnder thys scope
 yere olde, and suche a one as was the
 wife of one man, and well reported of
 menne, in good woꝛkes: yf she haue
 brought by chylzen, • if she haue lod-
 ged straungers, if she haue washed the
 sayntes fete, if she haue ministered vnto
 them whiche were in aduersitie, yf
 she haue bene continually geuen vnto
 all maner of good woꝛkes. The yon-
 ger widowes refuse. For when they
 haue begon to wyꝛe wanton agaynst
 Chꝛist, they wil marry, hauing dam-
 nation, because they haue caste awaye
 their fyrste sayth. And also they learne
 to go from house to house ydle: yea, not
 ydle onely, but also tatlers and busy-
 bodies, speaking thinges whiche are
 not comely. I will therfoꝛe that the
 yonger women • marrie to beare chil-
 dꝛen, to guide the house, & geue none
 occasion to the aduersarie to speake
 euill. For many of them are already
 turned backe, & are gone after Satan.
 And yf any man or woman that bele-
 ueth haue widowes, let the minister
 vnto them, and let not the congregatio-
 be charged: that there may be sufficient
 for them that are widowes in dedde.
 The elders that rule wel are woꝛthy
 of double honour, most specially they
 whiche laboure in the woꝛde and tea-
 chinge. For the scripture sayth: thou
 shalt not nosell the mouth of the oꝛ
 that treadeth out the coꝛne. And the
 labourer is woꝛthy of his rewarde.
 I gaynst an elder, receaue none accu-
 sation

Pl. 19. b sation, but vnder two or thre wyt-
nesses. Them that sinne rebuke open-
ly, that other also may feare. I testifie
be fore God & the Lord Iesus Christe
and the elect Angells, & thou obserue
these thinges without halpynesse of
iudgement, and do nothing parcially.

• Laye handes sodenly on no man, nei-
ther be partaker of other mens sinnes
kepe thy selfe pure. Drynke no longer
water, but • vse a little wine for thy
 stomackes sake & thine often diseases.
Some mens sinnes are open be fore
hande and go be fore vnto iudgement,
and some mens sinnes folowe after.
Likewise also good woordes are ma-
nifest be fore hande, and they that are
otherwise, cannot be hid.

The vi. Chapter.

Let as manye • seruantes as
are vnder the poeke, counte
their maysters woorthye of all
honoure, that the name of God
and his doctrine be not euill spoken
of. Se that they which haue beleuing
maysters, despise them not because they
are brethren: but rather do seruite, for
asmuche as they are beleuing and be-
loved and partakers of the benefite.
These thinges teach and exhort. • If
any man folowe other doctrine, and
encline not vnto the wholsome wo-
rdes of our Lord Iesu Christe, and to
the doctrine whiche is accordyng to
godlynes, he is puffed vp, and knoweth
nothing: but wasteth his bypnes a-
bout questions and • strife, or wordes,
wherof spring enuy, strife, raylinges,
euill surmisinges, bayne disputation
of men that haue corrupt mindes, and
that are • robbed of the trouth, which
thinke that lucer is godlynes. From
them that are such, separate thy selfe.
Godlynes is great riches. • If a man
be content with that he hath. • For we
brought nothing into the world, ney-
ther may we cary any thing out. But
when we haue foode and rayment we
must therewith be content. They that
will be riche, fall into temptation and
snares (of the deuill) and into manye
foolische and nopsome lustes, whiche
spowne men into perdition, and de-

struction. For couetousnes of money
is the roote of all euill: whiche while
some lusted after, they erred from the
fayth, and tangled the selues in many
sorowes. But thou man of God, flee
such thinges. Follow righteousnesse,
godlynes, faith, loue, patience, mecke-
nes. Fyghte the good fight of faith.
Laye hand on eternall life, wherunto
thou art also called, and halte professed
a good profession, be fore manye wit-
nesses. I geue thee charge in the sight
of God, • which quickeneth all thin-
ges, and be fore Iesus Christe (which
vnder Pontius Pylate witnessed a
good witnessing) that thou keepe the
commandementes, and bee withoute
spotte and vnbekurable vntil the ap-
pearinge of our Lord Iesus Christ,
• which appearinge (in his tyme) he
shal shewe, that is blessed and mighty
onely, kinge of kinges, and Lord of
Lords, which onely hath immorta-
litie, and dwelleth in the light, that no
man can attaine, • whom no man hath
sene, neyther can see, vnto whom be
honoure and rule euerlasting. Amen.
Charge them whiche are riche in this
world, that they be not hye minded,
nor truste in vncertayne riches, but
in the liuing God (which geueth vs
aboundantly all thinges to enioye
them) that they do good, that they be
riche in good woordes, that they be
redy to geue, and gladly to distribute
• layinge by in store for them selues a
good foundation agaynst the time to
come, that they may obtayne eternall
lyfe. ¶ Timothe, saue that which is
geuen thee to kepe, and auoid vngod-
ly banities of voyces and oppositi-
ons of science falsly so called, whiche
science while some professed,
they erred as concerning
the fayth. Grace be
with thee.
(.)

¶ Sente from Laodicia
whiche is the chiefest Citie of
Phrygia Pacariana.

The second Epistle

The seconde Epistle of

Saint Paule the Apostle
vnto Timothe.

The first Chapter.

I Paul an Apostle of
Jesus Christ by the
will of God, accord-
ing to the promise
of life, whiche is in
Christe Iesu. To
Timothe his belo-
ued sonne. Grace, mercy, and peace fro

God the father, and from Iesu Christ
our Lord. I thanke God, • whom I
serue from mine elders with pure co-
science, that without anye ceassing I
make mention of thee in my prayers
night and day, desiring to se thee, mind
full of thy teares, so that I am filled
with ioye, when I call to remem-
braunce the vnsapned faith that is in
thee, which dwelt fyrst in thy grand-
mother Lois, and in thy mother Eun-
ca: and I am assured that it dwelleth
in thee also. Wherfore I warne thee

thou stirre vp by the gifte of God which
is in thee, • by the puttinge on of my
handes. • For God hath not geuen to
vs the spirit of fear: but of power, and
of loue and of sobernes. • Be not thou
therefore ashamed of the testimony of
oure Lord, nether be ashamed of me.

which am his prisoner: but suffer thou
aduersitie with the Gospell, accord-
ing to the power of God, whiche
saues vs, and called vs with an holy
callinge, not according to our derdes,
but according to his owne purpose
and grace, which was geuen vs thro-
ugh Christ Iesu (before the world
beganne) but is now departed open-
ly by the appearing of our Sauoure

Jesus Christ, • which hath put away
death, and hath broughte life and im-
mortalitie vnto light through the gos-
pell, • whereto I am appointed, a
preacher and Apostle, and a teacher of
the Gentiles: for the whiche cause I
also suffer these thinges: Neuerthe-
less, I am not ashamed, for I knowe

and am sure, that he (in whom I haue
put my trust) is able to kepe that whi-
che I haue committed to his keeping,
against that day. • See that thou haue
the ensample of the holesome wordes
whiche thou haste hearde of me with
faith and loue that is in Christ Iesu.

That good thinge, which was com-
mitted to thy keepinge, holde fast tho-
rough the holy ghost, which dwelleth
in vs. This thou knowest, howe that
all they whiche are in Asia, be turned
from me: of which sort are Phigelus
& Hermogenes. The Lord gaue mer-
cy vnto the householde of Onesipho-
rus, for he oft refreshed me, • and was
not ashamed of my chayne: but when
he was at Rome, he soughte me oute
very diligently, and founde me. The
Lord graunt vnto him that he maye
fynde mercy with the Lord at that
daye. And in howe manye thinges he
ministered vnto me at Ephesus, thou
knowest very well.

The ij. Chapter.

Thou therfore my son, be strong
in the grace (that is thorough
Christ Iesu) and in all thinges
that thou hast hearde of me by manye
witnesses. The same committe thou
to faithfull men, whiche shalbe able
to teache other also. Thou therfore
suffer afflictions as a good soldier of
Iesu Christe. No man that warreth
entangleth him selfe with worldlye
busines, and that because he maye
please him which hath chosen him to
be a soldier. And though a man strue
for a maltry, yet is he not crowned, ex-
cept he strue lawfully. • The that bad
man that labourerth, must first receaue
of the fruites. Consider what I saye.

The Lord geue thee vnderstandinge
in all thinges. Remember that Iesu
Christ, • of the seide of David, rose
agayne from death accordinge to my
Gospell, wherein I suffer trouble,
as an euill doer, euen vnto bondes.
But the word of God was not bound.
Therefore • I suffer all thinges, for
the electes sakes, that they mighte sal-

Actes. 22
Rom. 1 a
Philip. 3

1 Ti. 4. d
Ro. 8. c
Rom. 1 b

Ephe. 3 a

Titus. 3
Ephe. 1 a

1 Cor. 15
Eph. 2. 2
Rom. 1. a
and. 12. c
1 Cl. 2. d

1 Tim. 2
Titus. 4
1 Pet. 5.

Mat. 24
Rom. 1 b

Titus. 1

1 Cor. 9

Mat. 11
Rom. 11

Actes. 20

so obtayne the saluation, which is in
 Christ Iesu, with eternall glorie. It
 is a true sayinge. For yf we be deade
 with him, we shall also liue with him
 • If we be patient, we shal also reign
 with him. • If we denie him, he also
 shall denie vs. If we beleue not, yet
 abideth he faythfull. He cannot denie
 him selfe. Of these thinges put them
 in remembrance, and testifie before the
 Lord, that they folowe no contenti-
 ous wordes, which are to no profite,
 but to the peruertering of the hearers.
 Shadpe to thewe thy selfe laudable
 vnto God, a workeman that needeth
 not to be ashamed, distributinge the
 worde of truth iustly. • As for vngod-
 ly banities of boyces, passe thou ouer
 them. For they wil increase vnto gre-
 ter vngodlynes, and their wordes shal
 fret euen as doth the disease of a can-
 cre: of whose number is • Hymeneus
 and Philetus, whiche (as concerning
 the truth) haue erred, sayinge, that the
 resurrection is past all readye, and do
 destroy the fayth of some. But I sure
 ground of God standeth stil, and hath
 this seale: • the Lord knoweth them
 that are his. And let euery man that
 calleth of the name of Christ, departe
 from iniquitie. Forwithstanding • in
 a great house are not onely vessels of
 golde, and of siluer, but also of wood &
 of earth: some for honour, and some vn-
 to dishonoure. If a manne therefore
 pouрге himselfe from suche men, he
 shalbe a vessel sanctified vnto honour
 mete for the blessing of the Lord, and pre-
 pared vnto al good workes. Lustes of
 youth atropde: but folowe righteouf-
 nes, faith, loue and peace, with them
 that cal on the Lord with a pure heart
 • Foolishe & vnlearned questions put
 from thee, knowing, that they do but
 gendze strife. The seruante of the
 Lord must not stryue: but be gentle
 vnto all men, apte to teache, and one
 that can suffer the euill with meke-
 nes, and can informe them that resist
 • the trueth if that God at anye time
 geue them repentance, for to knowe
 the truth, and that they maye come to
 them selues againe out of the snare of

the deuill, whiche are holden captiue
 of him at his will.

The. iij. Chapter.

Thys knowe, that • in the laste
 dayes shall come perillous ty-
 mes. For men shalbe louers of
 their owne selues, conetous boasters,
 proud, cursed speakers, disobedient to
 fathers and mothers, vnthankful, vn-
 godly, vnkind, trucebreakers, false ac-
 cusars, riotours, scarce, despisers of
 them whiche are good, traitours, hea-
 dy, hie minded, greedy vpon volupte-
 ousnes moze then the louers of God,
 hauing a similitude of godlynesse, but
 haue denyed the power therof: & such
 abhorre. For of this sorte are they
 • which enter into houses, and bringe
 into bondage women loden with sin,
 whiche women are led with diuerse
 lustes, euer learninge, and neuer able
 to come vnto the knowledge of the
 trueth. • As Iannes and Iambres
 withstode Moses, euen so do these al-
 so resist the trueth: men they are of
 corrupte mindes and lewde as concer-
 ning the fayth: but they shall preuaile
 no longer. For their madnes shalbe de-
 tected vnto al men euen as theirs was
 but thou hast sene the experience of mi
 doctrine, fashion of liuinge, purpose,
 faith, long sufferinge, loue, patience,
 persecutions, and afflictions whiche
 happened vnto me at Antioche, at I-
 conium, and at Listra: whiche perse-
 cutions I suffered patiently. And
 from them all, the Lord deliuered me.
 Yea, and • all they that will liue god-
 ly in Christ Iesu, shal suffer persecu-
 tion. But the euill men and deceauers
 shall waxe worse and worse, while
 they deceaue and are deceaued them
 selues. But continue thou in the thin-
 ges whiche thou hast learned, whiche
 also wer committed vnto thee, know-
 ing of whom thou hast learned them,
 and for as muche also as • of a childe
 thou hast knowen the holy scriptures
 which are able to make thee learned
 vnto saluation through the fayth whi-
 che is in Christ Iesu. • All Scrip-
 ture.

Actes. 20
 1. Cl. 4. a
 1. Pe. 2. a
 Jude. 1. c

Titus. 1

Exod. 7.

Actes. 14.
 Psal. 14.
 20. 34.
 Eccle. 21.

1 Cl. 4. a

1. Pet. 1.

The second Epistle

ture geuen by inspiration of God is profitable to teache, to improve, to amende and to instructe in righteousness, that the man of God may be perfecte and prepared vnto all good woordes.

The .xiij. Chapter.

I Testifye therefore before GOD, and before the Lord Iesu Christ whiche shall iudge the quicke and deade at his appearinge in his kingdome, preache thou the word, be seasonable in season, and out of season. Improve, rebuke, exhort, with all long suffering and doctrine. For the time will come, when they shall not suffer wholesome doctrine: but after their owne lustes shall they (whose eares itche) get them an heape of teachers, & shall withdrowe their eares from the truth, and shalbe turned vnto fables. But watch thou in all thinges, suffer afflictions, do the worke througly of an Evangelist, fulfill thine office vnto the vtmost. (Be sober.) For I am now ready to be offered, and the time of my departing is at hande. I haue fought a good fighte. I haue fulfilled my course. I haue kept the faith. Fro henceforth there is layde by for me. a crowne of righteousness, whiche the Lord (that is a righteous Judge) shall geue me at that daye: not to me onely, but vnto all them also that loue his comming. Doo thy diligence that thou mayest come shortlye vnto me. For Demas hath forsaken me, and to with this present word, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmanis. Onely Lucas is with me. Take Marke, and bringe him with thee, for he is profitable vnto me, for the ministracion. And Tychicus haue I sent to Ephesus. The cloake that I leste at Troada with Carpus (when thou comest) bringe with thee, and

the booke, but specially the parchment. Alexander the Copper smith did me muche euill: the Lord reward him according to his deedes, of who be thou ware also. For he hath greatly withstande our wordes. At my first answering, no man assisted me, but all forsoke me. I praye God, that it maye not be layd to their charges: & notwithstanding the Lord assisted me, and strenghtened me, that by me the preaching should be fulfilled to the vtmost, and that al the Gentils should heare. And I was deliuered out of y mouth of the Lyon. And the Lord shall deliuer me from all euill doing, and shall kepe me vnto his eternally kingdome. To whom be praise for ever and ever. Amen. Salute Prisca and Aquila, and the household of Onesiphorus, Crastus abode at Corinthum. Ero phimus haue I left at Miletum sicke. Doo thy diligence, that thou maist come before winter. Eubolus greeteth thee, and so doth Pudens, and Linus, Claudia, and all the brethren.

The Lord Iesus
Christ be with
thy spirit.
Grace be with you.
Amen.

The seconde Epistle
vnto Timothy, was written from Rome, when Paul was presented the second time, vnto the Emperour Nero.

The

1 Cor. 9
1. Pet. 5.

Collo. 4

The Epistle of Saint Paul vnto Titus.

The first Chapter.



Prule the seruant of
God, and Apostle of
Iesu Christe, accor-
dinge to the sayth of
goddes elect, and ac-
cording to the know-
ledge of the truthe,

which is after godlynes in the hope of
eternal life, which God (that cannot
lye) promised before the world began:
but hath opened his word at the time
appoynted thowse preaching, whi-
che is committed vnto me, according
to the commaundement of God our
Sanioure. To Titus his naturall
sonne after the common sayth. Grace
mercy and peace from God the father
and from the Lorde Iesu Christ our
Saniour. For this cause left I thee
in Crete, that thou shouldest refoyme
the thinges that are vnperfecte, and
shouldest ordeyne elders in euery ci-
tie, as I had appoynted thee. If any
be blamelesse, the husband of one wife
hauing faithfull chyldren, whiche are
not slandered of ryote, nether are dis-
obedient. For a byshoppe muste be
blamelesse, as the stewarde of God:
not stubborne, not angrie, not geuen
to much wyne, no fyghter, not geuen
to filthy lucre: but a keeper of hospita-
litye, one that loneth goodnes, (pri-
dent) sober, righteous, godlye, tempe-
rate, and such as cleureth vnto the true

word of doctrine, that he may be able
also to exhort, by wholesome lear-
ninge, and to improne them that saye
agaynst it. For there are many vnru-
ly and talkers of vanitie, and discea-
uers of myndes, specially they that are
of the circumcision, whose mouthes
muste be stopped, whiche peruerse
whole houses, teaching thinges whi-
che they ought not, because of filthy
lucre. One of them selues (euen a pro-
phete of their owne) said: The Creti-
ans are alwayes liars, euill beastly,

slooe bellies. This witness is true:
wherefore rebuke thou them sharply
that they maye be sounde in the faith,
not taking hede to Jewes fables and
commaundementes of men that turne
away the truth. Vnto the pure, are
all thinges pure: but vnto them that
are defiled and unbeleuing, is nothing
pure, but euen the mynde and conscy-
ence of them is defiled. They confesse
that they knowe God: but with the
deedes they denye hym seynge they are
abominable and disobedient, and vn-
apte vnto euery good worke.

The second Chapter.

But speake thou the thynges
which become wholesome ler-
nyng. That the elder men be
sober, sage, discrete, sounde in
the faith, in loue, in pacience: the elder
women likewise, that they be in such
raynement as becometh holynes, not
being false accusars, not geue to much
wyne, but that they teach honest thin-
ges, to make the younge women so-
ber mynded, to loue their husbands,
to loue their chyldren, to be discrete,
chast, huswifely, good, obediante vnto
their husbands, that the word of god
be not euil spoken of. Younge men like-
wise exhorte, that they be sober myn-
ded. In all thinges shew thy self an
ensample of good workes in the doc-
tryne, with honestye, granitie, & with
the wholesome worde whiche cannot
be rebuked: that he whiche withstan-
deth, may be ashamed, hauing no euill
thing to say of you. Exhort seruants
to be obediante vnto their owne
masters, and to please the in al thinges
not answering agayne, neyther to be
pickers, but that they shewe all good
faithfulness, that they maye doo wor-
ship to the doctrine of God our Sa-
niour in al things. For the grace of
God, that bringeth saluation vnto all
men, hath appeared, and teacheth vs
that we should denye vngodlines and
worldly luses, and that we should
lue soberlye, and righteouslye, and
godlye in this presente worlde, lo-
kinge for that blessed hope and ap-
pearinge of the gloire of the greates-
t God

Ro. 14

1. Tim 2

1. Tim 4
1. Pet. 5Eph. 6
1. Pet. 2
Collo. 3

1. Job. 2

The Epistle

Rom. 8 a God, and of our saviour Iesu Christ, which gave himseife for vs, to redeme vs from all vnrightheousnes, and to
Gal. 1 a poure vs a peculier people vnto him
Eph. 1 c selfe, • seruentye geuen vnto good woorkes. These thinges speake, and exhoite, & and rebuke, with all seruentyes of commaunding. • See that no man despise thee.

Rom. 13 a **1 Pet. 2 c** **1. Cl. 4 b** **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

V Come them • that they submitte them selues to rule and power: that they obey the officers, that they be ready vnto every good worke, that they speake euill of no man: that they be no fyghters, but gentle, shewing all mekenes vnto all men. For we our selues also were sometime foolish, disobedient, deceaued, seruinge dyuerse lustes, and voluptuousnes, liuing in malitiousnes and enuy, full of hate, hating one another. • But after that the kindnes and love of our saviour God to manward

2. Cl. 1 b appeared, • not by the dedes of righteousness which we wrought, but according to his mercy he saved vs • by the fountayne of the newe birth, and renouinge of the holpe ghoste, which he shedde on vs aboundantly, thoro we Iesus Christe our saviour, that we

3. Cl. 1 b justified • by his grace, should be made heyyes according to the hope of eternall lyfe. • This is a true saying. Of these thinges I will that thou certifie, that they whiche beleue in God, might be diligent to goe forwarde in good woorkes. For these thinges are good and profitable vnto men, • foolish questions and genealogies, and brawling, thoro we strytinges aboute the lawe, auoide: for they are vnprofitable and superfluous. • A man that is an auctor of sectes, • after the spirit and the seconde admonition, auoide: knowing, that he (that is such) is perverted and sinneth, euen damned by him selfe. When I shall send Artemas vnto thee, or Tychicus, be diligente to come to me vnto Nicopolis: for I haue determined there to wynter. Bring Tenas the lawier, and Apollon their iorney diligently, that no

thyng be lacking vnto them. And let oures also learne to excell in good woorkes as far forth as neede requireth that they be not vnfruitefull. All that are with me, salute thee. Greete them that loue vs in the saythe. Grace be with you all. Amen.

Written from Nicopolis a Citie of Macedonia,

The Epistle of Saint Paule vnto Philemon.



Praie the prisoner of Iesu Christ and brother Timothy. Vnto Philemon the beloued, and our helper, and to the beloued Appia, and to Archippus our fellow souldier, and to the congregation that is of thy house. • Grace be vnto you and peace, from God our father, and from the Lord Iesus Christ. I thanke my God, making mention alwayes of thee in my prayers, when I heare of thy loue and sayth, whiche thou haste towarde the Lord Iesu, and towarde all saintes, so that the fellowship of thy sayth is fruitefull in the knowledge of every good (woorke) whiche is in you towarde Iesus Christe. For we haue great ioy and consolation in thy loue: because by the (brother) the saintes hearts are comforted. Wherefore, though I mighte be bound in Christ to commaund thee that, which was thy duty to do: yet for loues sake I rather beseeche thee, though I be as I am, euen olde Paule, and now a prisoner of Iesus Christe. I beseeche thee for my sonne: Onesimus, whom I haue begotten in my bonds, (whiche in tyme passed was to thee vnprofitable, but now profitable both to thee and to me) whom I haue sent home againe.

• Hon

Thou therefore receyue hym, that is to save myne owne bowels, whom I would sayne have retayned with me, that in thy steade he might haue mynistrd vnto me in the bondes of the Gospell. Where the lesse, without thy mynde would I do nothing, that the good which thou doest, should not be as it were of necessitie, but willingly for haply he therfore departed for a season, that thou shouldest receaue him for ever, not now as a seruante: but aboue a seruante, euen a brother beloued, specially to me: but howe muche

Dmore vnto thee, both in the flesh, & also in the Lord: If thou count me therefore a fellowe, receaue him as my selfe. If he haue done the any hurt or oweth thee ought, that lay to my charge, (I Paul haue written it with mine own hand) I will recompence it: So that I do not say to thee, howe that thou owest vnto me euen thyne owne selfe also. Euen so brother, lette me enioye thee in the Lord: Comfort my bowels in the worde. Trustinge in thyne obedience, I wrote vnto thee, knowinge, that thou wilt also do more then I say. Moreover, prepare me lodging for I trust that thorough the helpe of your prayers, I shalbe gene vnto you. There salute thee, Epaphras my fellow prisoner in Christ Iesu. Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of our Lord Iesu Christ be with your spirite,

Amen.

WSente from Rome by
Dionysius a seruant.

The Epistle of Saint
Paule the Apostle vnto the
Hebrewes.

The first Chapter.



Od in time past by
nearly & many waies
spake vnto the fa-
thers by Prophets:
but in these last dayes
he hath spoken vnto
vs by his owne son,
whom he hath made heyre of all thin-
ges: by whō also he made the worlde. Coll. 1. c
• which (sonne) bringyng the byghines Sep. 8. d
of his glozy, and the very ymage of his
substance rulinge all thinges with
the worde of his power, hath by hys
owne person purged our synnes, and
sitteth on the right hand of the ma-
ste on hys: bringyng so muche more excel-
lent then the angellies as he hath by
inheritaunce obtayned a more excellēt
name thē they. For vnto which of the
angells sayde he at any tyme: • Thou
art my sonne, this daye heue I begot-
ten thee: And agayne. I will be hys
father, and he shalbe my sonne. And a-
gayne, when he bringeth in the fyrste
begotten sonne into the worlde, he
saith: And • let al the angells of God
worship him. And vnto the angells he
saith: • He maketh his angellies spy-
rites, and his ministers a flamme of
fyr. But vnto the son he saith. • Thy
seate (O God) shalbe for ever & ever.
The scepter of thy kynge dome is a
ryght scepter. Thou hast loved rygh-
teousnes, and hated iniquitie.
Wherefore, God, euen thy God hath
annoynd thee with the oyle of glad-
nes, aboue thy felowes. • And thou
Lord in the beginninge hast layd the
foundation of the earth. And the hea-
uens are the workes of thy handes.
They shall perishe, but thou endurest
and they all shall waxe olde also as
doth a garment: and as a besture shalt
thou chaunge them, and they shalbe
chaunged. But thou art euen the same
and thy yeares shall not faile. • Un-
to which of the angellies sayde he at
any tyme: • Sit on my ryghte hande,
till I make thyne enemyes thy foote
stooler: Are they not all mynistringe
spytes, that are sent to mynys-
ter, for thy sake whiche shalbe heyres of
saluation?

Psal. 2. a
Acts. 13.
• Re. 7. b

Pla. 97 a
Pla. 104
Pla. 45 b

Pla. 102

Pla. 110
Mat. 22.
1 Cor. 15

The

The Epistle

The .ij. Chapter.

Vheretofore, we oughte to geue the moze earnest heede to the thinges that are spoken vnto vs, least at anye time we perishe. For if the word which was spoken by angels was stedfast: And euery transgression and disobedience receaued a iust recompence of rewarde, howe shall we despise so great saluation, which at the first began to be preached of the Lord himselfe and was confirmed vnto vs ward, by them that hearde it? • God bearinge witnes therto, both with signes and wonders also and with diuers miracles, and giftes of the holpe ghost, according to his owne will. For vnto the aungels hath he not subdued the world to come, wherof we speake, but one in a certayne place witnessed, saying: • what is man, that thou art minded full of him? • O the son of man, that thou visitest him? • Thou madest him a litle lower then the angels: thou hast crowned him with honoure and glory, and hast set him aboue the woordes of thy handes. Thou hast put all thinges in subiection vnder his feete. In that he put all thinges vnder him he lefte nothing that is not put vnder him. Nevertheless, we see not yet all thinges subdued vnto him: but him that was made lesse then the aungels, we see that it was Jesus, whiche is crowned with glory and honoure, for the suffering of death: that he by the grace of God, shoulde taste of death for all men. For it became him, for whom are all thinges and by whom are all things (after that he had brought many sonnes vnto glory) that he shoulde make the Lord of their saluation perfect through affections. For both he that sanctifieth, and they whiche are sanctified, are all of one. For whiche causes sake he is not ashamed to call them brethren, saying: I will declare thy name vnto my brethren, in the midst of the congregation will I praye thee. And againe: I will putte my trust in him. And againe: beholde,

here am I & the children whom God hath geuen me. For as muche then as the children are partakers of flesh and blood, he also him selfe likewise tooke part with them that (through death) he might expell him that had lordship ouer death, that is to say the deuill, and that he mighte deliuer them, whiche through feare of death were all their lyfe tyme subdued vnto bondage. For he in no place taketh on him the angels: but the sede of Abraham taketh he on him. Wherefore in all thinges it became him to be made like vnto his brethren, that he might be mercifull & a faithfull hye Priest in thinges concerning God, for to purge the peoples sinnes. For in that it fortuneth him selfe to be tempted, he is able to succor them also that are tempted.

The .iij. Chapter.

Theretofore holy brethren, partakers of the celestiall callinge, consider the ambassadoure and hye Priest of our profession Christus Jesus, howe that he is saythful vnto him that put him in the office, euenas was Moses in al his house. For loke how much honour he (that hath builded a house) hath moze then the house it selfe, so muche honoure is he counted worthy of moze then Moses. For euerye house is builded of some man. But he that ordeyned all thinges is God. And Moses verely was faithful in all his house, as a minister, to beare witnes of those thinges which were to be spoken afterwarde. But Christus as a sonne, hath rule ouer the house, whose house are we, if we hold fast the confidence and the reioysing of that hope, vnto the ende. Wherefore (as the holy ghost saith:) to day if ye will heare his voice, harden not your hearts, as in the prouoking, in the day of temptation in the wilderness, when your fathers tempted me, proued me, and sawe my woorkes fortye yere. Wherefore I was grieved with that generation, and sayde: They doo alwaies erre in their hartes, they verely haue

Mar. 16

Psal 8. a
and. 144.
25

Psal 8. b
1 Co. 15

Psal. 22 b
John. 20

Rom. 5 a

hane not knowen my wayes, so that I sweare in my wrath: they shal not enter into my rest: Take hede brethren lest at any time there be in any of you a forward hert subiect vnto vnbellefe that he should depart from the liuing God: but exhorte ye one another dayly, whyle it is called to daye, least any of you waxe harde hearted thowse the deceitefulnesse of sinne. We are made partakers of Christe, yf we kepe sure (vnto the ende) the beginning of the substance, so long as it is sayd: to day yf ye will heare his voyce, harded not your hartes, as in the promoking, for some when they hearde, did promoke: howe be it not all that came out of Egypte by Moyses. But with whom he was displeased. xl. yeres: Was he not displeased with them that had sinned, whose carcases wer ouerthrowen in the desert? To whom sweare he that they should not enter into his rest but vnto the that were not obedient? And we see, that they could not enter in, because of vnbellefe.

The. iij. Chapter.

Let vs feare therefore, least any of you (forsakinge the promise of entring into his rest) should seme at anye time to haue beue disappointed. For vnto vs it is declared, as well as vnto them. But it profited not them, that they hearde the word: because they whiche heard it, coupled it not with faythe. For we which haue beleued, do enter into his rest, as he sayd: Eue as I haue sworn in my wrath: they shall not enter into my reste. And that spake he derelye long after that the works were made and the foundation of the world layd. For he spake in a certayne place of the seuenth day, on this wise. And God did reke the seuenth daye from all his works. And in this place agayne: They shal not enter into my rest. Seeinge therefore it foloweth, that some must enter therinto, and they (to who it was first preached) entred not therein for vnbellefe sake, he appoynted a certayne day after so longe a time, say-

ing in Dauid (as it is rehearsed) this daye yf ye will heare his voyce, harded not your hartes. For if Iosua had gotten them rest, then woulde he not afterward haue spoken of another daye. There remayneth therefore yet a rest to the people of God. For he that is entred into his rest hath ceased also from his owne works, as God dyd from his. Let vs standy therefore to enter into that rest, lest any man fall after the same ensample of vnbellefe. For the word of god is quicke, and mighty in operation, and sharper then anye two edged sword: and entreteth thowse, euen vnto the diuidyng a sondre of the soule and the spzite, and of the ioyntes and the mary: and is a discerner of the thoughts and of the intentes of the heart: neither is there anye creature that is not manifeste in the sight of him: But all thynges are naked and open vnto the eyes of him, of whom we speake. Seynge then, that we haue a great hye Priest which is entred into heauen (euen Iesus the sonne of God) let vs holde the profession: (of our hope.) For we haue not an hye priest, which cannot haue compassion on our infirmities: but was in al poyntes tempted, like as we are, but yet withoute sinne. Let vs therefore go boldly vnto the seat of grace that we may obayne mercye, & fynde grace to helpe in tyme of neede.

The. v. Chapter.

For euery hye priest that is takē from amonge men, is ordeyned for menne, in thynges pertayninge to God: to offer giftes and sacrifices for sin, whiche can haue compassion on the ignoraunte, and on them that erre out of the waye, for as muche as he him selfe also is compassed with infirmite. And for the same infirmities sake he is bounde to offer for sinnes, as well for him selfe, as for the people. And no man taketh honoz vnto him selfe, but he that is called of God, as was Aaron. Euen so Christ also glorified not him selfe, to be made the hye priest: but he that saide vnto him: thou arte my sonne, this daye

Phil. 2. a

Exo. 25

Leuit. 9. b

Psal. 2. b

The Epistle

Acts. 13. haue I begotten thee, glorified him.
Hebr. 1. b As he saith also in another place :
Pla. 110 thou arte a priest for euer after the order of Melchisedech, & whiche in the dayes of his fleshe, when he had offered by prayers & supplications, with stronge crying and teares (vnto him that was able to saue him from death) and was hearde because of his reuerence, though he were ϕ (son of God) yet learned he obedience, by those thinges whiche he suffered : and he beyng perfect, was the cause of eternall saluation, vnto all them that obeyed him: and is called of God an hye priest, after the order of Melchisedech. wherof we woulde speake many thinges, but they are harde to be vttered: seying ye are dull of hearinge. For when as concerninge the tyme, ye ought to be teachers, yet haue ye nede agayne, that we teache you the fynde principles of the word of God, and are become such as haue nede of milke, & not of strong meate: for euery man that is fed with milke, is inexperience in the worde of righteousness. For he is but a babe. But stronge meate belongeth to them that are perfect, euen those, which (by reason of vse) haue their wittes exercised to discerne both good and euill.

The. vi. Chapter.

Therfore, leauinge the doctrine, that partayneth to the beginninge of Chyrtian men, let vs go forth vnto perfection not laying agayne the foundation of repentance from deade workes and of fayth toward God, of baptisinges, of doctrine, and of laying on of handes, and of resurrection fro death, and of eternal iudgement. And so will we do. yf God permitte. For it can not be that they which were once lighted, and haue tasted of the heauenly gyfte, and were become partakers of the holy ghost, and haue tasted of the good word of God, and of the power of the world to come: yf they fall away (& as concerning them selues crucifye the sonne of God a freche, and make a mocke of him) that they should be renewed agayne by repentance, For the

earth whiche drincketh in the rayne that commeth ofte vpon it, and bringeth forth hearbes mete for them that drasse it, receaueth blessinge of God. But that ground which beareth thornes and byers, is reyned, and is me vnto cursing: whose ende is to be burned. Neuerthelesse (deare frendes) we trust to see better of you, and thinges which accompany saluation, though we thus speake. For God is not vnrighteous. yf he should forget your workes and laboure that proceedeth of loue, which loue ye shew in his name which hath ministered vnto yf saints, & yet minister. Yea, and we desire, that euery one of you shew the same diligence, to the full, stablishing of hope, euen vnto the ende, that ye saynt not, but be folowers of the, which through faith and patience receaue the inheritance of the promise. For when God made promise to Abraham because he had no greater to sweare by. he sweare by him selfe, saying: Surely I will blesse thee, and multiply thee in dede. And so after yf he had taried patiently, he enioyed the promise. For men verily sweare by him that is greater then them selues, and an othe to confirme the thinge, is to them an ende of all strife. So God willing verie abundantly to shewe vnto the heyres of promise, the stablesnes of his countaile added an othe: that by two immutable thinges (in which it was impossible that God should lye) we might haue a stronge consolation, which hitherto haue fled, for to holde faste the hope that is set before vs, whiche hope we hold as an ancre of the soule both sure and stedfast, which hope also entred in, into those things which are with in the daye, where the forerunner is for vs entred, eue Iesus that is made an hye priest for euer, after the order of Melchisedech.

The. vii. Chapter.

Thus Melchisedech Kinge of Salem, (which being Prieste of the most hye God, met Abraham, as he returned agayne from the slaughter of the Kinges

Acts. 4. b
and. 18. c

mat. 12. d
2. Pe. 1. d
Hebr. 10.

Mat. 2. f

Gen. 12.

Gen. 22.

Hebr. 8.

Gen. 1.

and blessed him: to whom also Abraham gave thanks of all things (ypst is called by interpretation, king of righteousness: after that, king of Salem (y is to saie, king of peace) without father, without mother, without kinne, and had neyther beginning of days, neyther yet end of life: but is likened vnto the son of God; continueth a priest for euer. Consider what a man this was, vnto who also the patriarch Abraham gaue tithes of the spoiles. And verilye, those children of Levi, whiche receaue the office of priests, haue a commandement to take (according to the lawe) tithes of the people, that is to saie, of their brethren: yea though they sprong out of the loynes of Abraham. But he whose kinred is not counted among them, receaueth tithes of Abraham, and blessed him that had the promises. And no man denieth but that he whiche is lesse, receaueth blessing of him which is greater. And here men that die, receiue tithes. But ther he receiue tithes, of whom it is switnesed, that he liueth. And to saie the truth, Levi him selfe also, whiche vsoth to receaue tithes, paide tithes in Abraham. For he was yet in the loynes of his father, when Melchisedech met Abraham. If now therfore perfection came by the priesthoode of the Levites (for vnder that priesthode the people receiued the lawe) what neded it furthermore, y an other priest should rise to be called after the order of Melchisedech, and not after the order of Aaron? For if the priesthode be translated, then of necessitie the lawe must be translated also. For he of who these things are spokē pertaineth vnto another tribe, of whom neuer man serued at the altar. For it is euident, that our Loye sprong, of the tribe of Iuda, of which tribe spake Moses nothing concerning priesthod. And it is yet a more euident thing, if after the similitude of Melchisedech ther arise another priest whiche is not made after the lawe of the carnal commandement: but after the power of the endles life. (For after this maner doth he testifie: Thou

art a priest for euer, after the order of Melchisedech.) Then the commandement that went asofe, is disanulled, because of weaknes and vnprofitableness. For the lawe brought nothing to perfection: but was an introduction to a beter hope, by the which we draw nie vnto God. And therfore is it a beter hope, because the thinge was not done without an othe. For those priests were made without an othe, but this priesthe with an othe, by him that said vnto him. The Lord sware, and will not repent: thou art a Priest for euer, after the order of Melchisedech. And for that cause was Iesus a stablisher of a better testament. And among them, many were made priests, because they wer not suffred to endure by the reason of death. But this man (because he endureth euer) hath an everlasting priesthode: wherefore he is able also euer to saue them to the utmost, that come vnto god by him, seing he euer liueth. to make intercession for vs. For suche an hpe priest it became vs to haue, which is holy, harmelesse, vndefiled, separate from sinnes, made hyer then heauen. Whiche nedeth not dayly (as vnder hie priests) to offer by sacrifice, fynt for his owne sinnes, and then for the peoples sinnes. For that did he once, when he offered bype himselfe. For the lawe maketh men priests, which haue infirmitie: but the word of the othe that came sence the lawe, maketh the sonne priest, whiche is perfect for euermore.

The. viij. Chapter.

Of the things which we haue spoken, this is the pithe: that we haue such an hpe priest as sitteth on the right hande of the seate of maiestie in heauen, and is a minister of holy things, and of the true tabernacle, whiche God pight, and not man. For euery hie priest is ordeyned to offer giftes and sacrifices: wherefore it is of necessitie, that this man haue some what also to offer. For he were not a priest, yf he were on the earthe where are priestes, that according to the lawe offer giftes, whiche serue

to, i. vnto

Rom. 8e
Gala. 3.

Ps. 110e
D

1. Cl. 2e
1 Job. 2e

Leui. 9. b

Heb. 5. a

The Epistle.

Coll. 2.c vnto the ensample and shadowe of tabernacle, which is called holpest of
Heb. 10a heavenly thinges: euen as the answer of God was geuen vnto Moyses, whē he was about to finishe the taberna-
Exo. 25d cle. • Take hede (sayde he) that thou
Actes. 7 make all thinges according to the pa-
 terne whiche is shewed vnto thee in the mount. But now he hath he obtey-
B ned a priesthode so muche the more ex-
 cellente, as he is the mediatoure of a better testament, whiche was confir-
 med in better promises. For yf that fyrst testament had bene suche, that no faute could haue bene found in it, then shoulde no place haue bene sought for the seconde. For in rebuking them, he
Act. 3.2.f saith vnto them. • Behold, the dayes come (saith the Lord) & I will finishe vpon the house of Israel, and bpd the house of Iuda, a newe testament: not like the testament that I made with their fathers in that day, whē I toke them by the handes, and led them out of the land of Egypt. For they conti-
 nued not in my testamente, and I re-
 garded them not (saith the Lord) For this is the testamēt, that I wil make
C with the house of Israel. After those dayes (saith the Lord) I will put my lawes in their mindes, and in their hertes I will wyte them, and I will be their God, & they shalbe my people. And they shall not teache euery man his neighbour, and euery man his bro-
 ther, sayinge: Knowe the Lord: for they shal knowe me, from the least to the moste of them. For I will be mercifull ouer their vnrightheousnes, and their sinnes and iniquities will I thinke vpon no more. In that he saythe, a newe Testamente, he hath woyn out the olde. For that whiche is woyn out, and waxed olde, is ready to vanishe away.

The ix. Chapter.

A The olde Testament then had verypye ordinaunces, and ser-
 uinges of God, and woynely
Exo. 25b holynesse. • For • there was a foze
 Tabernacle made, wherein was the
 Light and the table, and the shewe
 breaide, whiche is called holpe. But
 within the seconde bayle was there a

all, which had the golden senter, and
 the arke of the Testament ouerlape
 round about with gold, wherein was
 the golde pot with • Māna, & Barōs
 rodde, that sprong, and • the tables of
 the testamēt. Ouer þ arke wer þ The
 rubins of glozy shadowyng the seate
 of grace. Of which thinges we can
 not nowe speake particularly. When
 these thyngs were thus ordeined the
 Priests went alwayes into the fyrst
 tabernacle, which executed the seruice
 of the holy thynges. But into the se-
 cond went the hye priest alone • once
 euery yere: not without blod • which
 he offred for himself, and for the igno-
 rances of the people. Wherewith the
 holy gost this signified, that the way
 of holy thinges was not yet opened,
 while as yet the fyrst tabernacle was
 standyng, which was a similitude for
 the time then present, in which were
 offered giftes and sacrifices, that could
 not make the minister perfect, as per-
 tainyng to the conscience, with onely
 meates & drynks, & diuers washinges
 & iustifyngs of þ flesh, whiche were
 ordeined vntill the tyme of reformatiō
 • But Christ beyng an hye Priest of
 good thinges to come, came by a grea-
 ter and a more perfecte tabernacle, not
 made with handes, that is to saye: not
 of this buildyng, neither by the blood
 of goates and calues: but by • his own
 blood, he entred in once into the holpe
 place, and found eternall redēption. •
 For • if the blood of oxen & of goates,
 and the ashes of a yong Cowe, when
 it was sprynkeled, purifieth the vn-
 cleane as touchyng the purifying of
 the fleshe: howe muche moze shall the
 blood of Christ (which thorough the
 eternall spirite, offered hymself with-
 out spot to God) purge your consciēce
 from dead woorkes, for to serue the li-
 uing God? And for this cause is he þ
 • mediator of the new testamente, that
 through death which chanced, for the
 redemption of those transgressions
 that were vnder the fyrst testament,
 they which are called, might receiue
 the promise of eternall inheritance. •

For

For where as is a Testament, there must also (of necessitie) be the death of him that maketh the testamēt. For the testament taketh authoritie when men are dead: for it is yet of no value, as long as he that maketh the Testament is alive, for which cause also neither the first testament was ordeyned without blood. For when Moyses had declared al the cōmandement to al the people, accordinge to the lawe, he toke the blood of calves and of goates with water and purple wool & floye, and sprinkled both the booke, and al the people, saying: • This is the blood of the Testament, which God appointed vnto you. Moreover, he sprinkled the tabernacle with blood also, and all the ministring vessels. And almoste al things are by the lawe purged with blood, and without shedding of blood is no remission. It is neede then, that the similitudes of heavenly things be purified with suche thinges, but that the heavenly things them selues be purified with better sacrifices then are those. • For Christ is not entred into the holie places that are made with handes (which are similitudes of true things) but is entred into very heauen for to appere now in the sight of god for vs: not to offer him selfe often (as the hie priest entred into y^e holie place euery yere with strange blood, for the muste he haue often suffered since the world began. But now in the ende of the world, hath he appeared once, to put syn to flight by the offering by of him selfe. And as it is appointed vnto all men, that they shal once dye, & then cometh the iudgemēt, • euen so Christ was once offered, to take awaye the synnes of many, and vnto theym that looke for him shal he appeare agayne without synne vnto saluation.

The .x. Chapter.

For the lawe (hauing the shadowe of good thinges to come, and not the verie fashion of the thinges them selues) can neuer with those sacrifices whiche they offer yere by yere continually make the

comers therunto perfite. For wold not the those sacrifices haue ceased, to haue be offered, because that the offerers once purged, should haue had no moze conscience of synnes. Neuerthelesse, in those sacrifices is there mention made of synnes euery yere. • For the blonde of Oxen and of Goates can not take away synnes, wherefore, when he cometh into the world, he saith: Sacrifice and offeringe thou wouldest not haue: but a bodie haste thou ordeyned me. Burnte offerings also for synne haste thou not allowed. Then sayd I: lo, I am here. In the beginnunge of the booke it is written of me, that I should doo thy will O God. Abour, when he saith: Sacrifice and offeringe and burnt sacrifices and synne offerings, thou wouldest not haue, neyther haste thou allowed theym (which yet are offered by the lawe) then sayde he: Lo, I am here to do thy will O God: he taketh awaye the fyrste, to stablishe the latter: by which will, we are made holy, euen by the offeringe of the bodie of Iesu Christ once for all. And euery priest is ready, dayly ministring & offering oftentimes one maner of oblation, whiche can neuer take awaye synnes. But this man after he hath offered one sacrifice for synnes, is sette downe for euer • on the right hande of God, and from henceforth tarterh tyll his foes be made his footestool. For with one offeringe hath he made perfect for euer, them that are sanctified. The holy ghost him selfe also beareth vs record, euen when he tolde before: This is the Testament that I will make vnto them: after those daies saith the lord, I will put my lawes in their heartes, and in their inpyndes will I write them, and theyr synnes and iniquities will I remember no moze. And where remission of these thinges is, there is no moze offeringe for synne. Seing therfore brethren that by the meanes of the blood of Iesu. We haue libertie to enter into the holie place, by the newe and liuinge waye, whiche he hath prepared for vs, through the bodye, that is to saye,

Leu. 16. c

Psa. 40. b

Eph. 1. d
Coll. 3. a
Heb. 1. a
and, 11. aJoh. 10. a
and, 14. a
Rom. 5. a
Heb. 9. b

P. 9. by

The Epistle

by his fleshe.) And seeing also that we haue an he pryncesse, which is ruler ouer þe house of God, let vs draw nye with a true hert in a sure faith, sprinkled in our herts, and the euill conscience put away, and washed in our bodie with pure water: let vs kepe the profession of our hope without waueringe (for he is faithful that promised) let vs consider one an other, to thintent that we may pryncesse vnto loue, & to good woorkes, not forsaking the felowship that we haue among our selues, as the manner of some is: but let vs exhort one an other, & þe so much the more, because we see that the day draweth nye. • For þe we synne wilfully after that we haue receaued the knowledge of the truth, there remaineth no more sacrifice for synnes, but a fearful looking for iudgement, and violent fyre, whiche shall deuoure the aduersaries. He that despiseth Moyses law, dieth without mercy vnder two or thre witnessess: how much sozer (suppose ye) shal he be punished which treadeth vnder foote the sonne of God, and counteth the blood of the testament, wherewith he was sanctified, as an vnholpe thinge, and doeth dishonour to the spirite of grace. For we knowe him that hath sayde: **Deu. 32. d** • It belongeth vnto me to take vengeance. **Ios. 94. d** I wil recopence saith þe Lord. **Ro. 12. d** And again: the Lord shal iudge his people. It is a fearefull thing to fall into the handes of the liuing God. Call to remembrance the daies that are passed, in the which after ye had receiued light, ye endured a great fight of aduersities partly while all men wondred & gased at you for the shame and tribulation, that was done vnto you: partly while ye became companions of them which to passed their time. For ye became partakers also of the afflictions whiche hapned through my bonds, and tooke in worth the spoyling of your goods, and that with gladnes, knowinge in your selues, how that ye haue in heauen a better & an enduring substance. Call not a waye therfore your confidence, which hath a great recompence of rewarde. For ye haue neede of paci-

ence, that after ye haue done the will of God, ye might receaue the promise. For yet a very litle while, and he that shall come will come, and will not tarry. But the just shall liue by faith. And if he withdrawe him selfe, my soule shal haue no pleasure in him. It is not we that withdrawe our selues vnto damnation, but we pertain vnto faith, to the winning of the soule.

The xi. Chapter.

Faythe is a sure confidence of things, which are hoped for, and a certaintie of things which are not sene. For by it the elders obtained a good report. Though faith we vnderstande, that the world was ordeined by the word of God, and that thinges which are sene, were made of thinges, which were not sene. • By faith Abel offered vnto God a more precious sacrifice then Cain, by which he obtayned witness þe he was righteous, God testifying of his giftes: by which he also he bringe deade, yet spraketh. By faith was • Enoch translated, that he shuld not see death: nether was he founde: for God had taken him away. For afore he was taken away, he obtayned a good report, that he pleased God: but without faith it can not be that any man shoulde please him. For he that cometh to God, must beleue that God is, and that he is a rewarder of them that seeke him. By faith • Noe being warned of God, eschued the thinges which were as yet not sene, and prepared the Arke to the sauing of his household, through the which arke, he condemned the world, and became heire of the righteousness, which is according to faith. By faith • Abraham, when he was called, obeyed, to go out into a place, which he shuld after ward receaue to inheritance: and he went out, not knowing whither he shuld go. By faith he remoued into the land of promise, as into a strange country, when he had dwelt in tabernacles, and so did Isaac and Jacob, heyes with him of the same promise. For he looked for a citie

mat. 12. d
Heb. 6. a.
2 Pet. 2. d

Deu. 19. d
mat. 18. c
2 Cor. 13. a

Deu. 32. d
Ios. 94. d
Ro. 12. d

1 Bar. 2. a
Rom. 1. a
Gal. 3. b

Gen. 1. a
1 Pet. 1. 3
Rom. 1. a
Gen. 4. a

Gen. 5. c
Sap. 4. b
Eccl. 44. b
and. 49. c

Gen. 6. b
Eccl. 44. b

mat. 12. d

Et. 11. c
Acts. 7. d

a citie

a Citie hauing a foundation, whose
 Gen. 2. 18 baulder and maker is God. • Thoroſe
 faith Sara alſo receiued ſtrength to
 conceiue & be with child, and was de-
 liuered of a child when ſhe was paſt
 age, becauſe ſhe iudged him faithfull
 whiche had promiſed. And therefore
 ſprang there of one (euen of one which
 Ex. 15. a was as good as deade) • ſo manie in
 multitude as are ſtarres of the ſkie,
 & as the ſande, the whiche is by the ſea
 ſhoze, innumerable. Theſe al died, ac-
 cording to ſayth, whē they had not re-
 ceined the promiſes: but ſaue them a
 farre of, & beleued them, & ſaluted thē,
 Job. 8. g and confeſſed, • that they were ſtran-
 gers and pilgrimes on the earth. For
 Gen. 4. 7 they that ſay ſuch things, declare, that
 Ps. 29. b they ſeek a countrey. Alſo yf they had
 beene mindefull of the countrey, from
 whēce they came out, they had leſſure
 to haue returned again: but now they
 deſire a better (y is to ſay) a heavenly.
 D Wherefoze god himſelfe is not aſhamed
 Exod. 3. f to be called their god: for he hath pre-
 Gen. 1. 28 pared for them a Citie. • By ſayth I-
 ſaac offred by Iſaac, when he was
 Gen. 4. 4c proued, & he offred him, being his one-
 ly begoten ſonne, in whom he had re-
 ceaued the promiſes. And to him it
 was ſayd: In Iſaac ſhall thy ſeede be
 called: for he conſidered that god was
 able to rayſe bp againe frō death. • Her
 foze receiued he him alſo for an enſam-
 ple of the reſurrection. • By ſaythe
 Gen. 27. d did Iſaac bleſſe Jacob and Eſau, con-
 Gen. 49. a cerning thinges to come. • By ſayth
 Jacob, when he was a dying, bleſſed
 both the ſonnes of Joſeph, and bowed
 himſelf towarde the top of his ſcepter.
 Gen. 30. d • By Faith Joſeph when he died, re-
 membered the departing of the childzen
 of Iſrael, and gaue commaundement
 Gen. 2. a of his bones. • By ſaythe Moſes
 Gen. 7. a when he was bozne, was hidde three
 monethes of his father and mother,
 becauſe they ſawe he was a proper
 child, neither feared they the kinges
 Gen. 2. b commaundement. By ſayth Moſes
 ſes when he was great, reſuſed to be
 called the ſon of Pharaos daughter,
 and choſe rather, to ſuffer aduerſitie
 with the people of God, then to enioy

the pleaſures of ſinne for a ſeaſon, and
 eſteemed the rebuke of Chriſt greater
 richelle then the treaſures of Egipte.
 For he had reſpect vnto the reſwarde.
 • By ſaythe he forſoke Egipt, and ſea-
 red not the fierſenes of the king. For
 he endured, euen as though he hadde
 ſcene him which is inuiſible. • Tho-
 rowe ſayth he ordeyned the paſſeouer
 and the effuſion of blood, leaſt he that
 deſtroyed the firſt bozne, ſhould touch
 them. • By faith they paſſed thoroſe
 the Redde ſea, as by drye land: which
 when the Egiptians hadde aſſaide to
 do, they were drowned. • By ſayth I-
 ſaues of Jerico fell down after they
 were cōpaſſed about ſeven daies. • By
 ſaythe the harlot Raab periſhed not
 with them that were diſobedient, whē
 ſhe had receined the ſpies to lodging
 peaceably. And what ſhall I moze
 ſay: for the time wil be to ſhort for me
 to tell of Gedron, of Barach, and of
 • Sampſon, and of • Jephthah, • of
 David alſo, • and Samuel, and of the
 Prophetes. • Which thoroſe ſayth
 ſubdued kingdomes, wrought righte-
 ouſnes, obteyned the promiſes, • ſcap-
 ped the mouthes of lions, • quenched
 the violence of fyre, • eſcaped the edge
 of the ſwearde, • oute of weakeneſſe,
 were made ſtrong, waxed valiaunt in
 fygth, turned to flight the armies of
 the aliantes, the women receiued their
 deade rayſed to lyfe agayne. Other
 were racked, and wolde not be deliue-
 red, that they might inherite a better
 reſurrection. Againe, other were tried
 with mockinges and ſcourninges,
 mozeouer, with bondes and priſone-
 ment, were ſtoned, were hewen a ſun-
 der, were tempted, were ſayne with
 ſword, walked bp and downe in theye
 ſkinnes, and goate ſkinnes, beyng de-
 ſtitute, troubled, and bered: whiche
 men the worlde was not worthy of:
 they wandred in wilderneſſes: and in
 mountaynes, and in dennes & caues of
 earth. And theſe all thoroſe ſayth ob-
 tained good report, • and receiued not
 the promiſe, becauſe God had prou-
 ded a better thinge for vs, that they
 without vs ſhould not be made perfect.

Exo. 12 f

Exo. 12 b

Exo. 14 c

Joſu. 6. e

Joſu. 6. e

Jud. 7. a

Jud. 4. d

Jud. 14 a

Jud. 11 a

1 Re. 17 f

1 Re. 12 a

1 Re. 17

Dan. 6. f

Dan. 3. c

Dan. 2. c

3 Re. 19 c

G

3. Re. 2 f

Eſa. 38 b

The Epistle.

The. xij. Chapter.

Eph. 4. a
Col. 2. a
1. pet. 2. a

Eph. 1. b
1. Co. 3. a
Heb. 1. a
1. Jo. 10. c

26

Ela. 2. 5 a

Vherfoze, let vs alfo (feyng that we are compassed with fo great a multitude of wpt- nesses) laye awayne all that pteseth downe, & the sinne that han- geth so fast on; let vs runne with paci- ence vnto the battell that is set before vs, loking vnto Iesus, the captaine & finisher of our faith, which (for the toy that was set before him, abode & crosse and despised the shame, & is set downe on the righte hande of the thzone of God. Consider therefore, how that he endured such speaking against him of synners, lest ye shoulde be wried and saynte in your mindes. For ye haue not yet resisted vnto bloude, stryuing against sinne. And haue forgotten the exhortation, which speaketh vnto you as vnto childre: my sonne, despise not thou the chastening of the Lorde, ney- ther saynt, when thou art rebuked of him, for whom he loueth, hym he chasteneth: yea, he scourgeth every son that he receaueth. If ye endure chast- ning, God offreth him selfe vnto you, as vnto sonnes. What son is he, who the father chasteneth not? If ye be not vnder correction (whereof all are par- takers) then are ye bastards, and not sonnes. Wherefoze, seyng we haue had fathers of our fleshe, whiche corrected vs, and we gaue them reuerence: shall we not muche rather be in subiection vnto the father of spirites, and lyue? And they verily for a fewe daies, nur- tured vs after their owne pleasure: but he nurtreth vs for our profite, to the intent that he may minister of his ho- lyenes vnto vs. No maner chastising for the present time, seemeth to be toy- ous, but greuous: neuerthelesse, after- wards, it bringeth the quiete fruite of righteousness vnto them, which are ex- ercised therby. Stretche forth there- foze the handes which were let down and the wake knees: & let that ye haue straight steps vnto your fete, lest anye halting turne you out of the way: pea let it rather be healed. Followe peace with all men and holynes: without the which no man shall see the Lorde. And loke that no man be destitute of

the grace of God, lest any roote of bit- ternes spring vp, and trouble, & ther- by many bee defiled: that there bee no fornicator, or vnclean person, as Elau. which for one meale of meate, soulede his birthright. For ye know howe after ward when he wolde by inheri- tance haue receaued blessing, he was put by, for he found no place of repen- tance, though he sought it with teares. For ye are not comine vnto the mount, that is toched, and vnto bur- ning fyre, nor vnto strome and darke- nes, and tempestes of wether & sound of a trompe, and the voyce of wordes: which voyce, they (that herd it) wi- shed alway, that the communication shold not be spoken to them. For they could not abide that which was com- manded. If a beast touch the moun- taine, it shalbe stoned or thrust thowse with a dart: so terrible was the sight which appered. Moses sayd: I feare and quake. But ye are come vnto the mount Syon, and to the citie of the lyuing God, the celestial Ierusalem: and to an innnumerable sight of sun- gels, and vnto the congregation of the fyrst borne sonnes, which are written in heauen, & to God the Iudge of all and to the spirites of iust & perfect me and to Iesus, the mediator of & new Testament, & to the sprynklynge of bloode, that speaketh better then the bloode of Abel. So that ye despyse not him that speaketh. For if they es- caped not, whiche refused him & spake on earth: muche more shall we not es- cape, yf we turne awayne from him that speaketh frome heauen: whose voyce then shoke the earth, and now he hath declared, sayinge: Yet once moze will I shake not the earth only, but also heauen. Where as he saith: Yet once moze it signifieth the remo- uing a way of those thinges whiche are shaken, as of thinges which haue ended their course, that the thinges which are not shaken, may remayne. Wherefoze, yf we receaue the kingdom which canne not bee moued, we haue grace, whereby we may so serue god, & that we may please him with reuerence

Et. 2. 5 b

Et. 27. b
Exo. 19. b

Exo. 20. c

Ex. 19. b

1. pet. 1. 5
Heb. 9. b
Et. 4. b

and

Ro. 4. d and godly feare. For oure God is a consuming fire.

The xliij. Chapter.

Lette brotherly loue continue. We not forgetful to lodge strangers: For thereby haue diuers men lodged angels vniuersally. Remember theym that are in

bondes euen as though ye wer bound with them your selues. Be mindefull of them which are in aduersitie, as ye which are yet in the body. Wedlock is to be had in honor among all men, and the bedde vndefiled. As for whokeepers and aduoutrers, God shall iudge them. Let your conuersation be with

out conetousnes, and be content with such thinges as ye haue already. For he hath sayd: I will not sayle thee, neither forsake thee: so that we may boldely saye: The Lord is my helper, and I will not feare what man may doo vnto me. Remember theym which haue y ouersight of you, which haue spoken vnto you the woordes of God. Whose sayth see that ye folow, & consider the end of their conuersation. Iesus Christ yesterday and to day, & the same continueth for euer. We

not caried about with diuers & strange learning. For it is a good thinge, that the heart be stablished with grace, and not with meats, which haue not profited them that haue had their pastime in the. We haue an altar whereof they may not eat, which serue in the tabernacle. For the bodies of those beasts whose blood is brought into the holy place by the hye priest to purge synne, are burnt without the tentes. Therefoze Iesus also to sanctifie the people with his own blood, suffred. Without the gate. Let vs go forth therefore vnto him, out of the tentes, and suffer rebuke with him: for here we haue no continuing citie, but we seeke one to come. By him therfoze do we offer sacrifice of laude alwayes to God, that is to say: The fruite of those lippes, which he confesse his name.

To doo good and to distribute, forget not: for with suche sacrifice God is pleased. Obey them that haue the

ouersight of you, and submit your selues vnto the, for they watche for your soules euen as they that must geue accomptes: that they may do it with ioy and not with greife. For that is an vnprofitable thing for you. Pray for vs: For we trust we haue a good conscience among all men, and desire to liue honestly. But I desire you the moze that ye so do, that I may be restored to you the sooner. The God of peace that brought agayne from death oure Lord Iesus - the great shepheard of the shepe, through the blood of the euerlasting Testament, make you perfecte in all good workes, to do his will, and bring to passe that the thinge which ye do, may be pleasaunt in his sighte, through Iesus Christ. To whom be prayse for euer while the world endureth. Amen. I beseech you brethren, suffer the woorde of exhortation: for we haue written vnto you in few wordes. Ye knowe our brother Timothee, that he is at libertie: with whome (if he come shortly) I will see you. Salute them that haue the ouersight of you, and all the saintes. They of Italy salute you. Grace be with you all. Amen.

Ex. 14 b
Ios. 10. a
I De. 5. a
D

Sent from Italy by
Timotheus.

The Epistle of Saint
James.

The first Chapter.



James, seruāt of god and of the Lord Iesus Christe, sendeth greeting to the twelue Tribes which are scattered abroade.

My brethren, counte it for an exceeding ioye, when ye falle into diuers temptations, knowinge this, that the tryng of your fayth geueth patience: and let patience haue her perfect worke, that ye may be perfect and sounde, lackinge nothinge.

Iob. 2. 2 a
Iap. 3. a
Ro. 5. a

The Epistle

Job. 18 a If any of you lack wisdom. • let him
Ecc. 2. c ask of him that giveth it: even **Sol.**
mar. 12. a which giveth to all men indifferently
Luk. 11 b ly, and casteth no man in the teeth, and
it shall be given him. But let him as he
in sayth, and waver not. For he that
doubteth, is like a wave of the Sea,
which is tossed of the windes, and car-
ried with violence. Neither let that
man thinke that he shall receive anye
thing of the Lord. A wavering myn-
ded man is unstable in all his wayes.
Let the brother which is of lowe de-
gree reioyce when he is exalted. A

B gainie, let him that is riche, reioyce
Ecc. 40 b when he is made lowe. • For even as
Ecc. 14 b the flower of the grasse, shall he passe
1 Pe. 1. d away. For as the Sunne riseth with
heate, and the grasse withereth, & his
flower falleth awaye, and the beautie
of the fashion of it perisheth: even so
shall the rich man perish in his wayes.
Happy is the man that endureth tem-
ptation: for when he is tried, he shall re-
ceive the crowne of life, which the
Lord hath promised to them that love
him. • Let no manne say when he is

Ge. 22. a tempted, that he is tempted of God. • for
as God can not be tempted with evil,
so neyther he him selfe tempteth anye
man. But every man is tempted, whe-
he is drawne awaye, and entised of his
own concupiscence. Then when luste
is conceived, she bringeth forth sinne,
and synne when it is finished, bring-
eth forth death. Doo not erre my

1 Cor. 4 b deare brethren. • Every good gift, and
every perfect gift is from above, & co-
meth downe from the father of ligh-
tes, with whom is no variableness,
neyther is he changed unto darkenes,

Joh. 1. a. • Of his owne will begat he vs with
and. 3. d. the word of truth, that we shoulde be
the first fruits of his creatures. wher
Pro. 17 d fore (deare brethren) lette every man
Ecc. 5. a. be swift to heare, slow to speake, slow
to wrath. For the wrath of man wor-

C keth not that which is righteous be-
Ro. 13. d fore God. • Wherefore, laye aparte all
Coll. 3. a filthynes and superstitie of malici-
ousnesse, and recrease with meekenes,
the word that is grafted in you, whi-
che is able to save your soules. •

1. a. • see that yee be doers of the **Rom. 12**
worde, and not hearers onely, decea-
ning your owne selves. • For if anye
man here the word, and declareth not
the same by his workes, he is like vnto
a man, beholding his bodily face in
a glasse. For as sone as he hath looked
on himselfe, he goth his way, & forget-
teth immediatly what his fashion
was. • But who so looketh in the per-
fect law of liberty, & continueth ther-
in, if he be not a forgetfull hearer, but
a doer of the worke, the same shall be
happy in his dedes. If any man among
you seme to be deuout, & refraneth not
his tongue, but deceaueth his owne
heart: this mans deuotion is in vayne.
Pure deuotion and undefiled before
God the father, is this: to visite the
fatherlesse and widowes in their ad-
uersitie, and to kepe him selfe unspot-
ted of the worlde. •

The .ij. Chapter.

M brethren, esteeme not the
sayth of oure Lord Iesus
Christ, the Lord of glorie,
• with respect of persons. For if there
come into your company, a man wea-
ring a golden ring, clothed in goodlye
apparel, and there come in also a poore
man in vile raiment, and ye haue a re-
spect to him that weareth the gay clo-
thing: and saye vnto him: Symte thou
here in a good place, and say vnto the
poore. Stand thou there, or sitte here
vnder my foote stoole: are ye not par-
ciall in your selves, and haue iudged
after euill thoughtes? Hearken my
deare beloued brethren. Hath not God
chosen the poore of this worlde, suche
as are riche in sayth, and heyes of the
kingdom, which he promised to them
that loue him? But ye haue despised
the poore. Do not riche men execute
tiranny vpon you, and drawe you be-
fore the iudgemēt seates. Do not they
speake euill of that good name which
is called vpon ouer you? If ye fulfill
the royall law, according to the scrip-
ture. (Thou shalt loue thine neigh-
bour as thy selfe) ye doo well. But if
ye regarde one person moze then an-
other, ye commit syn, and are rebuked

of the law, as transgressors. whosoever shall keepe the whole lawe, & yet fayne in one poynte, he is guiltie of all. For he that saith: Thou shalt not commit adulterie, saye also: Thou shalt not kill. Though thou do none adultery, yet if thou kill, thou art become a transgressor of the lawe. So speake ye, and so do, as they that shalbe iudged by the law of liberty. But he shal haue iudgement without mercy, that sheweth no mercy: & mercy reioyceth against iudgement. What sayeth it my brethren, though he a man saye he haue sayth, if he haue no deedes? Can sayth save him? If a brother or a sister be naked & destitute of dayly fode, and one of you say vnto the: depart in peace, God send you warmnes & fode: not withstanding ye geue theym not those thinges which are needefull to the body, what shall it helpe? Euen so faith, if it haue no deedes, is dead in it selfe. But some man will say: Thou hast faith, & I haue deedes: Shewe me thy faith by thy deedes: and I will shewe thee my faith by my deedes. Beweuest thou that there is one God? Thou doest wel. The devils also beleue and tremble. But wilt thou understande (O thou bayne man) that sayth without deedes is dead? Was not Abraham our father iustified through woorkes, when he hadde offered Isaac his sonne vpon the altare? Thou seest howe that faith wrought with his deedes, & through the deedes was the faith made perfecte, and the scripture was fulfilled, which saith: Abraham beleued God, and it was reputed vnto him for righteousness: and he was called the frende of God. Ye see then, how that of deedes a man is iustified, and not of faith onely. Likewise also, was not Iacob the harlot iustified through woorkes, when he had receaved the messengers, and had sent them out another way? For as the bodye withoute the spirite is dead, euen so faith without woorkes is dead also.

The. iij. Chapter.

My brethren, be not euery man a maister, knowinge howe that wee shall receyue the greater damnation: for in many thynges we synne all. If a man sinne not in word, the same is a perfect man, as ble also to tame al his body. Behold, we put byttes into the horses mouthes, that they maye obey vs, and we turne about all the bodyes of them. Behold also the shippes, which though they be so greate, and are dycten of fierie windes, yet are they turned aboute with a very small helme, whither soeuer the violence of the gouerner will. Euen so the tongue is a little member also, and boasteth great thinges. Beholde howe great a thing a little fyre kindleth, & a tonge is fire, euē a word of wickednes. So is the tongue set amonge our members, that it defyleth the whole bodye, and setteth a fire, all that we haue of nature, and is it selfe set a fire euen of hell. All the natures of beastes, and of byrdes, and of serpentes, and thinges of the sea are meked and tamed of the nature of man. But the tongue can no man tame. It is an vnruisy euill, full of deadye poyson. Therewith blisse we God the father, and therewith curse we men, which are made after his image and similitude of God. Out of one mouth proceedeth blessinge and cursinge. My brethren these thinges ought not so to be. Doth a fountayne sende forth at one place sweete water and bitter also? Can the figge tree (my brethren) beare Olive bearyes, or her a vine beare figs? So can no fountayne geue both salte water and fresh also. If any man be wise and endued with knowledge amonge you, let him shewe his woorkes out of good conuersation with mekenesse of wisdom. But if ye haue bitter enuyng and strife in your hearte, reioyce not, nether be lyars against the truth: For suche wisdom descendeth not from aboue: but is earthye, naturall, and deuellish. For where enuyng and strife is, there is vnstableness, & al manner of euill woorkes. But the wisdom that is from aboue, is first pure, then peaceable

Gen. 1. 2

C

D

P. v.

The Epistle

peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without iudging, without stimulation: yet the fruit of righteousness is sown in peace, of them that maintain peace.

The. iiii. Chapter.

From whence cometh warre and fightinge amonge you? comme they not here hence? enen of youre lustes, that fighte in your members: Ye luste, and haue not. Ye enuye and haue indignation & can not obtayne. Ye fight and warre: Ye haue not because yee as he not. Ye as he and receaue not, because yee as he amisse: enen to consume it vpon youre lustes. Ye aduonterers, & women that bzeake matrimony: knowe ye not how

Gal. i. b. that the frendshippe of the world, is enmity with god: whosoever therefore will be a frende of the world, is made the enemy of God. **Ether do yee thinke that the scripture saith in vain.**

The spirit that dwelleth in vs, lusteth euen contrarye to enuye: but giveth more grace (wherefore he saith: God resisteth the proude, but giveth grace vnto the lowly.) Submit your

1 Pe. 5. b selues therefore to god: but resist the deuil, and he will fly from you. Draw nyp vnto god, & he will draw nyp to you.

Clenſe youre handes ye sinners, and purge your hertes ye wauering minded. Suffer afflictions, & mourne and wepe. Let youre laughter be turned to mourning, and your ioy to heuines

1 Pe. 5. a • Humble your selues in the sight of the Lord, and he shall lyfte you vp.

Backebite not one another brethren. Hee that backebitteth his brother, and he that iudgeth his brother, backebitteth the lawe, and iudgeth the lawe. But and yf thou iudge the law, thou arte not an obseruer of the lawe: but a iudge. There is one lawe geuer (and indge) which is able to save and to deſtroye. What arte thou that iudgetſt

Ro. 14. a another? Go to nowe ye that say: • to

Eze. 18. a daye and to morowe lette vs go into such a citie, and continue there a yere, and bye and sell, and win: and yet can not yetel what shal happen on the morowe. For what thinge is youre life?

It is euen a vapour, that appereth for a little time, and then vanished away:

For that ye ought to say: • if the Lord will, and yf we liue, let vs doo this or that. But nowe yee reioyce in youre boastinges. All such reioycing is euil.

Therefore to him that knoweth how to do good, and doeth it not, to him it is synne.

The. v. Chapter.

Go to nowe ye riche men. wepe and howle on your wretchednes that shall come vpon you.

Your riches is corrupte, youre garmentes are motheaten. Your gold and silver is cankered, and the ruste of theym shalbe a witnesse vnto you, and shall eate your fleshe as it were fyre. Ye haue heaped treasure together (euen wrath to your selues) in your last

daies: Behold the hyze of the laborers which haue reaped downe your fields (which hyze is of you kept backe by fraude) cryeth: and the cryes of them which haue reaped, ar entred into the eares of the Lord Sabaoth.

Ye haue liued in pleasure on the earthe, and breene wantonne, yee haue nourished your heartes, as in a daye of slaughter. Ye haue condemned and killed the iust, and he hath not resisted you: Be patient therefore brethren, vnto the coming of the Lord. Beholde the husbande man waiteth for the precious fruite of the earth, and hath long patience therupon, vntill he receaue & early and latter rayne. We ye also patient therefore, and settle your hearts, for the coming of the Lord draweth nyp.

Grudge not one against another brethren, lest ye be damned. Beholde the indge standeth before the doore. Take my brethren the Prophetes for an example of sufferinge aduersitie, and of patience, which spake in the name of the Lord. Beholde, • we counte them happye which endure. Ye haue heard of the patience of Job, and haue knowen what ende the Lord made. For the Lord is verie pitiefull and mercye full. But aboue all thinges my brethrenne • Swear not, neyther by heaven, neyther by earth, neyther anye other othe: Lette

your

your

your

Act. 17. c
Heb. 6. a

Luk. 12. b

Leu. 19. f
Deu. 24. c
Job. 4. f

Mat. 5. a

Mat. 5. f

Heb. 11. d
1 Cor. 1. c

your yea be yea, and your nay, nay: lest ye fall into hypocrisie. If any of you be vexed, let him praye. If any of you be mery, let him sing psalmes. If any be diseased among you, let him call for the Elders of the congregation, & let them pray ouer him, and anoynt him with oyle in the name of the Lord, and the prayer of fayth shall saue the sicke and the Lord shall rayse him vp: and if he haue committed sinnes, they shal be forgiven him. ✠ Knowledg your faultes one to an other, and pray one for an other, that ye maye be healed. For the seruente prayer of a righteous man availeth much. Helias was a man vnder infirmities as we ar, and he prayed in his prayer that it might not rayne: and it rayned not on the earth by the space of thyeer yeres, & sixe monethes. And he prayed againe, and the heauen gaue rayne, and the earth brought forth her fruite. Brethren, yf any of you do erre from the truth and another conuert him: let þe same know that he, which conuerteth the synner from going astray out of his way, shal saue a soule from death, and shall hyde the multitude of sinnes.

The end of the Epistle of Saint James.

The firste Epistle of saint Peter the Apostle.

The fyrst Chapter.



Peter an Apostle of Iesu Christ, to the that dwell here & there as straungers thowoeout Pontus, Galatia, Cappadocia, Asia, and Bithinia, elect according to the foreknowledge of God the father thowoe the sanctifying of the spirite vnto obedience and spynklinge of the bloude of Iesus Christ. • Grace be with you, and peace be multiplied. • Blessed be God the father of our lord Ie-

sus Christ, whiche accordinge to his aboutant mercy begat vs againe vnto a • lnelly hope (by that, that Iesus Christ rose agayne from death) to an inheritance immortall and vndefiled, and that perisheth not, reserved in heu- uen for you, which are kept by the power of god thowoe sayth, vnto saluation, which is prepared already to be shewed in the last tyme, in the which ye reioyce, though noise for a season (yf neede require) ye are in heauines, thowoe manyfolde temptations, that the tryall of your sayth beyng muche moze precious then golde that perysheth (though it be • tryed with fyre) mighte be founde vnto laude, gloze and honoz, at the appearing of Iesus Christ, whom ye haue not sene, and yet loue him, in whom euen now • though ye see him not, yet do you beleue, and reioyce with ioy vnspeckable and glorious, reccauinge the ende of your sayth, euen the saluation of your soules. Of which saluation haue the prophetes enquired & searched, which prophced of the grace that shoulde come vnto you, searching when or at what time the spirite of Christ (which was in them) shoulde signifie, whiche spirit testified befoze, the passions that shold happen vnto Christ, & the gloze that shoulde folowe after, vnto which C prophetes it was also declared, þe not vnto theym selues, but vnto vs, they shoulde minister the thinges, which are now shewed vnto you of them, which by the holy ghost • sent downe from heuen) haue in the gospel preached vnto you the thinges, whiche the angels desire to beholde. Wherefoze • gird by the loynes of your mind, be sober and truste perfectly on the grace that is brought vnto you (by the declaringe of Iesus Christ) as obedient children that ye geue not your selues ouer vnto your old inltes by which ye were let, whē as yet ye wer ignorant of Christ but as he which called you is holy euē so be ye holy also in al maner of couersatio, because it is writtē: • Be ye holy for I am holy. And if so be þe call on þe father, which wont respect of person

2. cor. 1. a
Gala. 1. a
2. cor. 1. a
Eph. 1. a
Job. 2. 4b
Sapi. 3. a
Iaco. 1. a
Rom. 5. a
Job. 10. g
Icc. 10. g
Esay. 9. a
Dan. 2. g
Agge. 2. b
Acts. 2. a
Luk. 12. c
Eph. 6. a
kudgeth

The fyrste Epistle

mat. 16. d. indgeth. according to every mannes
Psa. 18. c. woꝝk see that ye passe the time of your
Rom. 2. b. pilgrimage in feare. & Forasmuch as

ye knowe howe that ye were not re-
bened with corruptible thinges (as
sflater and gold) from your vaine con-
uerlation, whiche ye receaued by the

tradition of the fathers: but. with the
precious blood of Christ, as of a lambe
undefiled, and without spotte, whiche
was ordeined befoze hand, euen befoze

the world was made: but was decla-
red in the laste times. for your sakes,
whiche by his meanes do beliene on

God that rayled him by from death, &
glorified him, that ye might haue faith
and hope toward God: euen ye which

haue purified your soules through the
spete, in obeying the trueth with ho-
therly loue vnspayed, see that ye loue

one another with a pure hert seruent-
ly, for ye are bozne a newe, not of moꝝ-
tall seed, but of immortal by the woꝝd

of God, which liueth and lasteth for
euer. For all fleshe is grasse, and all
the gloꝝpe of man is as the floure of

grasse. The grasse withdereth, and the
floure falleth away, but the woꝝd of
the Lorde endureth euer. And this
is the woꝝd whiche by the gospel was

preached vnto you.

Chapter.
Vherfoze lay asyde all malici-
ousnes and all gyle, and fay-
nednesse and enuy and all bac-
kytyng: and. as newe bozne

babes, desire ye that milke (not of the
bodge but of the soule) which is with
out disceate: that ye may growe ther-
by (vnto saluation.) If so be that ye

haue tasted, howe gracious the Lorde
is, to whom ye come, as vnto a liuing
stone, disallowed of men, but chosen of

God and precious: & ye as liuing sto-
nes, are made a spiritual house, an ho-
ly Priesthode, for to offer by spiritual

sacrifices, acceptable to God by Iesus
Christ. wherfoze it is conteyned also
in the scripture: behold I put in Shi-

on a stone to be layd in & chiefe corner
electe and precious, & he that beleueth
on him shall not be confounded. Vnto
you therfoze which beleue he is preci-

ous: but vnto them which beleue not
the stone which the builders refused
the same is begon to be the head of the
corner, and a stone that me stumple at,

& a rock wherat they be offended which
stumbled at the woꝝd, and beleue not
that wheron they were set. But ye ar

a chosen generation, a royall Priesthod
an holy natio, a people which ar swō
that ye shoulde shewe the vertues of

him that called you out of darknes in-
to his meruelous light. which in tim
past wer not a people, but ar now the

people of god: which somtime had not
obtained mercy, but now haue obta-
ned mercy. & X. Dearly beloued, I be

sech you as straungers & pilgrims, ab-
staine. fro fleshy lustes, which fight
against & soule &e that ye haue honest

conuersation among the Gentils, that
where as they bacbite you as enuils do-
ars. they may see your good woꝝkes,

and prayse god in the daye of visitati-
on. Submit your selues therfoze vn-
to al maner ordeynance of manne for

the Lordes sake, whether it bee vnto
the king, as vnto the chiefe head: other
vnto ruler, as vnto them that are sent

of him, for the punishmēt of euil do-
ers, but for the laude of them, that doe
well, for so is the will of God, that

with wel doing ye may stop the mou-
thes of folish & ignoraunt men: as free
and not as hauing the liberty for a clo-

ake of maliciousnes, but euen as the
seruauntes of God. honoure all men.
Loue brotherly felowship. Feare god

honour the kinge. Seruauntes obey
your masters with feare, not onely yf
they be good and curteous: but also

though they be frowarde. For it is
thanke worthy If a man for consciēce
toward God endure grieve and suffer

wrong vnderfured. For what prayse
is it, yf when ye be buffeted for your
fautes, ye take it patiently: But and

yf when ye do well, ye suffer wronge
and take it patiently, then is there
thanke with god. For her vnto dearly

were ye called: for Christ also suffe-
red for vs. leauing vs an ensample,
that ye shoulde folow his steps, which

did no stane, neyther was there gyle
found

Psa. 111
mat. 21. d

Exo. 19. d
Deu. 7. a

De. 2. d
Rom. 9. c

Gala. 5. c

Ro. 13. d

Mat. 5. d

Ro. 12. a
Eti. 3. a

Ro. 12. c

Eph. 6. a
Coll. 3. d

Mat. 5. a

Joh. 13. d
Eph. 5. a

founde in his mouth: which when he was reuiled, reuiled not agayne: whē he suffered, he threathned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his bodye on the tree, that we being deliuered from sinne, should liue vnto righteousness. By whose stripes ye were healed. For ye were as sheepe going astraye: but are nowe tourned vnto the shepeheard and Bishop of your soules. &

The. iij. Chapter.

Like wyse. • yee wyues bee in subiection to your husbandes, that euen they whiche obeye not the woorde, maye with-

out the woorde be wonne by the conuersation of the wyues, while they behold youre chaste conuersation conpledd with feare. Whose apparell shall not be outward with brydged heare, and hanging on of gold, eyther in putting on of gorgeous apparell: but let the hid manne whiche is in the heart, be without all corruption, so that the spirit be at rest and quiet, which spirit is before God a thinge muche set by. For after this maner in the olde time did the holpe women, whiche trusted in God, tyer them selues, and were obedient to their hus bandes, euen as Sara obeyed Abrahā, and called him

Lord: whose daughters ye are, as long as ye do well, and are not afrayde for any terror. Likewise ye men, dwell with them accordyng to knowledge: geuing honour vnto the wife, as vnto the weaker vessell, and as vnto the that are heyres also of the grace of life, that youre prayers bee not hindred. In conclusion, be ye all of one minde, of one heart loue as brethren, be pitiful, be curteous, make, not rendyng euill for euill, or rebuke for rebuke: but contrarywise, blesse: knowing that ye are ther vnto called, euen that ye shuld bee heyres of the blessing. • For he that doeth longe after life, and loneth to see good dayes, let him refraine his tounge from euill, and his lippes that they speake no guile. Lette him eschewe euill and do good: lette him

seeke peace, and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer theym that do euill. Whoso-uer, who is it that will harme you, yf ye folowe that whiche is good: Ye are happy are ye, if any trouble happen vnto you for righteousness sake. • Wee nor ye afrayde for any terror of them, nether be ye troubled, but sanctify the Lord GOD in your hartes. • Wee reade alwayes to geue an aunswere to euery man that asketh you a reasonne of the hope that is in you, and that with meekenesse and feare, hauinge a good conscience, • that where as they backbyte you as euill doers, they may be ashamed, that falselpe accuse your good conuersatiō in Christ.

• For it is better (if the wil of God be so) that yee suffer for well doinge, then for euill dooing. • For asmuch as Christ hath once suffered for sinnes, the iuste for the vniust, to bringe vs to God, and was killed, as pertayning to the fleshe, but was quickened in the spirit. In which spirite he also went and preached vnto the spirits that were in prison, whiche sometime had bene disobedient, when the longe suffering of God was once looked for in the dayes of Noe. • Whyte the Arke was a preparinge, • wherein fewe, that is to say. viij. soules, were sauēd by the water, like as Baptisme also nowe saueth vs, not the putting awape of the filth of the fleshe, but in that a good conscience consenteth to GOD by the resurrection of Iesus Christ. which is on the right hande of God, and is gone into heauen, • angels, powers, and mighte subdued vnto him.

The. iij. Chapter.

For as muche then as Christ hath suffered for vs in the flesh, arme yee your selues ikewise with the same minde, for hee whiche suffereth in the fleshe, cealeth from sinne that hee henceforwarde shoulde liue (as muche tyme remayneth in the fleshe) not after the lustes of menne, but after the will of God.

for

Mat. 5. b
Esay. 8. c
mat. 10. d

1 Pe. 2. d
Citu. 2. a

1 Pe. 2. b
Mat. 5. a
Rom. 5. a

Gen. 6. d
Gen. 7. c
Ro. 6. a

Heb. 1. d
and. 2. b

Math. 8.
Esay. 53

Eph. 5. c.
Col. 3. c

Pla. 34 c

The firste Epistle

For it is sufficiente for vs, that we haue spent the time that is past of the
Rom. 12 lyfe, after the will of the Gentiles,
Eph. 4 walking in wantonnes, lustes, in ex-
celle of wognes, in excelle of eating, in
 excelle of drinkeinge (in dronkennes) and in abhominable Idolatry. And it seemeth to them an inconvenient thing that ye riuaine not also with them vnto the same excelle of riote, and therefore speake they euill of you, whiche shall geue accomptes to him, that is ready to iudge both quicke and deade. For vnto this purpose bereiue was the Gospell preached also vnto y dead that they should be iudged like other men in the fleshe, but shoulde liue before God in the spirite. The ende of al thinges is at hande. Be ye therfore sober, and wathe vnto prayer. But aboute all thinges haue seruent loue among your selues. For loue shall conuer the multitude of sinnes. Be ye herbozous one to another, withoute grudging. As euery man hath receaued the gift, euen so minister the same one to another, as good ministers of the manifold grace of god. If any man speake, let him talke as the wordes of god. If any man minister, let him do it as of the abilitie, whiche God ministreth vnto him. That god in al thinges may be glorified through Iesus Christe, to whom be prayse and domination for euer & euer, amen. & Dearly beloued, maruail not ye at proued by fire (whiche thing is to trye you) as though some straunge thinge hapned vnto you: but reioyce, in asmuch as ye are partakers of Christes passion, that whē his glozy appereth, ye may be merry & glad. If ye be rayled vpon for the name of Christ, happy are ye. For the glozy and the spirit of god resteth vpon you. On their part he is euill spoken of, but on your part he is glorified. So that none of you be punished as a murderer, or as a thefe, or as an euill doer, or as a busy body in other mens matters. If any man suffer as a chaste man, let him not bee ashamed, but let him glorifie God on this behalfe. For the time is com, y iudgemēt must

beginne at the house of god. If it first begin at vs, what shall the ende bee of them, which beleue not the Gospell of god? And if the righteous scarcely be saued, where shall the vngodly and the sinner appeare? Wherefore, let thē that are troubled according to the will of god commit their soules to him with well doing, as vnto a faithful creator.

The v. Chapter.

The elders whiche are amonge you, I exhort, whiche am also an Elder, and a witnesse of the afflictions of Christe, and also a partaker of the glozy that shall be opened. Feed ye Christes flocke, as much as lyeth in you, taking the ouerlyghte of them, not as compelled thereto, but willingly: (after a godlye sorte) not for the desire of filthy lucre, but of a good minde, not as though ye were lordes ouer the parishes: but that ye be an ensample to the flocke, (and that with good wil.) And when the chiefe shephearde shall appeare, ye shall receaue an incorruptible crowne of glozy. Likewyse ye ponger, submit your selues vnto the elder. Submitte your selues euery man, one to another knit your selues together in lowlines of mind. For god resisteth the proud, and geueth grace to the humble. Submitte your selues therfore vnder the myghty hande of God, that he may exalte you, when the time is come. Cast all your care vpon him, for he careth for you. Be sober, and watch, for your aduersarye the deuil as a roaring Lyon. walke aboute, seeking whom he may deuoure: whom resiste stedfast in the saythe, knowinge that the same afflictions are appointed vnto your brethren that are in the worlde. But the God of al grace which hath called vs vnto his eternall glozy by Christe Iesus, shall his owne selfe (after that ye haue suffered a litle affliction) make you perfect, settle, strengthe and stablish you. To him be glory and dominion for euer. Amen. By Siluanus a faithful brother vnto you as I suppose, haue I written briefely, exhortinge and testifyinge howe

Ge. 19. a
 Act. 10. c
 Phi. 2. b.

Ro. 12. b
 2 Cor. 8. c

Mat. 5. b
 1. Pe. 2. c
 and. 3. c

Ph. 1. b

Act. 20. f

2. cor. 1. c
 1. Cl. 4. b
 1. Tim. 2. b
 2. Tim. 1. c
 1. Cor. 9. d
 2. Cl. 4. b

Mar. 6. d
 Lu. 12. c
 Job. 1. b
 1. Cor. 4. c

how þ this is the true grace of God, wherein ye stande. The congregation of them which at Babilon are compassions of your election, saluteth you, and so doth Marcus my sonne. Grete ye one another with the kisse of loue. Peace be with you all, whiche are in Christ Iesu. Amen.

The ende of the first Epistle of Saint Peter.

The second Epistle of Saint Peter.

The fyrst Chapter.



Peter a seruāt, & an apostle of Iesus Christ, to the which haue obtained lyke precious sayth with vs through the righteousness of our God & savior Iesus Christ. Grace be vnto you, & peace be multiplied thoroowe the knowledge of God, and of Iesus our Lord. According as his godly power hath geuen vnto vs all thinges that pertaine vnto life and godlinesse, thoroowe the knowledge of him þ hath called vs by gloie, and vertue, by the which are geuen vnto vs excellent and most great promises, that by the meanes therof, ye might be partakers of the godly nature, yf ye flee the corruption of worldly luste. And here vnto geue all diligence: in your faith minister vertue, in verue knowledge: in knowlege temperance, in temperance patience, in patience godlines, in godlines brotherly kindnes, in brotherly kindnes loue. For if these thinges be among you, and be plenteous, they wil make you, that ye neither shalbe ydle nor vnfruitfull in the knowledge of our Lord Iesus Christ. But he that lacketh these thinges, is blind, & gropeth for the waye with his hande, and hath forgotten, that he was poured from his old sinnes. Wherefore brethren geue the more diligence for to make your callinge and election sure (by

good works.) For yf ye do such thinges, ye shal neuer fail. Yea, and by this meanes an entringe in shall be mintred vnto you abundantly into the euerlasting kingdome of our Lord and Saviour Iesus Christ. Wherefore, I will not be negligent to put you alwayis in remembrance of such thinges, though ye knowe them your selues, & be stablished in the present truth. Notwithstanding I thinke it meete (as long as I am in this tabernacle) to stirre you vp by putting you in remembrance, for asinuche as I am sure, that shortly I must put of this my tabernacle, eue as our Lord Iesus Christ shewed me. I will ever also geue my diligence, that ye may haue wherewith to stirre by the remembrance of these thinges after my departing. For we haue not folowed deceitfull fables, when we opened vnto you the power & comming of our Lord Iesus Christ, but with our eyes we saw his maiestie: euen then verily whē he receined of God the father honoz and glozy, and when there came suche a voyce to him from the excellent glozy. This is my dere beloved sonne, in whom I haue delite. This voyce we heard come from heauen, when we were with him, in the holy mounte. We haue also a right sure worde of prophecie, wher vnto yf ye take hede, as vnto a light that shineth in a darke place, ye doo well vntill the day dawn, and the day starre arise in your hearts. (So that ye fyist knowe this: that no prophecie in the scripture hath any priuate interpretation. For the scripture cam neuer by the wil of mā: but holy men of god spake as they wer moued by the holy ghost.

The ij. Chapter.

There were falsse Prophets also amonge the people, euen as there shall be falsse teachers amonge you: whiche priuely shall bringe in damnable sectes, euen denying the Lord that hath bought them) and bring vppon them selues swifte damnation, and many shal folow their damnable wayes, by whom the waye of truthe shall be euill spoken of, and thoroowe

2. cor. 5. a

Joh. 2. 10

1. Jo. 1 a

mat. 17. b

Mar. 1. b

Luke. 3. d

2. cor. 4. b

Acts. 4. a

1. Ti. 4. a

2. Ti. 3. a

2. pet. 3. a

Judi. 1. c

The second Epistle

- through conetousnes shall they with
fayned wordes make marchandise of
you, whose iudgemente is not now
farre of, and theyr dampnation flee-
B peth not. For yf God spared not the
angels that sinned, but caste theym
downe into heil, & deliuered them in-
to chapyne of darkenes (to bee puny-
shed) to be kepte vnto iudgement: ne-
ther spared the olde woorld, but saued
Gen. 7. 1 • For the eighthe preacher of ryghte-
ousnes, & brought in the flood vppon
the woorld of the vngodlye, and tour-
ned the Cities of Sodome and Go-
mor into ashes: ouerthrew them, dā-
ned them, & made of them an ensam-
ple vnto those that after shoulde lyue
vngodly. And iuste • Lot vexed with
the vnclenly cōuersation of þe wicked
deliuered he. For he being righteous
& dwelling amōge the in seing & hea-
ring, vexed his righteous soule from
dai to dai with their vnlawful dedes.
Joh. 15 b • The Lord knoweth how to deliuer
I. Co. 10 c the godly out of tēation, & to reserue
þe vniust vnto þe daye of iudgment for
to be punished: but chesly the þe walke
after þe flesh in þe lust of vnclēnes, and
despise auctoritie. Despisuous ar they
& stubborn, which fear not to speak
euill of the þe excel in woorschip. When the
angels which ar greter both in power
& myght receaue not of the Lord ray-
lyng iudgement agaynst them selues.
E But these as brute bestes, naturally
brought forth to be taken & destroyed
speake euill of the thinges that they
vnderstande not, and shall perishe in
their owne destruction, and receyue
the rewarde of vnrightheousnesse.
They count it a pleasure to line dei-
ctionally for a season. Spottes they are
and sylthynes: whyche lyue at plea-
sure in their owne discretneable waies,
feasting and scozning you: hauinge
eyes full of aduoutrie, and that can
not cease from sinne: begiling vnsta-
ble soules. Hertes they haue exercised
with robbery. They are cursed chil-
dren, which haue forsaken the righte
way, and are gone astraye, folowinge
Flu. 22 b the • waye of Balsam the sonne of
D Bolo, whiche loude the rewarde of
vnrightheousnes: but was rebuked of
his iniquitie. The tame and dōmbe
beast, speaking with mans voyce, for-
bade the madnesse of the Prophete.
• These are welles without water: **Joh. 1. 1**
cloudes that are caried with a tem-
pest, to whom the miste of darknes is
reserued for euer. For when they haue
spoken, the great swelling wordes of
vanitie, they entise thowse iustes in
the voluptuousnes of the fleshe, them
that now lyue in errour: while they
promise the libertie, where as they the
selues are the bonde seruants of cor-
ruption. • For of whō a man is out-
come, vnto the same is he brought in **Joh. 8. 1**
bondage. • For yf they (after they **Rom. 6. 1**
haue escaped from the filthines of the **Heb. 6. 1**
woorld thowse the knowledg of the **and. 10. 1**
Lorde, and the sauoure Iesu Christ) **mat. 22. 1**
are yet tangled agayne there in, and o-
uercome, then is the latter ende worse
with them, then the beginning. For
it had bene better for them, not to haue
known the waye of righteousnesse,
then after they haue knowen it, to turne
from the holie commaundement that
was geuen vnto them: But the same
is happened vnto them, that is bid
to be spoken by the true prouerbe.
The dogge is turned to his owne bo- **Pro. 2. 1**
mite agayne, and the sow that was
washed is turned agayne to her wal-
lowing in the myre.
The. 12. Chapter.
This is the seconde Epistle that
I now write vnto you deelye
beloued, wherewith I steepe vpon
your syncre minde, by putting you in
remembraunce, that they may be mind
full of the wordes (which were tolde
before of the holy prophetes) and also
commaundement of vs, which be Im-
possibles of the Lorde and sauoure.
• This fyyst vnderstande, that there **Act. 20. 1**
shall come in the laste dayes, mockers, **2. Pe. 2. 1**
(in deceitfulness) which will walk **Joh. 1. 1**
after their owne lustes, & say: where **2. Cl. 4. 1**
is the promise of his comminge? For
sence the fathers dyed, all things con-
tinue in the same estate, wherein they
were at the beginning. For this they
know not (and that wilfully) howe
that

that the heauens a greate while a go were : and the earth out of the water appered by through the water, by the word of god: by the which things the world that then was, perished being ouerrunne with water. • But þe heauens & earth which are nowe, be kept by his word in store, and reserved vnto fire, agaynst the day of iudgement and perdition of vngodly mē. Wherefore beloued, be not ignorant of this one thing, how that .one day is with the Lord as a thousande yere, and a thousand yere as one day. The Lord that hath promysed, is not slacke, as some men counte slackenes: but is patient to vs warde: for as muche as he would haue no man loste, but wil re- create all men to repentance. Wherefore thelesse . the day of the Lord will come as a theefe in the night, to the which day the heauens shall passe awaye in maner of a tempest, and the elementes shall melte with heate: the earth also, and the workes that are therein, shall burne. Seeinge then that all these thinges shall perishe, what maner persons ought ye to be in holy conuer- sation and godlynes: looking for, and hastning vnto the coming of the day of god, by whom the heauens shall pe- rishe with fire, and the elementes shall melt with heate. • Wherefore thelesse, we (acording to his promise) looke for a newe heauen and a newe earth, where- in dwelleth righteousnes. Wherefore dearly beloued, seeing that ye loke for such thinges, be diligent that ye maye be founde of him in peace, withoute spot and vndefiled. And suppose that the longe suffering of the Lord is sal- uation, euen as our dearely beloued brother Paul also, acordinge to the wisdom genen vnto him, hath writ- tē vnto you, ye, almost in euery epistle speaking of such thinges: amonge which are many thinges harde to be vnderstande, which they that are vn- learned and vnstable, peruert, as they do also the other scriptures vnto their owne destruction. Ye therfore beloued, (seeing ye be warned afore hande) be- ware lest ye, with other men be also

plucked away through the error of the wicked, and fall from your owne stedfastnes: but growe in grace, and in the knowledge of our Lord and sa- uoure Iesus Christe. To whom be glozy both now and for euer. Amen.

The first Epistle of S.
Iohn the Apostle.

The first Chapter.

That which was from the be-
ginninge, which we haue
heard, which we haue seene
with our eyes, which we haue looked
vpon, and our hands haue handled, of
the word of the life. And the life ap-
peared, & we haue seene and beare wit-
nes, and shew vnto you . that eternall
life, which was with the father, and
appeared vnto vs. That which we
haue seene and heard, declare we vnto
you, that ye also may haue felowship
with vs, and that our felowship may
be with the father and his sonne Je-
sus Christ. And this wyte we vnto
you, that (ye maye reioyce, and that)
your ioye may be full. And this is the
tidings which we haue heard of him
and declare vnto you, that god is light
and in him is no darkenes at all. If
we say, that we haue felowship with
him, and walke in darkenes, we lye,
and do not the trueth. But and if we
walke in light euen as he is in light,
then haue we felowship with him,
and . the bloude of Iesus Christ his
sonne cleaseth vs from all sinne. • If
we say that we haue no sinne, we de-
create our selues, and the trueth is not
in vs. • If we knowledge our sinnes
he is faythfull and iuste, to forgive vs
our sinnes, and to cleasē vs from all
vnrightheousnes. If we saye we
haue not sinned, we
make him a lyer, &
his word is
not in
vs.

¶ .i.

Ch

mat. 17. a

Heb. 9. b
Ipo. 1. b
3 Ite. 8e
1 Par. 6g
Job. 13
Psa. 32 b
and. 94. c
Luk. 15 d

The seconde Epistle

The. ii. Chapter.

3

MY little childre, these things write I unto you, that ye sinne not. And yf any man sinne, we haue an advocate with the father, Jesus Christ, & righteous, and he it is that obteyneth grace for our sinnes, not for our sinnes only: but also for the sinnes of all the worlde. And hereby we are sure that we knowe him, if we kepe his commandementes. He that saith I know him, & kepeth not his commandementes is a lyer, and the veritie is not in him. But who so kepeth his word, in him is the lone of God perfect in dede: hereby know we that we are in him. He that saith he bideth in him, ought to walke euen as he walked. Wherby, I write no new commandement unto you: but that olde commandement whiche ye haue had from the beginning. The old commandement is the worde, whiche ye haue heard from the beginning. Agayne a newe commandement I write unto you, that is true in him, and the same is true also in you: for the darkenes is past, and the true light now shyneth. He that saith howe that he is in the light, and yet hateth his brother, is in darkenes euen untill this time. He that loveth his brother, abideth in the light, & there is none occasion of euill in him. He that hateth his brother, is in darkenes, and walketh in darknes: and can not tell whither he goeth, because that darkenes hath blinded his eyes. Wherby, I write unto you, how that your sinnes are forgiven you for his names sake. I write unto you fathers, how that ye haue known him that is from the beginning. I write unto you yong men, how that ye haue overcome that wicked. I write unto you little children, howe that ye haue known the father. I haue written unto you fathers, howe that ye haue known him that is from the beginning. I haue written unto you yong men, howe that ye are strong, and the worde of God abideth in you, and ye haue overcome the wicked. See that

Joh. 130

3

1an. 19. d

ye lone not - the worlde, neyther the things that are in the worlde. If any man lone the worlde, the lone of the father is not in him. For all that is in the worlde (as the luste of the flesh, and the luste in the eyes, and the pride of lyfe) is not of the father, but of the worlde. And the worlde passeth away and the lust therof: but he that fulfylleth the will of God, abideth for ever. Little children, it is the last tyme, and as ye haue heard how that Antichrist shall come, euen now we are there many begonne to be Antichristes already, wherby we know, & it is & last time. They wente out from vs, but they were not of vs. For yf they had bene of vs, they would no doubt haue continued with vs. But that it mighte appeare, that they wer not of vs. Nevertheless, ye haue an oymement of him that is holpe, and ye knowe all things. I haue not written unto you, as though ye knew not the truth, but as though ye knew it (and knowe also) that no lye cometh of truth. Who is a lyer, but he that denieth that Jesus is Christ: the same is Antichrist, that denyeth the father and the sonne. Whosoever denieth the sonne, the same hath not the father, (he that knoweth the sonne, hath he father also.) Lette therefore abyde in you that same which ye heard from the beginning. If that which ye hard from the beginning shal remaine in you, ye also shal continue in the son, & in the father. And this is the promise & he hath promised vs, eue eternal life. These things haue I written unto you, concerning them that discern you. And the anoynting which ye haue receaved of him dwelleth in you. And ye neede not that any man teach you: but as the anoynting teacheth you of all things, & is true, and no lye, and as it hath taught you, euen so bide therein. And now babes abyde in him: that when he shal appeare, we maye be bode, and not be made ashamed of him at his coming. If ye knowe that he is righteous, knowe also that every one which doth righteousness, is borne of him.

Joh. 176

Id. 20

Sen. John

Gene.

1an. 19. d

John. 1

The

The. iij. Chapter.

Behold, what loue the father hath shewed on vs, that we should be called (as he in dede) the sonnes of God. For this cause the world knoweth you not, because it knoweth not him. Dearly beloved, now are we the sonnes of god, and yet it doth not appeare, what we shalbe. But we knowe, that when it shall appeare, we shalbe like him. For we shall see him as he is. And euery man that hath this hope in him, purgeth him selfe, euen as he also is pure. Whosoener committeth sinne, comitteth vnrightheousnes also, and sinne is vnrightheousnes. And ye knowe that he appeareth, to take away our sinnes and in him is no sinne. As many as bide in him, sinne not: whosoener sinneth, hath not sene him, neyther knowen him. Babes, let no man deceyue you. He that doeth righteousnes, is righteous, eue as he is righteous. He that committeth sinne, is of the deuil: for the deuil sinneth since the beginning. For this purpose appeared the sonne of God, to loole the workes of the deuil. Whosoener is bozne of God sinneth not: for his seide remaineth in him, and he cannot sinne, because he is bozne of god. In this are the children of god knowe, and the children of the deuil. Whosoener doeth not righteousnes, is not of god, neyther he that loneth not his brother. For this is the tidings, that ye hard from the beginning, that ye should loue one another, not as Cain which was of that wicked, and slew his brother. And wherefore slew he him? Because his owne workes were euill, and his brothers good. * Wharlike not my brethren, though the world hate you. We knowe that we are translated from death vnto life, because we loue the brethren. He that loneth not his brother, abideth in death. Whosoener hateth his brother is a manslayer. And ye knowe, that no manslayer, hath eternall life abiding in him. Hereby perceue we loue: because he gaue his life for vs: and we ought to geue our liues for the brethren. But

who so hath this worlds good, and seeth his brother haue nede: and shutteth by his compassion fro him: howe dwelleth the loue of god in him? My babes, let vs not loue in word, neither in tonge: but in dede and in veritie. Hereby we knowe, that we are of the verity and can quiet our hearts before him. For if our hert condemn vs, god is greater then our hert, and knoweth all thinges. Dearly beloved, if oure heart condemne vs not, then haue we trust to godward: as whatsoener we aske he we receaue of him, because we kepe his commandmentes, and doo those thinges whiche are pleasinge in his sight. And this is his commandment, that we belue on the name of his son Iesu Christ, and loue one another, as he gaue commandment. And he that keepeth his commandmentes, dwelleth in him, and he in him, and hereby we knowe that he abideth in vs, euen by the spirit which he hath geuen vs. R

The. iij. Chapter.

Dearly beloved: belue not euery spirit: but proue the spirit, whether they are of God or not, for many false prophets are gon out into the world. Hereby shall we knowe the spirit of god. Every spirit that confesseth that Iesus Christ is come in the fleshe, is of God. And euery spirit which confesseth not that Iesus Christ is come in the fleshe, is not of God. And this is that spirit of Antichrist, of whom ye haue heard, how that he should come: and euen now he already is in the world. A little children, ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the world. They are of the world, therefore speake they of the world, and the world heareth them. We are of God. He that knoweth god, hereth vs: he that is not of God, heareth vs not. Hereby knowe we the spirit of veritie, and the spirit of errour. Dearly beloved: let vs loue one another: for loue cometh of god. And euery one that loneth, is bozne of God, and knoweth God.

De. 15. b

Mat. 7. a
and. 20. c
Joh. 15. b
and. 16. f.
Jaco. 1. a
1 Joh. 5. c
1 Jo. 15. d

Mat. 7. e
Deu. 15. a
mat. 24. a
mar. 13. a
Luk. 21. b

Joh. 15. d
and. 25. b
1 Cel. 1. b

The first Epistle

Iohn. 3 e that. God sent his only begotten son
Rom. 5 b into the world, that we might live
through him. Herein is love, not that
we loved God, but that he loved us,
and sent his sonne to be the agreement
for our sinnes. Dearly beloved, if god
so loved us, we ought also to love one
another.

Exo. 33 d another. No man hath sene God at
Iudi. 5 e anye time. If we love one another,
Deu. 4 b God dwelleth in us, and his love is
Iohn. 1 c perfite in us. Hereby knowe we that
and. 6 e. we dwell in him, and he in us: because
he hath given us of his spirite. And
we have sene, and do testifie, that the
father sent the sonne to be the saviour
of the world. Whosoever confesseth
that Jesus is the sonne of god, in him
dwelleth God, and he in God. And
we have knowen and believed the love
that God hath to us. God is love, and
he that dwelleth in love, dwelleth in
God, and God in him. Herein is the
love perfite in us, that we should have

D trust in the day of iudgement. For as
he is, even so are we in this world.
There is no feare in love, but perfite
love casteth oute feare, for feare hath
paynesfulness. He that feareth, is not
perfite in love. We love him, for he lo-
ved us first. If a man say, I love god,
and yet hate his brother, he is a liar.
For howe can he that loved not his
brother whom he hath sene, love God
whom he hath not seene? And this
commandemente have we of him:
that he whiche loved God, shoulde
love his brother also. R

The .v. Chapter.

3 **U**hosoever beleueth that Je-
sus is Christ, is borne of god.
And euerye one that loneth
him which begat, loneth him
also whiche was begotten of him.
Ioh. 13 c • By this we know, that we love the
children of God, when we love God,
and kepe his commandements. For
that is the love of God, that we kepe
his commandementes, and • his com-
mandementes ar not greuous, & for

all that is borne of god, overcommeth
the world. And this is the • victorie
that overcommeth the world: even
our faith. Who is it that overcometh
the world: but he which beleueth that
Jesus is the sonne of god? This Je-
sus Christ is he that came by water
and bloude. And it is the spirite that
beareth witnes, because the spirite is
truth. (For there are thye which bear
record in heaven, the father, the word,
and the holy ghost. And these thye are
one.) And there are thye which beare
record (in earth) the spirit and water,
a blud, not by water only, but by wa-
ter and bloud, & these thye are one. If
we receue the witnes of men, the wit-
nes of God is greater. For this is the
witnes of god (that is greter) which
he testified of his sonne. He that bele-
ueth on the son of God, hath the wit-
nes in him selfe. He that beleueth
not God, hath made him a liar because
he beleuen not the recorde that God
gaue of his sonne. And this is that re-
corde, how that God hath given vnto
us eternall life, and this life is in his
sonne. He that hath the son hath life,
and he that hath not the sonne of God
hath not life. These thinges haue I
written vnto you that beleue on the
sonne of God that ye may know how
that ye haue eternall life, and that yee
may beleue on the name of the son of
God. And this is the truste that we
haue in him, that • yf wee aske anye
thinge according to his will, he hea-
reth vs. And yf we knowe that hee
heare us whatsoeuer we aske, we
knowe, that we haue the petitions,
that we desire of him. If any man see
his brother sinne a sinne not vnto
death, let him aske, and he shall gene
him life for them that sinne not vnto
death. There is a sinne vnto death, for
whiche I saye I not that a man shoulde
praye. All vnrighteousnes is sinne,
and there is sinne not vnto death. We
knowe that whosoener is borne of
God, sinneth not: but he that is begot-
ten of God, keepeth him selfe, and that
wicked toucheth him not. We knowe
that we are of God, and the world is
alloyed.

altogether sette on wickednesse. We know, that the sonne of God is come, and hath given vs a minde to knowe him which is true: and we are in him that is true, through his sonne Iesus Christ. This same is very God, and eternal life. Wabes kepe your selues from ymages. Amen.

thys learnynge, hym receiue not to house: neither bid him god speke. For he that biddeth him god speke, is partaker of his euill dedes. Beholde, I haue tolde you besyde, that ye shoulde not be ashamed in the day of the lord. I had many thinges to write, vnto you, neuerthelesse I wolde not write with paper and ynke: but I trust to come vnto you, and speake with you mouth to mouth, that our ioye may be full: the sonnes of the electe sister grete thee. Amen.

The seconde Epistle of Saint John.

The thirde Epistle of Sainte John.



The Elder to the elect Ladye and her children, whom I loue in the truth, & not I only, but also al that haue knowne the truth for the truthes sake which dwelleth in vs, and shall be in vs for ever.

With vs shall be grace, mercy and peace from God the father & from the Lord Iesus Christ the sonne of the father, in truth and loue. I reioysed greatly, that I found of thy children walking in truth, as we haue receaued a commandement of the father. And now beseeche I thee Lady, not as though I wrote a newe commandement vnto thee, but that same which we haue had fro the beginninge, that we should loue one another. And this is the loue that we should walke after his commandement. This commandement is, that as ye haue heard from the beginninge, ye shoulde walke in it. For manye deceauers are entred into the world, which confesse not that Iesus Christ is come in the fleshe. This is a decaunt and an Antichrist. Take on your selues that we lose not that we haue wrought: but that we maye haue a full reward. Whosoener transgresseth and bideth not in the doctrine of Christ, hath not God. He that enureth in the doctrine of Christ, hath both the father and the sonne. If they come anye vnto you, and bringe not



The elder vnto the beloued Gypas whom I loue in the truth. Beloued I write in all thinges that thou prosperedst, and faredst well, enen as thy soule prospereth. For I reioysed greatly, when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth. I haue no greter ioye for thee to heare how that my sonnes walke in verity.

Beloued thou doest faithfully, what soeuer thou doest to the brethren, and to strangers, which beare witness of thy loue before the congregation. Which brethren if thou bring forwarde of their iorney (after a godly sorte) thou shalt do wel: because that for his names sake they went forth: and toke nothing of the Gentils. We therfore ought to receaue such, that we might be helpers to the truth. I wrote vnto the congregation: but Diotrephes which loveth to haue the prehemynence among them, receauneth vs not. Wherefore if I come, I will declare his dedes which he doth, telling on vs with malicious words, nether is therewith content. Not onely he him self receauneth not the brethren: but also he forbiddeth them that woulde, & thrusteth them out of the congregation. Beloued, followe not that which is euill, but that which is good. He that doth well

The Epistle of S. Jude.

Well is of God: but he that doth evil, seeth not God. Demetrius hath good report of all men, and of the truth it selfe, yea, and we our selves have receyved, and ye knowe, that our recorde is true. I had many thinges to write, but I will not with ynke and penne write unto thee. I trust I shal shortly see thee, and we shall speake mouth to mouth, Deare be unto thee. The louers salute thee, Greete the louers by name.

The Epistle of Saint Jude.



Was the seruante of Iesus Christe the brother of James. To the whichs are called, and sanctified in god the father, and preferred in Iesus Christe. Mercy vnto you and peace, & loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was nedeful for me to write vnto you, to exhort you, that ye should continue all ye laboure in the sayth, which was once geuen vnto the sayntes. For there are certayne vngodlye men craftylye crept in, of which it was writte afore time vnto such iudgement. They turne the grace of our god vnto wantonnes, and denye God (which is the onelye Lord) & our Lord Iesus Christ. My mind is therfore to put you in remembrance, for as much as ye once knew this, how that the Lord (after that he had deliuered & people out of Egypt) destroyed them which afterward belied not. The angels also which kepte not their first estate, but left their owne habitation, as hath releyved in euery language chappyns vnder darkness vnto the iudgements of the great daye: euen as Sodom & Gomorrah, and the cities about the (which in like maner defiled their liues with fornication, & followed strange fleshs) are set forth for an example, and suffer the payne of eternal fire. Likewise

these being diseased by dreames, defile the flesh, despise rulers, and speake euill of that which is in archaie. Yet Michael the Archangel when he streue against the deuill, and disputed aboute the bodye of Moles, durst not geue railing sentence, but sayde: the Lord rebuke thee. But these speake euill of those thinges which they knowe not: & what thinges they knowe naturally (as beastes which are with out reason) in those thinges they corrupt them selues. Wo be vnto the, for they haue folowed the way of Cain, and are bitterly geuen to the error of Balam for lucers sake. and perishe in the treason of Core. These are spotted, which of your kindnes feast together, without feare, liuing lawlesse, and after their owne pleasure. Cloudes they are without water, carped about of winde, trees without fruit at gathering time withered, & wyte deade, and plucked by by the rotes. They are the raging waves of the sea, sominge out their own shame. They are wandering starres, to whom is reserved the miste of darkenes for ever. Enoch the seventh from Adam prophesied before of such sayinge: Beholde, the Lord shal come with thousands of sayntes, to geue iudgement against all men, and to rebuke all that are vngodly among them of all their vngodly dedes, which they haue vngodly committed: and of all their cruel speakings, which vngodlye sinners haue spoken against him. These are murmurers, complainers, walking after their owne lusts, whose mouthes speak proud thinges. They haue men in great reuerence, because of advantage. But ye beloued remember the sayntes which were spoken before of the Spottes of our Lord Iesus Christ, home that they tolde you: that they should be dangerous in the laste tyme, which should walke after their own vngodly lusts. These are makers of scies, belibye, hauing no spirit. But ye dearly beloued, if ye poure selves in your most holpe faith, sayinge in the holy ghost, and kepe your selues in the love of God, looking

Gen. 19

Id. 10.
1. Cl. 1.
2. Cl. 1.
2. Ps. 11.
and 14.

lookinge for the mercy of our Lorde
Jesus Christ, vnto eternall life. And
I haue compassion of some, separatinge
them, & other same with feare, pulling
them out of the fire (and haue compas-
sion of the other) and hate the filthy
bestie of the flesh. Vnto him that is
able to keepe you fre from sinne, and to
present you faultles before the presen-
ce of his glory with hope (at the coming
of our lord Jesus Christ) to God our
fauour: (through Jesus Christ our
Lord) which onely is wisse, he glorie,
maiestie, dominion & power, (before
all worldes) now and euer. Amen.

The ende of the Epistle
of Saint Iude.

The Revelation of S.
John the deuine.

The first Chapter.



In the reuelation
of Iesu Christ
whiche God
gaue vnto him
when I was turned
to his seru-
tes, thinges
whiche make
happy come to
passe. And when he had sente, he
shewd by his Angell vnto his ser-
uaunt John, which bare record of the
word of God, and of the testimony of
Jesus Christ, & of all thinges whiche he
saw. Happy is he that readeth, & they
that heare the wordes of the prophesie,
& kepe those thinges which are writ-
ten therein. For the time is at hande.
John to the seuen congregations in
Asia. Grace be vnto you & peace, from
him which is, which was, & which
is to come, and from the sent & spirite
whiche are before his throne, and from
Jesus Christ, which is a faithful and true
witness, and first begotten of the dead
behold, & Lord over the kings of the earth,

vnto him that is, and washed
vs fro our sinnes in his owne blood, &
made vs Kinges and Priestes
vnto God his father, be glory and
might for euer more. Amen. Behold,
he cometh with cloudes, and all eyes
shal see him, and they also which pear-
sed him. And all kindes of the earth
shal waille (ouer him) Euen so: I mi-
I am Alpha and Omega, the begin-
ning and the ending, sayth the Lord
almightie, which is, and which was,
and which is to come. I John your
brother, and companion in tribulation
and in the kingdome and patiente in
Jesus Christ, was in the yle that is
called Patmos, for the woordes of
God, and for the witnessinge of Iesu
Christ: I was in the spirit on a sun-
daye, and hearde behinde me a greate
voyce, as it had bene of a trompet, say-
inge: I am Alpha and Omega, the
firste and the last. That thou seest,
write in a booke, and sende it vnto the
seuen congregations: whiche are in
Asia: vnto Ephesus, & vnto Smirne,
& vnto Pergamos, & vnto Thyatira,
& vnto Sardis, & vnto Philadelphia,
& vnto Laoditia. And I turned backe
to see the voyce that spake to me. And
when I was turned, I sawe seuen
golden candlestickes, and in the mid-
des of the candlestickes, one like vnto
the sonne of man, clothed with a fla-
nen garment downe to the feete, and
girded about the papes with a golden
girdle. His head, and his heare were
white, as white wool, and as snowe,
and his eyes were as a flame of fire:
his feete like vnto brasse, & as though
they bent in a furnace, and his voyce
as the sounde of many waters. And he
had in his right hande, bu, starres.
And out of his mouth went a sharpe
two edged sword. And his face
shone, euen as the sun in his strength.
And when I sawe him, I fell at his
feet, euen as dead. And he layde his
right hande vpon me, saying vnto me:
fear not. I am the firste and the last. &
Jesus Christ, which is a faithful and true
witness, and first begotten of the dead
behold, & Lord over the kings of the earth,
haue the keyes of hell and of death.

The Revelation

Write therfore the things which thou hast seene, & the things which are, and things which must be fulfilled hereafter, the misterye of the seven starres which thou sawest in my righthande, and the viij. golden candlestickes. The viij. starres are the messengers of the viij. congregations. And the seven candlestickes which thou sawest, are the seven congregations.

The .ij. Chapter.

Vnto the messenger of the congregation of Ephesus, write: these things saith he þ hol-
deth the seven stars in his right hand, and that walketh in the midst of the seven golden candlestickes. I knowe thy workes, & thy labour, and thy patience, and how thou cannest not forbear them which are euil: and hast examined them which say they are Apostles, & are not: and hast found them liers, & hast suffered. And hast patience: and for my names sake hast laboured, and hast not faputed. Nevertheless I haue somewhat against thee, because þ hast left thy first loue. Remember therfore from whence thou art fallen, and repent, & do the first workes. Or els I will come vnto thee shortly, & will remove thy candlesticke out of his place: except thou repent. But this thou hast because thou hatest the dedes of the Nicolaitans, whiche dedes I also hate. Let him þ hath eares heare what the spirite saith vnto the congregations. To him that ouercometh will I geue to eate of the tree of life, which is in the middes of the Paradise of God.

Acte. 6. b

Gen. 2. b

And vnto the angel of the congregation of Smyrna write: These things saith he, that is first, and the last, which was dead, and is aliv. I knowe thy workes & tribulation, & pouertie, but thou art ryche. And I knowe the blasphemy of them, which call themselves Jewes, and are not: but are the congregation of Sathan. Feare none of those things, which thou shalt suffer. Behold, the devil hath cast some of you into prison, to tempte you, and ye shall haue tribulation ten dayes. Be faithful vnto the death, & I will geue

thea crowne of life. Let him that hath eares, heare what the spirite sayeth to the congregations. He that ouercometh, shall not be hurte of the seconde death. And to the messenger of the congregation in Pergamos writ: Thus saith he, which hath þ sharpe sword with two edges: I knowe thy workes, & where thou dwellest, even where Sathanas seate is, and thou kepest my name, & hast not denied my sayth. And in my dayes, Antipas was a faithfull witnes of mine, which was slayne among you, where Sathan dwelleth. But I haue a fewe things against thee: because thou hast ther, them that mayntayne the doctrine of Balaam, whiche taught in Balaake, to put occasion of sin before the children of Israel, that they shuld eate of meate dedicate vnto ydoles and commit fornication. Euen so hast thou them that mayntayne the doctryn of þ Nicolaitans, which thing I hate. But be conuerted, or els I will come vnto thee shortly, and will fighte against them with the sword of my mouth. Lette him that hath eares, heare, what the spirite saith vnto the congregations. To him that ouercometh will I geue to eate of the tree of life, which is in the middes of the Paradise of God. And vnto the messenger of the congregation of Thiatira write: Thus saith the sonne of God, which hath eyes like vnto a flame of fire, and his fete are like brasse: I knowe thy workes, and thy fornication, and thy vnchastite, and thy patience, and thy dedes, which are wo at the last, then at the first. For with standing I haue a fewe thynges against thee, because thou sufferest that woman Jezabel, whiche called herselfe a Prophetesse, to teache and to deceaue my seruantes, to make them committe fornication, & to eate meate offered by vnto ydoles. And I geue her space to repent of her fornication, and she repented not. Beholde, I will cast her into a bedde: & them that commit fornication with her, shal into grea-

adulter

aduersitie, except they turne from their dedes. And I will kyll her chylde with death. And all the congregations shall know, that I am he which searcheth the raynes and heartes. And I will geue vnto euerye one of you, according vnto his woorkes. Vnto you I say, and vnto other of them of Chistria, as many as haue not this learning, and which haue not knowen the depenes of Sarban (as they saye) I will put vpon you none other burthen, but that which ye haue already. Holde fast till I come, and whosoever overcommeth and kepeth my woorkes vnto the ende, to him will I geue power ouer nations, and he shall rule them with a rodde of yron: and as the vessels of a pottier, shall they be broken to shewers. Euen as I receaued of my father, so will I geue him the morning starre. Let him that hath eares, heare, what the spirite sayeth to the congregations.

The .iij. Chapter.

AND write vnto the messenger of the congregation that is at Sardis: thus sayeth he that hath the seuen spirites of God, and the seuen starres. I knowe thy woorkes, thou hast a name, that thou liuest, and thou art deade. Be awake, and strength the thinges which remaine, that are ready to dye. For I haue not found thy woorkes perfitt before (my) God. Remember therfore, howe thou hast receaued and heard, and holde fast, and repent. If thou shalt not watch, I will come on thee as a thefe, & thou shalt not knowe what howe I will come vpon thee. Thou hast a few names in Sardis, which haue not defiled their garmentes; and they shall walke with me, in white, for they are woorthy. He that overcommeth, shall be thus clothed in white aray, & I will not put out his name out of the booke of life, and I will confesse his name before my father; and before his angels. Let him that hath eares, heare, what the spirite sayd vnto the congregations. And write vnto the angell of the congregation of Philadelphia:

thus saith he that is holy & true, which had the keye of David: which opened and no man shutteth, and shutteth, and no man openeth. I knowe thy woorkes. Behold, I haue sette before thee an open doore, and no man can shut it, for thou hast a little strengthe, and hast kept my sayings: and haste not denied my name. Behold, I make them of the congregation of Sathyn, which call them selues Jewes, and are not, but doo lye. Behold, I will make them that they shall come, and worship before thy seate: & shall knowe that I haue loued thee. Because thou hast kept the wordes of my patience, therfore I wil kepe thee from the houre of temptation, which will come vpon all the worlde, to tempt them that dwell vpon the earth. Behold, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Him that overcommeth, will I make a pylle in the temple of my God, and he shall go no more out. And I will write vpon him, the name of my God, and the name of the cite of my God, newe Ierusalem: which commeth downe out of heauen from my God, and I will write vpon him my newe name. Let him that hath eares, heare, what the spirite saith vnto the congregations. And vnto the messenger of the congregation which is in Laodicia, write. This sayeth (Amen) the faithful and true witnes, the beginning of the creatures of God. I knowe thy woorkes, that thou art neither colde nor hotte: I woulde thou were colde or hotte. So then because thou art between both, and nether cold nor hotte, I will spewe thee out of my mouth, because thou sayest: I am riche and increased with goodes, & haue nede of nothing, and knowest not howe thou art wretched and misarable, and poore, & blind, and naked. I counsel thee to bye of me golde, tryed in the fire, that thou mayest be riche: and white rayment, that thou mayest be clothed, that thy fylthy nakednes doo not appeare, and abynte thine eyes with eye saluer, that thou mayest see. As manye as I hebe,

Clay. 22
Job. 12 c

Ioh. 17. 6

Ioh. 2. b.

D

1 Thes. 5
1 Pet. 3

2 Cor. 5 a

1 Pet. 2. b.

1 Thes. 12

A. D. Ioue,

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lonc, I rebuke and chasten. Be fer-
uent therefore, and repente. Beholde,
I stande at the doze and knocke. If a-
ny man heare my voyce, and open the
doze, I will come into him, and will
suppe with him, and he with me. To
him that overcommeth will I graunt
to sitte with me in my seat, turn as I
overcame, and have sitten with my fa-
ther in his seate. Lette him that hath
eares, heare what the spirit saith vn-
to the congregations.

The. iiii. Chapter.

After this I looked, and be-
holde a doze was open in hea-
uen, and the spyl voyce which
I hard, was as it were of a trumpet tal-
king with me, which said: come vp hi-
ther, and I will shewe thee thinges
which must be fulfilled hereafter. And
immediatly I was in the spirit: and
beholde, a seate was set in heaven, and
one sat on the seate. And he that sat
was to loke vpon, like vnto a Jasper
stone, and a Sardine stone. And there
was a rayne bowe about the seate, in
sight like to an Emeralde. And about
the seate were. xxiij. seates. And vpon
the seates. xxiij. elders sitting, clothed
in white rayment, and hadde on their
heades crownes of golde. And out of
the seate proceeded lightnings, and
thondynges, and voyces, & there were
seuen lampes of fyre, burning befoze
the seat, which are the seven spirits of
God. And befoze the seat there was a
sea of glasse, like vnto Christall, and
in the myddest of the seate, and round
about the seat were foure bestes full
of eyes befoze and behynde. And the
first beast was like a lyon, and the se-
cond beast like a calfe, and the thyrde
beast had a face as a man, and the fourth
beast was like a flying Eagle. And the
foure bestes had eche one of them sixe
winges about him, and they were full
of eyes within. And they had no rest
day, neither nyght saying: holy, holy
holy, Lord God almighty, which was
and is, and is to come. And whē those
bestes gaue glorie and honour, and
thankes to him that sat on the seate,
(which liueth for euer and euer) the

xxiiij. elders fell downe befoze him,
that sat on the throne, and worshipped
him that liueth for euer. And caste
their crownes befoze the throne, saying
thou art worthy, O Lord (our God)
to receaue glorie, and honour, & power
for thou hast created all thinges, and
for thy willes sake they are, and were
created.

The. v. Chapter.

And I sawe in the right hand
of him that sat in the throne, a
boke written within, and on
the backside, sealed with seven seales.
And I sawe a strange Angell, whi-
che preached with a loude voice: who
is worthy to open the boke, & to louse
the seales thereof. And no man in hea-
uen nor in earth, neyther vnder the
earth, was able to open the boke, ney-
ther to looke thereon. And I wepte
much because no man was found wo-
thy to open and to reade the boke, ney-
ther to loke thereon. And one of the el-
ders said vnto me: wepe not, beholde,
a lyon of the tribe of Juda, the roote
of David, hath obteyned to open the
boke and to louse the seven seales ther-
of. And I behelde, and lo in the mid-
des of the seate, and of the foure bea-
stes, and in the mydd of the elders, stode
a lambe as though he had bene kylled,
having seven hoynes, and seven eyes,
which are the seven spirites of God,
sente into all the world. And he came
and toke the boke out of the right hand
of him that sat vpon the seate. And
when he had taken the boke, the foure
bestes, and. xxiij. elders fell downe
befoze the lambe, hauing (every one of
them) harpes, and golden vials full of
odours, which are the prayers of
saintes, and they songe a newe song,
saying: thou art worthy to take the
boke, and to open the seales thereof:
for thou wast killed, and hast redeemed
vs by thy blood out of all wickednes,
and tongues, and people, and nations,
and hast made vs vnto our God, king-
ges, and priestes, and we shall reigne
on the earth. And I behelde, and I
heard the voyce of manye angels a-
bout the throne, & about the bestes and
the

Esay. 6. b day, neither nyght saying: holy, holy
holy, Lord God almighty, which was
and is, and is to come. And whē those
bestes gaue glorie and honour, and
thankes to him that sat on the seate,
(which liueth for euer and euer) the

the elders, and I hard thousand thousandes, sayinge with a loude voyce: Worthy is the lambe that was killed to receaue power and riches, and wisdom, and strength, and honour, and glorie, and blessing. And all the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, hearde I sayinge: Blessing, honour, glorie, and power bee vnto him that sitteth vpon the seate, and vnto the lambe for euermore. And the foure beastes sayde: Amen. And the xliiii. elders, fell vpon their faces, and worshipped him that liueth for euermore.

The. lii. Chapter.

And I sawe, when the Lambe opened one of the Seales, and I hearde one of the foure beastes saye, as it were the noyse of thunder: Come and see: and I saw. And behold, there was a white horse, and he that satte on him, had a bowe, and a crowne geuen vnto him, and he wente fourth conqueringe, and for to ouercome. And when he hadde opened the seconde scale, I hearde the seconde beast crye: Come and see. And there wente oute another horse, that was redde, and power was geuen to him that satte thereon, to take peace from the earth, and that they shoulde kill one another. And there was geuen vnto him a great sworde. And when he hadde opened the thirde scale, I hearde the thirde beast saye: Come and see. And I behelde, and lo, a black horse, and he that satte on him, had a payre of balances in his hand. And I heard a voyce in the mids of the foure beastes, saye: a measure of wheate for a peny, and oyle & wine see thou hurte not. And when he hadde opened the fourth scale, I heard the voyce of the fourth beast saye, come and see, and I looked. And beholde a pale horse: and his name that satte on him was death, and hel folowed after him, and power was geuen vnto theym ouer the fourth part of the earth, to kill with swerde, and with hunger, and with

death, that commeth of vermine of the earth. And when he hadde opened the fift scale, I sawe vnder the altar. the soules of them that were killed for the worde of God, and for the testimony which they had, and they cryed with a loude voyce, sayinge: Howe long tarest thou Lord, holpe and true, to iudge and to auenge oure bloud on them that dwell on the earth. And longe white garmentes were geuen vnto euery one of them. And it was sayd vnto them, that they shoulde reste yet for a litle season vntill the number of their felowes, and brethren and of them that shoulde be killed as they were, were fulfilled. And I beheld, when he hadde opened the sixt scale: and lo, there was a great earthquake, and the sunne was as blacke as sackcloth made of beare. And the moone waxed all euen as bloud, and the starres of heauen fell vnto the earth, euen as a figge tree casteth from her vntymely figges, when she is shaken of a mighty winde. And heauen vanished away, as a scrol when it is rolled together. And all mountaynes and ples, were moued out of their places. And the kinges of the earth, and the greate men, and the riche men, and the chiefe captaynes, and the mighty men, and euery bonde man, and euery freeman, hidde theym selues in denes and in rockes of the hilles: and saye to the hilles and rockes: fall on vs, and hide vs from the presence of him that sitteth on the seate, and from the wrath of the lambe: for the great daye of his wrath is come, and who is able to endure?

The. liii. Chapter.

After that I sawe foure Angelles stande on the iiii. corners of the earth, holdinge the foure windes of the earth that the winde shoulde not blowe on the earth, neyther on the sea, neyther on anye tree. And I sawe another Angell ascende from the risinge of the sunne, which hadde the scale of the kinge. And

27. a
25

Dz. 10. b
Lub. 23. d

The Revelation

and he cryed with a loude voice to the foure Angels (to whom power was geuen to hurte the earth and the sea) saying: hurt not the earth neither the sea neither the trees, tyl we haue sealed the seruants of our god in their foreheades.

B And I hearde the number of them which were sealed, & ther were sealed an. C. and. xliij. **M.** of al the tribes of the childre of Israel. Of the tribe of Iuda wer sealed. xij. **M.** Of the tribe of Ruben wer sealed. xij. **M.** Of the tribe of Gad were sealed. xij. **M.** Of the tribe of Aser were sealed. xij. **M.** Of the tribe of Nephtaliu were sealed. xij. **M.** Of the tribe of Manasses were sealed. xij. **M.** Of the tribe of Simeon were sealed. xij. **M.** Of the tribe of Leuy were sealed. xij. **M.** Of the tribe of Iacar wer sealed. xij. **M.** Of the tribe of Zabulon were sealed. xij. **M.** of the tribe of Ioseph were sealed. xij. **M.** Of the tribe of Benjamin were sealed. xij. **M.** After this I behelde, and lo, a greate multitude (which no man coulde number) of all

C nations, and people, and tonges, stode befoze the seat, & befoze the lambe, clothed with long whit garmentes, and palmes in their hands, and cried with a loude voyce, saying: saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the lambe. And al the aungels stode in the compasse of the seate, & of the elders, & of the foure beastes, & fell befoze the seat on their faces, and worshipped God, sayinge: Amen. Blessing & gloze & wisdom and thanks, & honour, & power, and might, be vnto our god for evermore. Amen. And one of the elders answered, sayinge vnto me: what are these which are araped in longe white garmentes: & whence came they? And I

D said vnto him: Lord thou wotest. And he sayd to me: these are they, whiche came out of great tribulation, & made their garments large, and made them white by the bloud of the lambe: therefore are they in the presence of the seat of god and serue him day and night in his temple, and he that sitteth in the seate will dwell amonge them. They

shal hunger no more, neither thirst, neither shall the shon light on them, neither any heate. For the lambe which is in the middes of the seate shall fede them, and shall leade them vnto fountaynes of liuing water, and God shall wype away all teares from their eyes.

The. viij. Chapter.

A And when he had opened the seventh scale, ther was silence in heauen aboute the space of halfe an houre. And I saw (viij.) aungels standing befoze God, and to them were geuen. viij. trompetes. And another aungell came and stode befoze the autier, hauing a golden senser, & much of odoures was geuen vnto him, that he shoulde offer of the prayers of all saintes vpon the golden autier which was befoze the seat. And the smoke of the odours which came of the prayers of all sayntes, ascended vpon befoze God out of the aungels hand. And the aungell toke the senser, and filled it with fire of the autier, & cast it into the earth, & voyces were made, & thondzings, & lightnings, and earthquakes. And the seven aungels whiche had the seven trompettes, prepared them selues to blowe. The first aungell blew, and there was made haille and fyre whiche were mingled with blood, & they wer cast into the earth: & the thirde part (of the earth was set on fire, and the thirde part) of trees was burnt, and al grene graske was byente. And the seconde aungell blew: and as it were a great mountayne burninge with fire was cast into the sea, & the thirde part of the sea turned to blood, and the thirde part of the creatures which had lyfe, died, & the thirde parte of shippes were destroyed. And the thirde aungell blew, & there fell a great starre from heauen, burninge as it were a lampe, and it fell into the thirde part of the riuers, & into fountaines of waters, and the name of the starre is called wormewood. And the thirde parte was turned to wormewood. And many men dyed of the waters, because they were made bytter. And the fourth aungell blew, and the thirde part of the sunne was smitten, and

and the thirde part of the moone, and the third part of starres: soo that the thirde part of them was darkened. And the daye was smitten, that the thirde part of it should not shine, and likewise the night. And I beheld and hearde an aungell flying through the middes of heauen, saying with a loud voyce: Woe, woe to the inhabitants of the earth, because of the voices to com of the trompe of the thre Aungels, whiche were yet to blowe.

¶ The .ix. Chapter.

And the first aungell blew, and I saw a star fall from heauen vnto the erth. And to him was geuen the keye of the bottomlesse pit. And he opened the bottomlesse pit, and the smoke of the pit arose, as the smoke of a gret soynace. And the sunne, & the ayre were darkened, by the reason of the smoke of the pit. And there came oute of the smoke locustes vpon the earth, and vnto the was geue power, as the scorpions of the earth haue power. And it was commaunded them, that they shoulde not hurte the grasse of the earth: neither any grene thing, neither any tree: but onely those men which haue not the seale in their foreheades. And to them was commaunded, that they shuld not kill them, but that they should be vexed. v. monethes, and their payne was as the paine that cometh of a scorpion, when he hath stong a man. And in those dayes shall men seeke death, and shall not finde it, and shall desire to dye, and death shall flee from them. And the similitude of locustes was like vnto hoxles prepared vnto battayle, and on their heades were as it were crownes, like vnto gold, & their faces were as it had bene the faces of men. And they had heare as the heare of women. And their teeth were as the teeth of ypons. And they had habbergions, as it were habbergions of ypon. And the sound of their winges was as the sound of charettes, when many hoxles runne together to battel. And they had tayles like vnto scorpions, and there were stings in theyr

tayles. And their power was to hurt men. v. monthes. And they had a king ouer the whiche is the aungell of the bottomlesse pitte, whose name in the hebrewe tongue, is Abaddon, but in the Greke tongue, Apollyon, that is to saye: a destroyer. One wo is past, and beholde, twoo woos come yet after this. And the sixte aungell blew, and I hearde a voyce from the foure corners of the golde altar, which is before God, sayinge to the sixt aungell, which had the trompet: Lose the four angels, which are bound in the great riuer Euphrates. And the foure aungels were losed: whiche were prepared for an houre, for a day, for a month and for a yere for to slaye the .iii. part of men. And the number of hoxsmen of warre were .xx. thousand times .x. thousand. And I herd the number of the: and thus I sawe the hoxses in a vision, and them that satte on them hauing fire habbergions of a facinte coloure, and bzimstone, and the heades of the hoxses were as the heades of the ypons. And out of their mouthes went forth fyre and smoke, and bzimstone. And of these thre was the thirde parte of men killed: that is to saye, of fire, smoke, and bzimstone: whiche proceeded out of the mouthes of the. For their power was in their mouthes and in theyr tayles, for their tayles were like vnto serpentes, and had heades, and with them they hid hurte: And the remnaunte of the men whiche were not killed by these plagges, repented not of the dedes of their handes that they should not worship deuils, and ymages of golde and siluer, and bzaller, and stene, & of wood, whiche neither can see, neither heare, neither go. And they repented not of their murther, and of their sozcerie, neither of their fornication, neyther of their thefte. ¶ The .x. Chapter.

And I sawe another mightye aungel come down from heauen, clothed with a cloude, and the raine bow vpo his head. And his face as it were the son, & his fete as it were gillers of fire, and he had in his hands

clap. 2 d
ole. 10 c
luke. 23

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hande a litle booke open, & he put his right fote vpon the sea, and his left fote on the earth. And cryed with a londe voyce, as whē a lion roseth. And whē he hadde cried, seuen thunders spake their voyces. And when the .vij. thunders had spoken their voyces, I was

B about to write. And I heard a voyce from heauen, saying vnto me: seale vp those things which the .vij. thunders spake, and write them not. And the angel which I saw stand vpon the sea, & vpon the earth, lifte vp his hande to heauē, & sware by him that liueth for evermore, which created heauē, & the thinges that therein are. (And the earth & the thinges that therein are) and the sea, and the thinges which therein are: that ther shoulde be no longer time but in the dayes of the voyce of the seuenth angel, whē he shal begin to blow: euen the mistery of God shalbe finished, as

C he preached by his seruants the prophets. And the voyce which I heard from heauē spake vnto me again, and sayd: • go & take the litle booke which

Ezech. 2.

is open in the hand of the angel which standeth vpon the sea, & vpon the earth. And I went vnto the angel & saide to him: geue me the litle booke & he said vnto me: take it & eate it vp, & it shal make thy belly bitter, but it shal be in thy mouth as swete as hony. • And I

toke the litle booke out of his hand, & eate it vp, and it was in my mouth as swete as hony: & as sone as I had eaten it, my belly was bitter. And he said vnto me: thou must prophesy again among the people, & nations, & tonges, & to many kinges. **C** The .xi. Chap.

And the was geuen me a rede like vnto a rod, & it was said vnto me. Rise & mete the temple of God, & the altar, & them that worshipping therein, & the quier, that is within the temple, cast out & mete it not, for it is geuen vnto the Gentils, & the holy cite shal they tread vnder fote, xliij. monethes. And I wil geue power vnto my two witnesses, & they shal prophesie a .xiiij. C. & .lx. dayes: clothed in sacke cloth. These are two olive trees, & two candlestickes, stand-

ding before the God of the earth. And if any man wil hurt the, fire shal procede out of their mouthes, & consume their enemies. And if any man wil hurt them, this same must he be killed.

These haue power to shut heauē, that it raine not in the dayes of their prophesying: & haue power ouer waters to turne the to bloud, and to smite the earth, with al maner plagis, as often as they wil. And whē they haue finished their testimonie, the beast that came out of the bottomlesse pit, shal make war against the, & shal overcome the, & kil them. And their bodies shal lye in the stretes of the great cite, which spiritually is called Sodome, and Egypt where our Lord was crucified. And they of the people & kindreds, & tonges & they of the nations shal se their bodies .iij. daies & a halfe, & shal not suffer their bodies to be put in grones. And they that dwell vpon the earth, shal reioyce ouer the, & be glad, & shal sende gistes one to another, for these two prophets vexed the & dwell on the earth. And after .iij. dayes & an halfe, the spirit of life from God entred into the. And thei stode vp vpon their fete, & great feare cam vpon the which sawe the. And they heard a gret voyce from heauē, saying vnto the: Come vp hither. And they ascended vp into heauē in a cloud, & their enemies saw them. And the same hour was there a greate earthquake, & the tēth part of the cite fell, & in the earthquake were slayne names of men seuen. And the remnant were feared, & gaue glory to the God of heauē. The second wo is past, & behold, the thirde wo, wil com anone. And the seuenth angel blew, & there were made great voyces in heauē, saying: the kingdoms of this world are our Lordes, & his Christes, & he shal reigne for evermore. Amen. And the xxiij. elders, which sit before God on their seates, fel vpon their faces, & worshipped God, saying: we geue thee thanks, O Lord God almighty: whiche art, & wast, & art to come, for thou hast receaved thy great might, & hast reigned. And the nations were angry, and the

the litle
Ezech.

thy wrath is come, & the time of thy death that they shuld be iudged, & that thou shuldest geue reward vnto thy seruantes & prophets & saints, and to them that feare thy name small & great, and shouldest destroy the, which destroy thy earth. And the temple of God was opened in heauē, and there were sene in his temple, the arke of his testamēt, & there folowed lightnings, & voyces, and thundringes and earthquake, and much hable. **Chap. xii.**

And ther appered a greet wonder in heauē: A woman clothed wth the Sun, and the mone, vnder her fete, & vpon her hed a crown of xii. starres. And she was with childe, and cried, trauiailing in birth, & payned ready to be deliuered. And there appered another wonder in heuē, for behold, a great red dragon hauing .vii. heads & ten hornes, & seuen crownes vpon his heades: & his taile dūe the third part of the starres (of heauē) & cast them to the earth. And the dragon stode before the woman whiche was ready to be deliuered: for to deuoure her childe, as sone as it was borne. And she brought forth a mā child, which should rule all nations with a rod of yron. And her son was taken vpon to God, & to his seate. And the womā fled into wildernes, wher she had a place, prepared of God, & they shuld fede her there a .lxx. ii. C. & .lxx. dayes. And ther was a greet battayl in heauē. Michael & his angels fought with the dragon, and the dragon fought & his angels, & preuailed not, nether was their place found any moze in heauē. And the great dragon, that old serpēt, called the deuill & Sathanas, was cast oute. Which deceaith at the world. And he was cast into thy earth, & his angels were cast out also (with him.) And I heard a loud voyce, saying: in heauen is no more made saluatiō & strength, & the kingdom of our God, & the power of his Christe. For (the accuser of our brethren) is cast downe, which accused the befoze (our) God, day and night. And they ouercame him by the blood of the lambe, and by the woꝛd of their testi-

mony, & they loved not their liues vnto thy death. Therefore reioyce heuens, & ye that dwel in the. woe to the inhabitants of thy earth, & of the sea: for the deuill is come downe vnto you, whiche hath gret wrath, because he knoweth that he hath but a shorē time. And when the dragon sawe that he was cast vnto the earth, he persecuted the woman, whiche brought forth thy man child. And to the woman were geuen two wings of a great Eagle, that she might fly into thy wilderness into her place, wher she is nourished for a time, times, & halfe a time, from thy presence of the serpēt. And the dragon cast out of his mouth water after the woman, as it had bene a riuer, because she shuld haue ben caught of the flood. And the erth holpe the woman, & the erth opened her mouth, & swaled by the riuer, whiche the dragon cast out of his mouth. And the dragon was wroth with the womā, & went, & made war with thy remnant of her seide, whiche kept the cōmandmēt of God, & haue the testimony of Iesus Christ. And he stode on the sea sarde.

Chap. xiii.

And I saw a beast rise out of the sea, hauing seuen heades, & ten hornes, & vpon his hornes ten crownes, & vpon his hed, thy name of blasphemie. And the beast which I saw, was like a cat of thy mountayne, & his fete were as the fete of a bear, & his mouth as the mouth of a liō. And the dragon gaue him his power, & his seat, & gret auctoritie: & I saw one of his heades as it were wounded to death, & his deadly wound was healed. And all the world wondered at the beast, they worshipped the dragon, which gaue power vnto the beast, saying: who is like vnto the beast: who is able to war wth him? And ther was geuen vnto him a month, that spake great thinges and blasphemies, & power was geuen vnto him, to do .xlii. monethes. And he opened his mouth vnto blasphemy against God, to blaspheme his name and his tabernacle, & them that dwel in heauen. And it was geuen vnto him to make war with the saintes, & to ouercome them.

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hande a litle booke open, & he put his right fote vpon the sea, and his left fote on the earth. And cryed with a loude voyce, as whē a lion rojeth. And whē he hadde cried, seven thunders spake their voyces. And when the viij. thunders had spoken their voyces, I was

About to write. And I heard a voyce from heauen, saying vnto me: seale vp those things which the viij. thunders spake, and write them not. And the angel which I saw stand vpon the sea, & vpon the earth, lifte vp his hande to heauē, & swore by him that liueth for euermore, which created heauē, & the thinges that therein are. (And the earth & the thinges that therein are) and the sea, and the thinges which therein are: that ther should be no longer time but in the dayes of the voyce of the seventh angel, whē he shal begin to blow: enē the mistery of God shalbe finished, as

Ezech. 2. he preached by his seruants the prophesies. And the voyce which I heard from heauē spake vnto me again, and sayd: go & take the litle booke which is open in the hand of the angel which standeth vpon the sea, & vpon the earth.

And I went vnto the angel & saide to him: geue me the litle booke & he saide vnto me: take it & eate it vp, & it shall make thy belly bitter, but it shal be in thy mouth as swete as honny. And I toke the litle booke out of his hand, & eate it vp, and it was in my mouth as swete as honny: & as sone as I had eaten it, my belly was bitter. And he saide vnto me: thou must prophesy again among the people, & nations, & tonges, & to many kinges. **The. xi. Chap.**

And the voice geuen me a rede like vnto a rod, & it was said vnto me. Rise & mete the temple of God, & the altar, & them that worshipped therein, & the quier, that is within the temple, cast out & mete it not, for it is geue vnto the Gentils, & the holy cite shal they tread vnder foote, xliij. monethes. And I wil geue power vnto my two witnesses, & they shal prophesie a. viij. C. & .lxx. dayes clothed in sacke cloth. These are two olive trees, & two candlestickes, stand-

ding before the God of the earth. And if any mā wil hurt the, fire shall procede out of their mouthes, & consume their enemies. And if any mā wil hurt them, this wise must he be killed.

These haue power to shut heauē, that it raine not in the dayes of their prophesying: & haue power ouer waters to turne the to bloud, and to smite the earth, with al maner plagis, as often as they wil. And whē they haue finished their testimonie, the beast that came out of the bottomlesse pit, shal make war against the, & shal overcome the, & kil them. And their bodies shal lye in the stretes of the great cite, which spiritually is called Sodome, and Egypt where our Lord was crucified. And they of the people & kindreds, & tonges & they of the nations shal se their bodies. iij. daies & a halfe, & shal not suffer their bodies to be put in granes.

And they that dwell vpon the earth, shal reioyce ouer the, & be glad, & shal sende giftes one to another, for these two prophets vexed the & dwell on the earth. And after. iij. dayes & an halfe, the spirit of life from God entred into the. And thei stode vp vpon their fete, & great feare cam vpon the which sawe the. And they heard a gret voyce from heauē, saying vnto the: Come vpon this. And they ascended vp into heauē in a cloud, & their enemies saw them. And the same hour was there a greate earthquake, & the tēth part of the cite fell, & in the earthquake were slayne names of men seven. And the remnant were feared, & gaue gloiy to the God of heauē. The second wo is past, & behold, the third wo, wil com anon. And the seventh angel blew, & there were made gret voyces in heauē, saying: the kingdoms of this world are our Lordes, & his churchis, & he shal reigne for euermore (Amen). And the xxiij. elders, which sit before God on their seates, fel vpon their faces, & worshipped God, saying: we geue thee thanks, O Lord God almighty: whiche art, & wast, & art to come, for thou hast receaued thy great might, & hast reigned, And the nations wer angry, and they

thy wrath is com, & the time of þ dead
that they shuld be iudged, & that thou
shuldest geue reward vnto thy seruan
tes þ þrophets & saintis, and to them
that feare thy name small & great, and
shouldest destroy the, which destroy þ
earth. And the temple of God was o
pened in heauē, and there were sene in
his temple, the arke of his testamēt, &
there solo word lightnings, & voyces,
and thundrynges and earthquake, and
much hayle. **Che. xij. Chapter.**

And ther appeared a gret wonder
in heauē: A woman clothed w
the Sun, and the mone, vnder
her fete, & vpon her hed a crown of. xii
starres. And she was with childe, and
cried, traouling in birth, & payned re
dy to be deliuered. And there appeared
another wonder in heuē, for behold, a
gret red dragon hauing. vii. heads &
ten hornes, & seven crownes vpo his
heades: & his taile dyue the thirde part
of the starres (of heauē) & cast them to
the earth. And the dragon stode befoze
the woman whiche was readye to be
deliuered: for to deuoure her childe, as
sone as it was borne. And she brought
forth a mā child, which should rule al
nations with a rod of yron. And her
son was taken vp vnto God, & to his
seate. And the womā fled into wilder
nes, wher she had a place, prepared of
God, þ they shuld fede her there a. lxx.
ii. C. &. lx. dayes. And ther was a gret
battayl in heauē. Michael & his aun
gels fought with the dragon, and the
dragon fought & his angels, & preua
iled not, nether was their place found
any moze in heauē. And the great dra
gon, that old serpēt, called the deuill &
Sathanas, was cast oute. Which de
scendeth at the world. And he was cast
into þ earth, & his angels were cast
out also (with him.) And I heard a
loud voyce, saying: in heauen is now
made saluatiō & strenght, & the king
dome of our God, & the power of his
Christe. For (the accuser of our bre
thē) is cast downe, which accused the
befoze (our) God, day and night. And
they overcame him by the blod of the
Lambe, and by the word of their testi

mony, & they loued not their liues vn
to þ death. Therefore reioyce heuens;
& ye that dwel in the. woe to the inha
biters of þ earth, & of the sea: for the de
uill is come downe vnto you, whiche
hath gret wrath, because he knoweth
þ he hath but a short time. And when
þ dragon sawe þ he was cast vnto the
earth, he persecuted þ woman, which
brought forth þ man child. And to the
woman were geuen two wings of a
great Eagle, þ she might fly into þ wil
dernes into her place, wher she is no
rished for a time, times, & halfe a time,
from þ presence of the serpēt. And the
dragon cast out of his mouth water af
ter þ woman, as it had bene a riuer, be
cause she shuld haue ben caught of the
floud. And the erth holpe the woman,
& the erth opened her mouth, & swalo
ed by the riuer, which the dragon cast
out of his mouth. And þ dragon was
wooth with þ womā, & went, & made
war with þ remnant of her seide, whiche
kept the cōmandemētis of God, &
haue the testimony of Iesus Christ.
And he stode on the sea sande.

Che. xiii. Chapter.

And I saw a beast rise out of
the sea, hauing seven heades, &
ten hornes, & vpo his hornes
ten crownes, & vpon his hed, þ name
of blasphemie. And the beast which I
saw, was like a cat of þ mountayne, &
his fete were as þ fete of a bear, & his
mouth as þ mouth of a lion. And þ dra
gon gaue him his power, & his seat, &
gret auctoritie: & I saw one of his hea
des as it were wounded to death, & his
deadly wound was healed. And all þ
world wondered at þ beast, they wor
shipped the dragon, which gaue power
vnto þ beast, saying: who is like vnto
the beast: who is able to war w him.
And ther was geue vnto hi a month, &
that spake great thinges and blasphe
mies, & power was geue vnto him, to
do. xlii. monethes. And he opened his
mouth vnto blasphemie against God,
to blasphemie his name and his taber
nacle, & them þ dwel in heauen. And
it was geuen vnto him to make war
with the saintes, & to overcome them.

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And power was geuen him ouer all kyndes, and people, and tonge, & nation, and all that dwell vpon the earth worshipped him: whose names are not written in the booke of life, of the lābe, whiche was kylled from the beginning of the worlde. If any man haue an eare, let him heare. He that leadeth into captiuitie, shall go into captiuitie

Gen. 9.b
Mat. 26.

• he that killeth with a sword, must be killed with a sword. Here is the patience, & the faith of the saintes. And I behelde another beast coming vpon out of the earth, & he had two hornes like a lambe, & he spake as did the dragon. And he did all that the fyrst beast coulde do in his presence, and he caused the earth, and them which dwell therein, to worship the first beast whose deadly wounde was healed. And he did great wonders, so that he made fire come downe from heauen in the sight of men. And deceiued they that dwell on the earth, by the means of these signes which he had power to do, in the sight of the beast, saying to them, that dwell on the earth: that they shuld make an ymage vnto the beast, which had the wound of a sword, and dyd lyue. And he hadde power to geue spete vnto the ymage of the beast, and that the ymage of the beast shoulde speake, and shoulde cause that as many as would not worship the ymage of the beast, shoulde be kylled. And he made all, both small and greates, riche and poore, free and bondes, to receaue a marke in their right hands or in their foreheades. And that no man mighte bye or sell, saue he that had the marke of the name of the beast, other the number of his name. Here is wisdom. Let him that hath wisdome, count the number of the beast. For it is the number of a man, and his number is six hundred, threescore and sixe.

The xliii. Chapter.

AND I looked, and lo, a lambe stood on the mount Sion, and with him an. C. and xliii. thousanding his (name and his) fathers name written in their foreheades. And I hearde a voyce from heauen, as the

sounde of many waters, and as the voyce of a great thonder. And I herd the voyce of harpers harping with their harpes. And they song as it were a newe songe, before the seate, and before the foure beastes, and the elders, and no man coulde learne that songe, but the hundred and. xliii. thousande, which were redeemed from the earth. These are they, whiche were not defyled with women, for they are virgins. These folowe the lambe wherresoeuer he goeth. These were redeemed from men, being the fyrst fruites vnto God, and to the lambe, and in their mouthes was found no guile. For they are without spot, before the throne of God. And I sawe another angell stye in the midst of heauen, hauinge the euerglastinge Gospel to preache vnto them that lyt, and dwell on the earth, and to all nations, kyngdomes, and tongues, and people, sayinge with a loude voyce: • feare God, and geue honour to him, for the honour of his iudgement is: come and worshippe him that made heauen and earth, and the sea, & fountayns of water. And there folowed another angell, saying: • Babilon is fallen, is fallen, that great citie, for she made all nations drinke of the wyne of her fornication. And the third angel folowed him saying, with a loude voyce: If any man worship the beast and his ymage, and receaue his marke in his forehead, or on his hand, the same shall drinke the wyne of the wrath of God whiche is poured in the cuppe of his wrath. And he shalbe punished in fyre and brimstone, before the holy angels, & before the lambe. And the smoke of their tormente ascendeth vpon eternally. And they haue no rest day nor night, whiche worship the beast and his ymage, and whosoeuer receaue the print of his name. Here is the patience of saintes. Here are they that kepe the commandementes, and the faith of Iesu. And I herd a voyce fro heauen saying vnto me: write. Blessed are the dead, which here after die in the Lord, euen so saith the spirit: that they

Act. 14.

Eph. 2.1
Ier. 51.

Is. 2.1
Is. 51

rest fro their labors, but their woakes
 folow them, and I looked and behold a
 white cloud, & vpon the cloud one sit-
 ting like vnto the son of man, hauing
 on his head a golden crowne, & in his
 hande a sharpe sickle. And an other
 angell came out of the temple crying
 with a loude voyce to him that sat on
 the cloude: • **T**hus in thy sickle, and
 reape, for thy tyme is come to reape,
 for the cozne of the earth is ripe. And
 he that sat on the cloude thus in his
 sickle on the earth, and the earth was
 reaped. And an other angell came out
 of the temple, which is in heauen, ha-
 uing also a sharpe sickle. And another
 angel came out from the altar, which
 had power ouer fyre, and cried with a
 loud voyce to him that had the sharpe
 sickle, and saide: • **T**hus in thy sharpe
 sickle, and gather the clusters of the
 earthe, for the grapes are ripe. And
 the angell thus in his sharpe sickle on
 the earthe, and cut downe the grapes
 of the vineyarde of the earth: and cast
 theym into the greates wynefatte of
 the wrath of God, and the wynefatte
 was troden without the cite, & bloud
 came out of the fat, euen vnto the horse
 byddels, by the space of a thousand, and
 vi. hundred furlonges.

Che. xv. Chapter.

And I sawe another signe in
 heuen, great and marueylous
 seven angels hauing the se-
 uen last plagues, for in them is fulfyl-
 led the wrath of God. And I sawe as
 it were a glassy sea, mingled with fyre
 and them that had gotten victorie of the
 beast, and his pimage, and of the num-
 bre of his name, stand on the glassy
 sea, hauing the harpes of God, and
 they singe the song of Moyses, the ser-
 uant of God, and the song of the lambe,
 saying: • **G**reate and merueylous are
 thy woakes: • **L**ord God almightie,
 iust and true are thy ways, thou king
 of saintes. Who shall not feare, O
 Lord, and glorify thy name? For thou
 onely arte holy, and all Gentiles shall
 come, and worship before thee, for thy
 iudgements are made manifest. And
 after that, I looked, and beholde, the

Temple of the tabernacle of testimo-
 nie was open in heauen, and the seven
 angels came out of the temple, which
 hath the seven plagues, clothed in pure
 and bright linnen, and hauing theyr
 byrkes girded with golden girdles.
 And one of the foure beasts gaue vn-
 to the seven angels, seven golden vi-
 alles, full of the wrath of God, which
 liueth for evermore. And the Temple
 was full of the smoke of the glory of
 God, and of his power, and no man
 was able to enter into the Temple,
 till the seven plagues of the seven an-
 gels were fulfilled.

Che. xvi. Chapter.

And I heard a great voyce out
 of the Temple, sayinge to the
 seven angels: • **G**o your ways,
 powre out your vyalls of wrath vpon
 the earthe. And the firste angell
 went, and poured out his vyall vpon
 the earth, and ther fell a noyse and
 a soze botche vpon the men whiche
 had the marke of the beast, and vpon
 them whiche worshipped his image.
 And the seconde angell shedde out his
 vyall vpon the sea, and it tourned as
 it were into the bloud of a dead man:
 and euery liuing thinge dyed in the
 sea. And the thirde angell shedde out
 his vyall vpon the riuers and foun-
 taines of waters, and they tourned to
 bloud. And I hearde an angell saye:
Lorde, which art, and wast, thou arte
 righteous and holy, because thou hast
 geuen such iudgements, for they shed
 out the bloud of saints, and prophets,
 and therefore haste thou geuen theym
 bloud to drinke, for they are worthy.
 And I herd another say: euen so Lord
 God almightie: true and righteous
 are thy iudgements. And the fourth
 angell powred out his viall on the
 sunne, and power was geuen vnto
 him to bexe men with heate of fyre.
 And the men raged in great heat: and
 spake euil of the name of God, which
 hath power ouer those plagues, and
 they repented not of their euil deedes,
 to geue him glory. And the fifti an-
 gell powred out his viall vpon the seat
 of the beast, and his kingdome waxed
 darke,

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warke, and they gnewe their tongues
for sorrow, and blasphemed ϕ God of
heaven for sorrow, & payne of their so-
res, & repented not of their dedes. And
the first angell poured out his vial up-
pon ϕ great river Euphrates, and the
water dyed up, that the wayes of the
kings of the East should be prepared.
And I saw thye viciene spirites like
frogs come out of ϕ mouth of ϕ dia-
gon, and out of the mouth of the beast,
and out of the mouth of the false pro-
phet. For they are the spirites of devils
working miracles, to go out vnto the
kings of ϕ earth & of the whole world
to gather them to ϕ battell of ϕ great
day of god almighty. Behold I com
as a thefe. Happy is he ϕ watcheth, &
kepeeth his garments, least he walk na-
ked, and men see his filthines. And he
gathered the together into a place cal-
led in the hebrewe tonge Armagedo.
And ϕ seventh angell powred out his
vial into the ayre. And there came a gret
hoise out of heauen from the seate, say-
ing, It is done. And there folowed bot-
ces, thondynges and lightnynges, and
there was a great earthquake such as
was not since men were vpon the earth
so mighty an earthquake and so great.
And the gret Citie was deuicided into
thye parts, and the cities of al nations
feli. And great Babilon cam in remem-
brance before god, to geue vnto her the
cup of ϕ wine of the fiercenes of his
wrath. Curyple also feli a waye, and
the mountaynes were not found. And
there fell a great thaple (as it had bene
talents) out of heauen vpon ϕ me, and
the me blasphemed God: because of the
baile, for it was great, and the plague
of it sore. **Chc. xviij. Chapter.**

And there came one of ϕ seven
aungels, which had the seven
vialles: & talked with me, say-
ing vnto me: come I will shewe vnto
thee ϕ iudgement of the gret whoze ϕ
sitteth vpon many waters, with who
haue committed fornication the kings
of the earthe, and the inhabitants of the
earth are dronken with the wyne of
her fornication. And the spirite caried
me away into the wilderness. And I

sawe a woman sitte vpon a rose col-
oured beast, full of names of blasphe-
mye, whiche hadde seven heades and
tenne hornes. And the woman was
arrayed in purple and rose colour, and
decked with golde, precious stone,
and pearles, and hadde a cuppe of gold
in her hand, ful of abhominatioun and
filthyngesse of her fornication. And
in her foreheade was a name written,
a mystere, greate Babilon the mos-
ther of whozedomme and abhominati-
ons of the earth. And I saw the wo-
man dronkenne with the bloudde of
sayntes, and with the bloudde of the
witnesses of Iesus. And when I
sawe her: I wondred with greate
maruaile. And the Angell sayde
vnto me: wherefore maruailest thou?
I will shewe thee ϕ mystere of the wo-
man, and of the beast that beareth her,
whiche hath seven heades and tenne
hornes. The beast that thou seest,
was and is not, and shall ascende out
of the bottomlesse pitte, and shall goe
into perdition, and they that dwell
on the earth shall wonder (whose
names are not written in the booke
of life from the beginninge of the
worlde) when they behold the beast
that was and is not. And here is a
minde that hath wisdomme. The se-
uen heades are seven mountaynes, on
whiche the woman sitteth, they are
also seven kinges. First are fallen,
and one is, and another is not yet com.
And when he cometh, he must con-
tinue a shorte space. And the beast
that was, and is not, is euen the eight
and is one of the seven, and shall goe
in to destruction. And the tenne hornes
whiche thou sawest are tenne kinges
whiche haue receaued no kingedome
as yet, but shall receaue power as
kinges at one houre with the beast.
These haue one minde, and shall geue
their power and strength vnto the
beast. These shall fight with ϕ lambe
and the lambe shall overcome them.
For he is Lord of Lordes, and kinge
of kinges, and they that are on his
side, are called and cholen, and faith-
full, And he sayde vnto me: the wo-

mat. 24. d
2 Pe. 3. c.
1 Ch. 5. a

Handwritten notes:
The woman
is the church
which is the
Babylon of the
world

etc.
Jr.

etc.

ters whiche thou sawest, where the
whooze sitteth, are people and folke,
and nations, and tonges. And the ten
hornes, whiche thou sawest vppon
the beaste, are they that shall hate the
whooze, and shall make her desolate
and naked, and shall eate her fleshe,
and burne her with fyre. For God
hath putte in their hartes to fulfill
his will, and to doo with one consent,
for to geue their kingdome vnto the
beaste, vntill the woordes of God be
fulfilled. And the woman which thou
sawest, is that great Citie, whiche
reigneth ouer the kinges of the earth.

The viii. Chapter.



After that I saw
another aungell come
from heauen, hauinge
greate power, and the
earthe was lightened
with his brightnesse.

Ch. 9. f.
Irr. 50 b

And he cried mightily with a strong
voyce, sayinge: • Great Babilon is
fallen, is fallen, and is become the
inhabitation of the deuilles, and the
holde of all foule spirites, and a cage
of all vncleane and hatefull birdes:
For all nations haue drunken of the
wine of the wrath of her fornicati-
on. And the kinges of the earth haue
committed fornication with her, and
the marchantes of the earth are wa-
red riche of the haboundance of her
pleasures. And I hearde an other
voyce from heauen say: Come away
from her my people, that ye bee not
partakers of her sinnes, and that ye
receaue not of her plagues. For her
sinnes are gone vbye to heauen, and
God hath remembred her wickednes.
Rewarde her, euen as shee rewarded
you, and geue her double, accordyng
to her workes. And power in double
to her in the same cuppe, whiche she
filled vnto you. And as muche as she
glorified her selfe, and liued wanton-
ly, so much power ye in her of pu-
nishment and sorowe, for she sayd in
her selfe: • I sitte beinge a Queene,

Ch. 47 b

and am no widow, and shall see no
sorowe, Therefore shall her plagues

come in one daye, death and sorowe
and hunger, and she shall be bzent with
fyre: for strong is the Lord god which
shall iudge her. And the kinges of the
earth shall beweepe her, and wail ouer
her, whiche haue committed fornication
with her, & haue liued wantonly with
her, when they shall see the smoke of her
burning, and shall stande a farre off, for
feare of her punishment, sayinge: •
Alas, alas, that great Citie Babilon,
that mightie Citie, for at one howse
is thy iudgement come. And the mar-
chantes of the earth shall wepe & waille
in them selues, for no man will bye
their ware any moze, the ware of gold
and siluer, and precious stones, ney-
ther of pearle, and roynes, and purple,
and skarlet, and all thin wood, and all
maner vesselles of Iuoye, and all
maner vesselles of mooste precious
woodde, and of brasse and yron (and
marble) and sinamone, and oboures,
and oyntementes, and frankincense,
and wine and oyle, and fyne flower,
and wheate, beastes, and sheepe, and
horses, and charres, and bodies, and
soules of men. And the apples that thy
soule lusted after, are departed from
thee. And al things which were deini-
tie, and had in price, are departed from
thee, & thou shalt find them no moze.
The marchants of these things which
were waxed riche, shall stande a farre of
from her, for feare of the punishment
of her, weping & wayling, & sayinge:

Irr. 51 a

Irr. 51 b

• Alas, alas that great citie, that was
clothed in rayns and purple, and skar-
lette, and decked with golde, and pre-
cious stones, and perles, for at one ho-
use so greate riches is come to
nought. And euery shippe gouerner,
and all they that occupied ships and
shipmen which work in the sea, stood
a farre off, & cried, when they sawe the
smoke of her burning, saying: what
citie is like vnto this great citie. And
they cast dust on their heades, & cried
weeping and wailing, & saide: • Alas,
Alas, that great Citie, wherein were
made riche all that hadde ships in the
sea, by the reason of her costynesse,
for at one howse is she made desolate.

The Revelation

Reioyce ouer her thou heauen, and ye holy Apostles and prophets: for God hath geuen your iudgemente on her. And a mighty angell take vp a stone like a great millstone and caste it into the sea, saying: with such violence shal that great citie Babilon be caste, and shalbe founde no moze. And the voyce of harpers, and musitions, and of pipers, and trumpeters shalbe hearde no moze in thee: and no craftes manne, of whatsoeuer craft he be, shalbe founde anye moze in thee. And the sounde of a mill shalbe heard no moze in thee, (and candle light shalbe no moze burninge in thee) and the voyce of the bydegro and of the byde, shalbe heard no moze in thee, for thy merchautes were the great menne of the earth. And with thine inchauntment were deceaued all nations: and in her was founde the bloud of the Prophetes, and of the Saintes, and of all that were slayne vpon the earth.

The .xix. Chapter.

After that I hearde a great voyce of muche people in heauen, sayinge: Alleluia, Saluation and glozy and honour and power be ascribed to the Lord our God, for true and righteous are his iudgementes, for he hath iudged the great whoze whiche did corrupte the earth with her fornication, and hath auenged the bloud of his seruantes of her hand. And agayn they sayde, Alleluia. And smoke rose vp for euermoze. And the .xliii. elders and the .iiii. beastes fell downe, and worshipped God that sat on the seate, sayinge: Amen Alleluia. And a voyce came out of the seat saying: praise our Lord God all ye that are his seruantes, and ye that feare him both small and greate. And I hearde the voyce of muche people euen as the voyce of many waters, and as the voyce of stronge thundringes sayinge: Alleluia, for the Lord our God omnipotent reigneth. Let vs be glad and reioyce, and geue honoz to him, for the marriage of the lambe is come, and his wife made her selfe readye, And to her was

granted, that shee shoulde bee arrayed with pure and goodlye raynes. For the raynes is the righteounesse of sayntes. And he sayd vnto me, . happye are they which are called vnto the supper of the Lambes marriage: And he sayd vnto me: these are the true saynges of God. And I fel at his feete, to worship him. And he sayd vnto me, see thou doo it not. For I am thy fellowe seruaunte, and one of thy brethren, euen of them that haue the testi monie of Iesus. worshippe GOD. For the testimony of Iesus is the spirite of Prophecy. And I sawe heauen open, and beholde, a white horse, and he that sat vpon him was called faithful and true, and in righteounesse he doth iudge and make battayle. His eyes were as a flamme of fire, and on his head were many crownes, and he had a name written, that no manne knewe, but hee him selfe. And he was clothed with a vesture dypte in bloud, and his name is called the woorde of GOD. And the warriors whiche were in heauen, followed him vppon white horses, clothed with white and pure raynes, and one of his mouth went a sharpe two edged swerde, that with it he shoulde smite the Heathen. And he shall rule theym with a rodde of yron, and he trode the winevat of fiercenesse and was the of almighty GOD. And hath on his vesture and on his thigh a name written: Kinge of Kinges, and Lord of Lords. And I sawe an angell stande in the sunne, and he cried with a loude voyce, sayinge: to all the soules that fly by the middes of heauen, come and gather poure selues together vnto the supper of the greates God, that ye maye cate & flesch of kinges and the fleshe of his captaiues, & the flesch of mighty men, and the fleshe of horses, and of them that sitte on them, and the fleshe of all free men and bondmen, and of small and great. And I sawe the beast, and the Kinges of the earth, and they warriors gathered together, to make battaille agaynst him that satte on the horse, and agaynst his souldiers, And

mat. 22. 14
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he as he was taken, and with him the false Prophet that wrought miracles before him, with which he deceived them that received the beasts marke, and them that worshipped his image. These both were cast quick into a ponde of fire, burninge with brimstone: and the remnant were slayne with the swearde of him that sat upon the horse, which sweard proceeded out of his mouth, and all the soules were fulfilled with their fleshe.

The.xx.Chapter.

AND I sawe an Angel come downe from heauen, hauinge the key of the bottomles pit, and a gret chaine in his hande, and he tooke the Dragon that olde serpente, which is the deuill and Sathanas, and he bound him a thousande yeres: and caste him into the bottomlesse pit, and he shut him vp, and sette a scale on him, that he shuld deceaue the people no moze, till the thousande yeres were fulfilled. And after that he must be loosed for a litle season. And I sawe seates, and they satte vpon them, and iudgement was geuen vnto theym: and I sawe the soules of theym that were beheaded for the witnes of Iesu, and for the word of God: and which had not worshipped the beast, neither his ymage: neyther had taken his marke vpon their foreheades, or in their handes: and they liued, and reigned with Christ a thousand yeres: but the other of the dead men liued not againe, vntill the thousand yere were finished. This is the first resurrection. Blessed and holy is he, that hath part in the first resurrection. For on such he shall the seconde death haue no power, but they shall bee the Priestes of God, and of Christ, and shall reigne

with him a thousande yere. • And when the thousand yeres are expired, Satan shall bee loosed out of his prison, and shall goe oute to deceaue the people, which are in the foure quarters of the earth, Gog and Magog, to gather theym together to battaye,

whose number is as the sande of the sea: and they went vp in the playne of the earth, and compassed the tentes of the sainctes about, and the beloued citie. And fire came downe from God out of heauen, and deuoured theym: and the deuill that deceived theym, was cast into a lake of fyre and brimstone: wher the beast and the false prophets shall be tormented day and night for euermoze. And I sawe a greate white seate, and him that satte on it, from whose face, flied awaye both the earth and heauen, and their place was no moze founde. And I sawe the deade both great and small stand before god. And the booke was opened, and another booke was opened, which is the booke of life, and the dead were iudged of those thinges which were written in the booke according to their dedes: and the sea gaue vp her deade which were in her, and deathe and hell deliuered by the dead which wer in them, and they were iudged euery man according to his dedes. And death and hell were caste into the lake of fyre. This is the seconde death. And who soeuer was not founde written in the booke of life, was cast into the lake of fyre.

The.xxi. Chapter.

AND I sawe a newe heauen and a newe earth. For the first heauen, and the first earth were banished awaye, and there was no moze sea. • And I John sawe the holie Citie, newe Ierusalem come downe from God out of heauen, prepared as a bride garnished for her husband. And I heard a great voyce out of heauen, saying: Behold, the tabernacle of God is with men, and he will dwell with them. And they shall be his people, and God himselfe shall be with them, and be their God. • And God shall wipe away all teares from their eyes. And there shall be no moze deathe, neither sorowe, neither crying, neither shall there be any moze payn, for the olde thinges are gone. And he that sat upon the seate, said: Behold, I make

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Ch. 43 d all things new. **I** And he sayde vnto
2 Cor. 25 me: Write, for these wordes are sayth-
 full and true. And he sayd vnto me: it
 is don, I am Alpha and Omega, the
 beginning and the ende, I will geue
 to him that is athirste, of the well of
 the water of life, free. He that ouerco-
 meth, shal inherite all thinges, and I
 will be his God, and he shalbe my son.
 But the fearful and unbelieving, and
 the abhominable, and murderers, and
 whoremongers, and sorcerers, and I-
 dolaters, & all liars shal haue their part
 in the Lake, which burneth with fire
 and brimstone, which is the second deeth.
 And there came vnto me one of the se-
 uen angels, which had the seven vials
 full of the seven laste plagues: and
 talked with me, saying: Come hither,
 I will shew thee the bride, & the Lambe
 wife. And he caried me awaie in the
 spirite, to a great and hye mountayne,
 and he shewed me the great citie holy
 Ierusalem, descending out of heauen
 from God: hauing the brightnesse of
 God. And her shining was like vn-
 to a stone moske precious, euen like a
 Jasper cleere as Chrystall, and hadde
 wailes great and hye, and had twelue
 gates, and at the gates. xii. aungelles:
 and names written, which are the na-
 mes of the xii. tribes of Israel: On
 the East side. iii. gates, and on the
 Northsyde. iii. gates, and towarde
 the South. iii. gates, and from the
 West thre gates. And the wall of the
 citie had. xii. foundations: and in them
 the twelue names of the Lambes. xij.
 apostles. And he that talked with me
 had a golden reede to measure the citie
 withall, and the gates therof, and the
 wall therof. And the Citie was built
 tith square, and the length was as
 large as the breadth, and he measured
 the Citie with the (golden) reede. xii
 thousande furlonges, and the length
 and the breadthe, and the heyghte
 of it, were equal. And he measured
 the wall therof. an. C. llii. Cubites:
 the measure that the aungell had, was
 after the measure that man useth. And
 the building of the wall of it was of
 Jasper. And the citie was pure golde

like vnto clere glasse, and the founda-
 tions of the wall of the citie wer
 nished wth al maner of precious stone.
 The firste foundation was Iaspis
 the second Saphire, the third of Cal-
 cedoyne, the fourth an Emerald, the
 fifth Sardonix, the sixte Sardios,
 the seventh Chrysolite, the eight Be-
 rall, the ix. a Topas, the tenth a Cris-
 topasos, the eleventh a Iacinte, the
 twelfth an Imatist. The twelue ga-
 tes were twelue pearles, every gate
 was of one pearle, and the streete of
 the Citie was pure golde, as though
 shining glasse. And I sawe no tem-
 ple therein. For the Lord God almightie
 and the lambe are the temple of it.
 And the Citie hath no neede of the
 Sunne, neyther of the Moone, to
 lighten it. For the brightnes of God
 did lighte it, and the Lambe was the
 light of it. And the people whiche
 are saved, shall walke in the light of
 it. And the kinges of the earth shall
 bring their gloie (& honour) vnto it.
 And the gates of it are not shutte by
 daye. For there shall be noo nighte
 there. And into it shall they bringe
 the gloie and honour of the nations)
 And there shall enter into it none vn-
 cleane thinge, neyther what so euer
 woorketh abhominacion, or maketh
 lyes: but they onely which are writ-
 ten in the lambes booke of life.

The. xlii. Chapter. w

And he shewed me a pure ry-
 uer of water of life, cleere as
 Chrystall: proceedinge out of
 the seate of God, and of the Lambe.
 In the middes of the streete of it, and
 of epyther side of the riuer, was there
 wood of life, which bare twelue ma-
 ner of fruites, and gaue fruite euerye
 moneth: and the leaues of the wood
 serued to heale the people withall.
 And there shall be no more curse, but
 the seate of God and the lambe shalbe
 in it: and his seruantes shall serue
 him. And they shall see his face,
 and his name shall be in their forehed-
 des, And there shall be no nighte
 there.

Lacke K 3, 4, 5, 2.

$$\begin{array}{r} 9876 \\ 06112 \\ \hline 9876 \end{array}$$

$$\begin{array}{r} 122240 \\ 06112 \\ \hline 122240 \end{array}$$

$$\begin{array}{r} 3728 \\ 7456 \\ \hline 3728 \end{array}$$

$$\begin{array}{r} 44736 \\ 3728 \\ \hline 44736 \end{array}$$

Book 1689

James Duns

1718

1st Book

James Duns

James Duns

